OFFICIAL MINUTES OF THE KOREA MISSION OF THE METHODIST EPISCOPAL CHURCH

1893-1905



基督教大韓監理會
百周年記念事業委員會



刊 行 辭

금번 감리교회 100년사편찬위원회에서 敎會史 정리의 첫 사업으로 본 교회의 초기에서부터 1945년 8.15까지의 총회록과 연회록을 영인본으로 發刊하게 되어 기쁜 마음 금할 길 없다.

금년 6월 24일은 韓國 改新敎 百年의 始發點이 되는 뜻깊은 날이다.

이 날은 일본 주재 미감리회 선교사 맥클레이박사께서 韓國에 도착한 날이며 그는 서울에 와서 그 해 7월 3일 高宗皇帝로부터 의료와 교육사업의 允許를 받으므로 개신교 선교사들은 누구나 自由로이 들어올 수 있도록 길을 열어 놓았기 때문이다.

그렇듯 意義있는 해에 우리 총회록. 미감리회연회록, 남감리회연회록, 만주, 시베리아연회록, 조선감리회연회록, 만주선교연회록 등 모두 150여 권의 방대한 문헌을 다시 간행한다는 것은 더욱 귀한 일이라고 아니할 수 없다.

우리 감리회 총회는 監督을 추대하고 교회 헌법과 규칙을 제정하는 議決機關이오 年會는 聖職者를 세우는 한편 宣敎, 敎育, 社會 등 모든 事業을 설치, 운영, 관리하는 중추기관이므로 그 議會錄들은 그것이 그대로 우리 敎會가 걸어온 산 歷史가 된다. 그런 의미에서 本 總會錄과 年會錄은 감리교회 뿐 아니라 韓國改新敎史의 귀중한 자료가 日政末年을 지내오고 6.25 전쟁을 겪는 동안 분

실 또는 소실되어 교단본부에서도 전권을 소유하지 못했었다. 그러던 것을 금번 본 교회 역사편찬위원회에서 소장자들을 발굴, 그들의 협력을 얻어 15권으로 편집하고 한국교회 100주년기념사업협의회 사료분과전문위원인 심한보 선생이 제작하여 학계와 교내에 내어 놓게 되었으니 이는 한국교회에 기쁨이 아닐 수 없다.

끝으로 자료를 수집하고 편집한 역사편찬위원 제위와 제작을 담당한 심선생에게 깊이 감사를 드린다. 그리고 이 영인본이 널리 보급되어 우리 선배들의 업적을 찾고 개교회사와 지방사 더 나아가서 전체 교회사를 연구하는 이들에게 크게 도움이 되기를 바라마지아니한다.

1984년 3월 5일

基督教大韓監理會

監督會長 徐 丙 柱

解　題

1

나는 韓國監理教會 起點을 1884년 6월 24일로 잡는다.

그 理由는 1884년 6월 24일이 日本 주재 미감리교회 선교 관리자 맥클레이박사(Dr Robert.S.Maclay)가 한국에서 선교사업을 할 수 있도록 우리 정부와 교섭차 이 땅에 첫 발을 내어디딘 날이오. 그로 因하여 그 해 7월 3일 우리 高宗皇帝로부터 교회학교와 의료사업의 允許를 받았기 때문이다.

만일 高宗皇帝의 그 允許가 없었더라면 그 때까지 邪學을 믿는 者는 死刑에 처한다는 西學 배척의 法이 엄연히 存在해 있었고 그로 인하여 1882.3년에 체결된 韓美, 韓英條約時에도 「不立教堂」의 정책이 우리 政府의 움직일 수 없는 정책이었으며, 당시 韓國에 파병된 중국병사 한 사람은 聖經을 읽다가 追放된 사실 등이 있던 時節에 監理會 宣教師 5명, 장로회 언더우드 목사, 그리고 韓國實情을 파악하려고 오는 미국 會衆教會本部의 테일러(Taylor)박사와 스쿠더(Scudder)박사 등 8명의 목사들이 牧師 또는 宣教師의 신분으로 이 땅에 들어온다는 것은 꿈도 꿀 수 없던 일이었다. 그러기 때문에 아펜젤러 선교사 일

행보다 7개월 전인 1884년 9월 20일에 韓國에 들어온 장로교회의 알랜(H.N.Allen)박사는 아펜젤러 선교사 등이 한국에 들어 올 때까지 선교사의 身分은 감추고 駐韓 美英公使館의 公醫로 行勢해야 했던 것이다.

그러므로 맥클레이박사를 通해 내려진 宣教學校와 病院事業의 許諾은 이 땅에 모든 宣教師들의 入國을 가능케 하는 門戶開放이었던 것이다.

2

그러면 韓國監理教會는 몇 갈래로 成長해 온 것일까

「美監理教會의 韓國宣教決意」

1883년 11월 6일에 열린 미감리교회 해외선교부 총회에서 韓國에 宣教하기로 결의한 후 韓國宣教開拓基金으로 5천불(까우처목사의 헌금 2천불을 포함)을 日本宣教基金에 편입시켜 주었다. 그로 말미암아 1884년 6월 24일 주일 미감리교회 선교관리자 맥클레이박사가 韓國을 답사했다.

「東京에서 열린 韓國宣教會議」

미감리교회에서 한국 선교사로 파송을 받은 아펜젤러목사 부부와 스크랜톤의사 부부, 그리고 스크랜톤 대부인 등이 東京青山學院 구내에 있는 맥클레이 박사 댁에 모여 맥 박사의 주재하에 제1회 한국선교전략회의를 열고 ① 맥클레이박사로부터의 한국사정 청취 ② 갑신정변으로 혼란해진 한국정세 분석 ③ 앞으로의 선교사업계획을 논

의했다. 이 회의에는 한국인 李樹庭, 朴泳孝 등도 참석하여 적극 협력했다.

「韓國宣教會組織」

1885년 4～6월에 한국에 온 감리교회 선교사들은 같은 해 8월 17일 아펜젤러 목사의 사회하에 「한국선교회」를 조직하여 1904년까지 20회에 걸쳐 회집하였고 1905년 6월 해리스 선교사의 사회아래 「선교연회」를 조직하였으며, 1908년 3월 같은 선교사의 사회로 「조선연회」를 조직하여 1930年 9月 23회로 그치고 남북감리교회를 「基督教朝鮮監理會」로 合同한 후 東部, 中部, 西部年會를 조직하다.

美監理教會보다 10年 늦은 1896年에 韓國에 들어온 南監理教會도 1897年 12月에 「朝鮮宣教會」를 조직했다가 1918年 12月 「南監理會朝鮮每年會」를 조직하였으며, 1930年 9月 南北監理教會를 合同시켜 「基督教朝鮮監理會」를 만들었다.

「美監理教會滿州宣教年會組織」

1908年 3月 奉天과 「하루빈」을 中心하여 韓國人에게 전도하기 위한 「미감리교회선교회」를 조직하였고

「南監理教會만주, 시베리아, 朝鮮人教會事業年會組織」

1908年 9月 金永鶴牧師와 李和春牧師를 파송하여 시베리아 동만지역 韓人교포에게 전도하는 年會를 조직하다.

「基督教朝鮮監理會東·中·南部年會組織」

1931年 6月 10 ～ 19까지 開城 北部 教會堂에서 梁柱

三 總理師의 司會下에 기독교조선감리회 동·중·서부연회를 조직하여 1942년까지 계속하다.

「基督教朝鮮監理會滿州宣教年會組織」

1930年 南北監理教會가 合同함에 따라 滿州에서 宣教하던 南北監理會宣教處도 合同하여 「기독교조선감리회만주선교연회」로 改編하다.

「基督教朝鮮監理教團組織」

1941年 3月 10日 기독교조선감리회 특별총회가 정동제일감리교회에서 회집하여 지금까지의 제도인 연회를 教區別로 하는 등 교단제도를 전시체제로 改革하다. 1945년 8월 15일 倭政의 사슬에서 벗어나 해방을 맞이하다.

3

韓國監理會百周年紀念事業委員會內 監理教會百年史 編纂委員會에서는 韓國監理教會百年史 整理의 一環으로 위에서 說明한 「美監理教會宣教年會錄」「南監理教會宣教會와 每年會錄」「美監理教會滿州宣教年會錄」「南監理會滿州, 시베리아宣教處 朝鮮人教會事業年會錄」「基督教朝鮮監理會年會錄」「基督教朝鮮監理會滿州宣教年會錄」그리고「基督教朝鮮監理會總會錄」의 國文 및 英文版 百五十餘券을 수집하여 影印本으로 教界에 내어놓는다. 아직 찾지 못한 것도 여러卷 있으나 이만큼이라도 모았다는 것을 자랑스럽게 생각한다.

4

여러분도 아시다싶이 우리 韓國監理教會總會는 監督을 세우고 教會 憲法과 規則을 다루는 데 중점을 둔 會議

이며 年會는 宣敎, 敎育, 社會 등 제반사업을 계획하고 조사하고 보고하는 데 중점을 둔 會議이므로 本 敎會의 총회록과 年會錄은 그것이 그대로 韓國監理敎會가 걸어온 산 歷史가 된다.

그러므로 本 年會錄와 總會錄의 영인본에 韓國監理敎會와 나아가서 韓國 改新敎의 歷史를 再照明하는 데 널리 使用되어지기를 바라마지 아니한다.

5

끝으로 本敎團의 會錄을 소장하였다가 영인본 제작에 使用하도록 허락해 주신 여러분에게 感謝를 드리고, 本影印本의 製作을 맡아주신 韓國基督敎百周年紀念事業協議會 史料分科專門委員 沈한보 선생과 刊行辭를 써 주신 監督會長 徐丙柱 監督님께도 감사를 드리며, 아울러 本書 제작에 힘써 주신 監理敎本部 김준영 총무, 이해석 총무, 김희도 총무 등 여러분의 고마움도 여기에 표하거니와 평신도국 유영희 장로와 百周年事業會에서 수고하는 이인철 목사와는 같이 기쁨을 나누는 바이다.

1984年 3月 21日

韓國監理敎會百周年紀念事業會內

監理敎會百年史編纂委員會

委員長 尹 春 炳

MINUTES.

OF THE NINTH ANNUAL MEETING

OF THE

KOREA MISSION OF THE M. E. CHURCH

HELD AT SÖUL

AUG. 31st. TO SEPT. 8th. 1893.

EDITED BY GEO. HEBER JONES, SECRETARY.

PUBLISHED BY ORDER.

SÖUL

TRILINGUAL PRESS.

1893

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Secretary = Geo. Heber Jones.
Asst „ = W. Arthur Noble.
Statistical Secretary = Geo. Heber Jones.
Treasurer = Henry G. Appenzeller.

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BISHOP WARREN HAS EPISCOPAL SUPERVISION.

1—TRAVELING CONNECTION.

ELDERS IN FULL CONNECTION.

Wm B. Scranton, N. Y. East.
Henry G. Appenzeller, Philadelphia.
Geo. Heber Jones, St. John's River, Florida.

PROBATIONERS.

Wm J. Hall, East Tenn.
W. Arthur Noble, Colorado.
Homer B. Hulbert, New Hampshire.

2—LOCAL MINISTRY.

LOCAL PREACHERS.

Wm B. McGill = Chemulpo Quarterly Conference.
J. B. Busteed = Sang Dong " "
C. H. Kang = Chemulpo " "

EXHORTERS.

No Pyöng Il	노병일	Chong Dong Quarterly Conference.			
Han Yong Kyöng	한용경	"	"	"	"
You Ch'i Kyöm	유치겸	"	"	"	"
Kim Ch'ang Sik	김창식	"	"	"	"
Cho Myöng Un	조명운	"	"	"	"
Pak Yun Söp	박윤섭	"	"	"	"
Ch'oi Pyöng Hön	최병헌	"	"	"	"
Chöng In Dök	정인덕	"	"	"	"

3—UNDER EPISCOPAL APPOINTMENT TO THE WORK OF THE W. F. M. S.

Mrs. M. F. Scranton.
Miss Josephine O. Paine.
Miss Mary M. Cutler, M. D.
Miss Ella A. Lewis.
Mrs. G. H. Jones.
Mrs. W. J. Hall, M. D.
Miss L. E. Frey.
Miss Mary Harris.
Miss Louisa C. Rothweiler.

SÖUL, KOREA.

FIRST SESSION. AUGUST 31, 1893.

THE Ninth Annual Meeting of the Korea Mission of the M. E. Church convened in the Chapel of Pai Chai College at 9 A. M. under the presidency of Bishop Randolph S. Foster D. D., LL. D.

There were present besides the members of the Mission, Rev. A. B. Leonard D. D., Cor. Secy. of the Missionary Society, who with Bishop Foster had been appointed by the Missionary Board to examine into the conditions and needs of the various fields; Mrs. J. F. Keen, Cor. Secy. of the Philadelphia Branch of the W. F. M. S., and her daughter Miss E. L. Keen, who, at their own expense are making a tour of inspection of the mission fields on behalf of the W. F. M. S.; and Miss Lilian Hale of the North China Mission, who is in Korea on a visit. Devotional services were conducted by Dr. Leonard and the sacrament of the Lord's Supper was administered by the Bishop.

ORGANIZATION: The roll was called by the Secretary of the last Annual Meeting as follows:

Wm B. Scranton (New York East Conference)	present.
H. G. Appenzeller (Philadelphia Conference)	"
Franklin Ohlinger (Japan Conference)	"
Geo. Heber Jones (St. John's River Conference)	"
Wm B. McGill (not in Conference relation)	"
Wm J. Hall (East Tennessee Conference)	"
W. Arthur Noble (Colorado Conference)	"
J. B. Busteed (not in Conference relation)	"

Mrs. M. F. Scranton	Present.
Mrs. W. J. Hall, M. D.	"
Mrs. G. H. Jones	"
Miss Josephine O. Paine	"
Miss Ella A. Lewis	"
Miss Dr. Mary M. Cutler	"
Miss Louisa C. Rothweiler	Absent in U. S.

THE FOLLOWING ELECTIONS THEN TOOK PLACE.

Recording Secy.	Geo. Heber Jones
Asst " "	W. Arthur Noble
Statistical "	G. H. Jones
Treasurer	H. G. Appenzeller

It was Moved and Carried: that the chair appoint a Committee on Nominations to name the membership on the various Committees. The Bishop appointed H. G. Appenzeller, Mrs. M. F. Scranton and F. Ohlinger as such Committee.

It was Moved and Carried: that the sessions of the Annual Meeting be daily from 9 to 12 A. M.

Most interesting addresses were made by the Presiding Bishop and our visitors Dr. Leonard and Mrs. Keen.

DISCIPLINARY QUESTIONS.

The name of Dr. Wm B. Scranton, New York East Conference and Superintendent of the Mission was called, and his character passed.

Dr. Scranton presented his report as Superintendent which was laid over for discussion.

Time having expired it was determined by vote to extend. It was Moved and Carried: that the priveleges of the floor in all matters of discussion and debate be accorded our vistors from America and China.

The Bishop made inquiries into the Conference standing of G. H. Jones and appointed W. B. Scranton and H. G. Appenzeller Committee to examine the Brother on the Third and Fourth years of Conference Study, he having passed his exminations on the First and Second years. Notice was given that the Committee on Nominations would meet at the home of Mrs. M. F. Scranton at 2.30 P. M. inst.

Adjourned by expiration of time, the Doxology was sung and the benediction pronounced.

SECOND SESSION Sept. 1st., morning.

The Annual Meeting met at 9 o'clock, Bishop Foster in the chair. Devotional exercises were conducted by G. H Jones, after which the records of the first session were read, corrected and approved as corrected.

It was Moved and Carried: that the report of the Supt. be accepted, this motion also to cover all reports to be submitted.

The name of Geo. Heber Jones, St. John's River Conference was called and his character passed. Bro. Jones presented his report of the Chemulpo circuit. On further discussion it was decided that all reports should be presented in duplicate, one copy to be preserved in the Secretary's files, and one copy to be forwarded to the Missionary authorities at New York.

The name of H. G. Appenzeller Philadelphia Conference was called and his character passed. Bro. Appenzeller had no report to present having been absent in the U.S. during the year.

The name of F. Ohlinger, Japan Conference was called and his character passed. Bro. Ohlinger reported for the Chong Dong charge and also the accounts of the Tract Society and Sunday School Union. The accounts were referred to the Press Auditing Committee for audit.

The name of W. B. McGill was called and his character passed. Dr. McGill reported the work at Wönsan.

The name of W. J. Hall East Tennessee Conference was called and his character passed. Dr. Hall reported the work at Pyöng Yang.

The Bishop made inquiries as to Dr Hall's Conference status, and it was Moved and Carried: that the Secy. write to the East Tenn. Conference calling attention to the fact that Dr. Hall's name has been omitted from the printed Minutes, and request that Dr. Hall be continued in his present Conference relation, i. e. a probationer in the First Year's Studies.

The name of W. Arthur Noble, Colorado Conference was called and his character passed. Bro. Noble reported the work at We-ju.

The Rishop also made inquiries as to the Conference status of Bro. Noble, and the Secy. was directed to write to the Colorado Conference and request that Bro. Noble be continued in his present Conference relation—i. e. a probationer in the First Year's studies.

The name of J. B. Busteed was called and his character passed. Note is here made that Dr. Busteed has just arrived and been recognised as a member of the Mission.

It was Moved and Carried: that the duties of the Committee on Local Preachers include also that of examining candidates in the Traveling Connection.

Special Order. The reports of the W. F. M. S. work were made the special order for tomorrow (Saturday) morning.

The question of Temperance was introduced and it was Moved and Carried: that the Bishop appoint a Committee on Temperance of which Dr. Leonard shall be a member.

The Bishop appointed G. H. Jones, Miss J. O. Paine, Dr. W. J. Hall and Rev. Dr. Leonard as such Committee. Atten-

tion was called to the matter of questions of church law, which the Bishop said must be presented in writing.

It was Moved and Carried: that there be a Committee to propose these questions and present them to the Bishop. H. G. Appenzeller and Dr. Scranton were appointed such Committee by the Bishop.

Notice was given that a meeting called at the request of Dr. Leonard would be held this afternoon to consider certain questions he wished to propose. It was suggested that this meeting should be a part of the Conference and it was Moved and Carried: that when we adjourn, it be to meet at 3 P. M inst.

Rev Cameron Johnson of the So. Presbyterian Church was called forward and in the name of the Conference greeted by the Bishop. Adjourned by motion, the Doxology was sung and Dr Leonard pronounced the benediction.

SECOND SESSION. Afternoon.

This session under the presidency of Bishop Foster was given up entirely to the discussion of questions of temporal and financial policy.

THIRD SESSION. Sept. 2nd.

Meeting convened at 9 A. M. Bishop Foster in the chair. Devotional exercises were conducted by Dr. Scranton. The Records of the Second Session, morning and afternoon were read, corrected and approved as corrected. Reports of the work of the ladies of the W. F. M. S. were read as follows: by Mrs Scranton on the women's work as a whole; by Mrs. G. H. Jones on the Ewa Hakdang; by Mrs. W. J. Hall, M. D., and Miss Mary M. Cutler M. D., on the medical work among women. Under *special business* the following report was presented and read.

"The Committee to examine Bro. Jones in the studies of the Third and Fourth years of the Conference Course report his examination satisfactory and recommend his promotion in his Annual Conference. This closes his studies and graduates him to the full rank of a Traveling Elder.

H. G. Appenzeller
W. B. Scranton } Com.

Reports were read by Dr. Scranton.

(1) On the medical work in Söul.

(2) On the Baldwin Chapel.

The Secy. read a communication relating to Dr. Hall from the East Tenn. Conference. The communication stated that the report on the passage of Dr. Hall's character at the last Annual Meeting was not received in time for the session of the Conference in 1892. This possibly explains the omission of Dr. Hall's name from the Printed Minutes.

The Secy. read a Communication stating that a Comittee of Delegates to our Annual Meeting from the Presbyterian Mission had been appointed. Also, the Secy. presented to the meeting copies of the revised Rules of Comity. By motion Monday 9 A. M. was designated as the time for receiving the the delegates. The Rules of Comity were referred to the Committee on Fraternal Relations. After a discussion of the question of self support, adjourned by motion to meet at 3 P. M. the benediction being pronounced by Bishop Foster.

AFTERNOON SESSION

The afternoon was entirely given up to the discussion of the question of self-support, most interesting addresses being delivered by the Bishop and by Dr. Leonard. Adjourned by motion, the benediction being pronounced by Dr. Leonard.

FOURTH SESSION. Sept. 4th.

The Meeting was called to order at 9 o'clock by the Bishop who conducted devotional exercises; Rev. D. L. Gifford of the Presb. Mission leading in prayer. The Records of the Third session, morning and afternoon, were read and approved as read, after which the special order of the day—the reception of fraternal delegates was taken up.

Fraternal addresses were made by Rev. D.L. Gifford, Miss S. A. Doty and Rev. H. G. Underwood, D. D., of the Presb. Church, North; Rev. W. B. Tate of the Presb. Church, South; and R. T. Turley, Esq. of the British and Foreign Bible Society, sub-agent for Manchuria and Korea.

Responses were made by Rev. A. B. Leonard D. D., Mrs. M. F. Scranton, H. G. Appenzeller and the Bishop. It was moved and carried: that when we adjourn, we do so to meet at 9 A. M. tomorrow. After singing the Doxology the benediction was pronounced by the Bishop and the Meeting stood adjourned.

FIFTH SESSION. Sept. 5th., morning.

The Meeting was opened at 9 o'clock by Bishop Foster and devotional exercises were conducted by Dr. McGill. The Record of the fourth session was read and approved as read.

The Bishop called for the recommendations for license and the following were presented, which upon vote were granted.

FROM CHONG DONG CHARGE 정동회
FOR RENEWAL AS LOCAL PREACHER.

Dr. W. B. McGill.
Dr. J. B. Busteed.

FOR RENEWAL AS EXHORTERS.

No Pyöng Il 노병일
Han Yong Kyöng 한용경

FOR NEW LICENSE AS EXHORTER.

You Ch'i Kyöm 유치겸

Kim Ch'ang Sik 김창식

FROM CHEMULPO CHARGE 인천회

FOR RENEWAL AS LOCAL PREACHER.

Kang Chai Hyöng 강지형

FOR NEW LICENSE AS EXHORTERS.

Ch'oi Pyöng Hön 최병헌

Chöng In Dök 정인덕

The courses of Study were then discussed. Bishop Foster and Dr. Leonard very kindly offered to bear the expense of a set of the English books for the Local Preacher's first year of study, for Bro. Kang.

The Committee on Local Preachers reported the following as the first year of study for native Local Preachers which was adopted.

COURSE OF STUDY FOR KOREAN LOCAL PREACHERS.

FIRST YEAR. Adopted.

1—The Harmony of the Gospels 스복음합셔
W. B. Scranton.

2—The Larger Catechism (Nast's) F. Ohlinger.

3—The Articles of Religion and the General Rules.

4—Geography 스민필지 Hulbert.

5—A written Sermon on the atonement in Ön-mun.

TO BE READ.

The Peep of day 훈으진언

Entrance to Truth Doctrine 진도입문문답

The Two Friends 쟝원량우샹론

The following were presented by the Committee as a report of progress. They were accepted as such and referred back to the Committee.

SECOND YEAR.

1—Studies in the Old Testament Genesis—Job.
According to 구약공부 and Faber.
2—Ralston's Elements of Divinity
1st. Book Lambuth.
3—Boker on the Discipline, First half.
4—Manual for Native Evangelists, Nevis.
3—Physiology, Miss Dr. Hoag.
6—Sermon on Baptism in Ön-mun.

TO BE READ.

Pilgrim's Progress.
Errors of Ancestral worship.
Leading the Family.

THIRD YEAR.

1—Ralston's Elements 2nd. Book 1st. half.
2—Evidences of Christianity, Martin.
3—Boker on the Discipline, 2nd. half.
4—Studies in the Old Testament, Jones—Faber.
5—Astronomy, Sites.
6—Sermon on Filial Piety in Ön-mun.

TO BE READ.

Answers to Roman Cotholicism, Muirhead.
Life of Tyndale, Ohlinger.
Romanism and Protestantism, James.

FOURTH YEAR.

1—Evidences of Christianity 2nd. half.

2—Review of the whole course so far as it relates to the scriptures.

3—Sermon in Ön-mun on the three religions, Confucianism, Buddhism and Taoism.

TO BE READ.

Sheffield's Universal History.

Faber's Civilization, East and West.

The Bishop, also suggested that a course for class Leaders would be very desirable.

The Report of the Pai Chai College was read by Bro. Jones. Bro. Noble also presented a report on his work in the College.

Bro. Noble read the report of the Trilingual Press which had been prepared by Bro. Ohlinger.

Adjourned to meet at 3 P. M. for a discussion of the Estimates for 1894, the Bishop appointing Dr. Scranton to the Chair. The benediction was pronounced by Dr. Leonard.

FIFTH SESSION. Afternoon.

The entire time was given to the consideration of the estimates for 1894, Dr. Scranton occupying the Chair.

SIXTH SESSION. Sept 6th. morning.

The Meeting assembled at 9 o'clock, Bishop Foster in the Chair. The usual devotional exercises were held, after which the Records of the Fifth Session, morning and afternoon, were read and approved as read. The session was given up to the further consideration of the estimates for 1894.

SIXTH SESSION. Afternoon.

The Meeting was opened at 3 o'clock by the Presiding Bishop with devotional exercises. The items of the estimates were further considered and adopted.

Mrs. M. F. Scranton read the Estimates for the W. F. M. S. work for 1894, which were approved.

Dr. Hall read the report of the Building Committee concerning their operations during the past year.

Appropriate resolutions on the bereavement and departure

of Bro. Ohlinger were presented and adopted by a rising vote.

Dr. McGill requested permission to become physician to the Customs at Wŏnsan which was granted by vote.

Dr. Scranton reported for the Committee to examine Missionaries in the native language. The following recommendations of the Committee were adopted.

1—That all personal teachers paid from Mission funds shall have the endorsement of the Committee.

2—That the examinations of the Missionaries be held quarterly.

3—That promotion in the course be according to proficiency and not according to the time spent.

4—That the reports of the examinations be sent home to the Missionary Board.

The following Course of Study, was recommended by the Committee and adopted.

COURSE OF STUDY IN THE KOREAN LANGUAGE FOR FOREIGN MISSIONARIES.

FIRST YEAR. FIRST QUARTER.

One half of Underwood's Introduction Part I. Fifty selected sentences memorized.

SECOND QUARTER.

Remainder of Underwood's Introduction Part I. One hundred selected sentences memorized.

THIRD QUARTER.

To be committed to memory:

The Lord's Prayer
The Ten Commandments } version by Dr. Scranton.
The Apostle's Creed

One hundred and fifty selected sentences memorized.

TO BE READ, 성경문답 (Mrs M. F. Scranton.)

The student will be expected to write the Lord's Prayer in Ön-mun, at the examination.

FOURTH QUARTER.

To be read and analyzed—the first five chapters of John.

TO BE READ, 미이미교회문답 (G. H. Jones.)

SECOND YEAR. FIRST QUARTER.

Underwood's Introduction Part II. One sentence from each of the main topics to be studied, and rendered into Korean.

TO BE READ, 장원량우상론 (S. A. Moffett.)

SECOND QUARTER.

Chapter's VI—X of John, to be read and analyzed.

To be learned in the Chinese character—the numerals and the names of the books of the Bible.

TO BE READ, 진도입문문답 (F. Ohlinger.)

THIRD QUARER.

The remainder of John to be read and analyzed.

TO BE READ, 미이미교회강례 묘축문답 (H. G. Appenzeller.)

FOURTH QUARTER.

One half of John I in Chinese, and Korean correspondence forms.

TO BE READ, 구약공부 (G. H. Jones.)
훈ᄋᆞ진언 (Mrs. M. F. Scranton.)

At the end of the second year the student will be expected to be able, or to have already preached a sermon in Korean without notes.

THIRD YEAR. FIRST QUARTER.

Balance of John I and Vocabulary on relationship.

TO BE READ, 스민필지 (H. B. Hulbert.)

SECOND QUARTER.

Genesis chaps. I and II, and Vocabulary on Korean titles.

THIRD QUARTER.

Read 오륜행실, First two vols.

FOURTH QUARTER.

Genesis, chaps. III and IV in Chinese. John, chaps. II and III in Chinese.

TO BE READ, 스복음메합셔 (W. B. Scranton.)

After a further discussion of the estimates, the meeting adjourned, the Bishop pronouncing the benediction.

SEVENTH SESSION. Sept 7th.

Devotional exercises were conducted by Dr. Scranton and the Records of the Sixth Session, morning and afternoon, were read and approved as read

Dr. Scranton, for the Mission representatives on the Permanent Bible Committee of Korea, read the revised constitution of that Committee which was adopted article by article.

The Committee on Fraternal relations reported the suggested rules on Comity as revised in Conference with the other Missions. The rules were referred back to the Committee with instructions to report that the Mission is debarred from binding itself to these rules.

The Committee on Temperance presented its report which was adopted. (See page 22)

Auditing Committee as follows reported that books had been examined and found correct:—

For the Mission Treasurer, G. H. Jones.

For Press and Tract Accounts, Dr. Scranton.

For W. F. M. S., Dr. Hall.

A communication from Dr. Parker of Lucknow, India, regarding the equalization of salaries was read by the Superintendent. On motion the Committee on Fraternal relations was instructed to prepare a suitable response.

The question of using a uniform version of the Lord's Prayer, the Ten Commandments, and the Apostles Creed, among the different charges was raised, and it was Moved and Carried: that for the present the version prepared by Dr. Scranton be used.

It was Moved and Carried: that the Minutes of this Annual Meeting be printed, one half the expense to be borne by the Press and one half to be raised among ourselves.

The Bishop then read the decisions of questions of law submitted to him. (See page 20)

Adjourned by motion to meet tomorrow at 9 A. M. The Doxology was sung and the Bishop pronounced the benediction.

EIGHT SESSION. Sept. 8th.

The Meeting convened at 9 A. M., Bishop Foster in the Chair, and Bro. Appenzeller conducted devotional exercises.

The Records of the Seventh Session were read and approved as read. The Statistical Secretary read the following summary of reports handed him. (See pages 23, 24.)

The question of the valuation of the Mission property was brought up and the Treasurer was requested to prepare a

schedule. Resolutions appreciative of our guests were reported by the Committee on Resolutions and adopted by a rising vote.

It was Moved and Carried: that, after the proving of the Minutes and the reading of the appointments, the Annual Meeting stand adjourned *Sine die.*

The Records of the morning's session was read and approved as read; after which Bishop Foster read the appointments as follows:—

APPOINTMENTS.

BISHOP WARREN HAS EPISCOPAL SUPERVISION.

W. B. Scranton (New York East) Superintendent.

Aogi—W. A. Noble (Colorado) member of Chong Dong Quarterly Conference.

Baldwin Chapel—H. B. Hulbert (New Hampshire).

Chemulpo—Geo. Heber Jones (St. John's River).

Chong Dong, Ewa Hakdang and Chong No—
H. G. Appenzeller (Philadelphia).

Chön-ju—to be supplied.

Kong-ju and Su-won—to be supplied.

Pyöng Yang—W. J. Hall (East Tenn) member of Baldwin Chapel Quarterly Conference.

Sang Dong—W. B. Scranton.

Tai-ku—to be supplied.

We-ju—" " "

Wönsan—supplied by W.B. McGill, member of Chemulpo Quarterly Conference.

H. G. Appenzeller—President of Pai Chai College and Principal of Theological Department.

W. A. Noble—Principal of Academic Department of Pai Chai College.

J. B. Busteed, M. D., and W. B. Scranton, M. D., Physicians in charge of medical work in Söul. (Dr. Busteed member of Sang Dong Quarterly Conference.

H. B. Hulbert—Manager of Mission Press.

W. J. Hall, M. D., Physician in charge of Medical work at Pyöng Yang.

W. B. McGill M. D., Physician in charge of Medical work at Wönsan.

Franklin Ohlinger (Japan) In America on Leave.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. M. F. Scranton—In charge of the Home, and of Woman's Work.

Miss Josephine O. Paine, Principal Ewa Hakdang.

Miss Mary M. Cutler M. D., Physician in charge Woman's Hospital, Söul.

Miss Ella. A. Lewis—Assistant in Woman's Hospital Söul.

Mrs. Margaret B. Jones—Woman's Evangelistic work, Chemulpo.

Mrs. R. Sherwood Hall, M. D., Woman's Medical and Evangelistic work, Pyöng Yang.

The Ninth Annual Meeting then stood

Adjourned *sine die*.

George Heber Jones

Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

(5) Who have been continued on Trial?

(a) In studies of First Year.

W. J. Hall—E. Tenn. Conf.

W. A. Noble—Col. Conf.

(10) What members have completed the Conf. Course of study?

(b) Elected and Ordained Elders previously:

Geo. Heber Jones (St. John's River).

(13) Was the character of each Preacher examined?

Yes.

(14) What is the Statistical report for this year?

(See Statistics)

(29) Where are the Preachers Stationed?

(See appointments).

(30) Where shall the Next Conf. be held?

At Söul, Korea.

EPISCOPAL DECISIONS.

1—Can the Mission convene oftener than annually with the functions and privileges ecclesiastically of a District Conference? (¶341 Discipline) Ans. No.

2—If a Mission may not re-convene at any time as in Annual Session, where must a Local Preacher who has been licensed by the Annual Meeting be tried?

Ans. By the Quarterly Conference of which he is a member.

3—¶230 of the Discipline provides that a "Committee of investigation" in case of charges against a Local Preacher is to consist of "three or more Local Preachers." Must they

be Local Preachers, or may they be of a higher grade? or lower?

Ans. If there are no Local Preachers, the rule cannot be accommodated by postponing the time until Quarterly Conference

4—When a Local Preacher is acting as supply where there is no Quarterly Conference as yet, where is his amenability?

Ans. To the Quarterly Conference of which he is a member.

5—Can a Missionary who is in Annual Conference relation, and has no Quarterly Conference in the charge to which he is assigned, be a member of any Quarterly Conference, except by special appointment of the Bishop? Ans. No.

6—Can a member of the Mission in the interim of Annual Meeting take any action that will be binding on the Superintendent or Treasurer? Ans. No.

7—What is the course for a member of the Mission to pursue in case of need for counsel in his department or appointment?

Ans. Consult the Superintendent with the privilege of appeal to the Bishop.

8—In what way may a member of the Mission appeal from the ruling of the Superintendent or Treasurer?

Ans. Appeal to the Bishop, but meantime submit to the officer.

9—Can the Mission organize a meeting having authority in the administration of affairs? Ans. No.

10—Where is the Church membership of any lay members of the Mission who have not brought their Church letters with them, and should they bring them?

Ans. They should bring them.

11—Does the five year limit apply in the case of Missionaries in the field? Ans. No.

REPORT ON TEMPERANCE.

Your Com. on Temperance would report that we find the curse of strong drink raging in Korea. As everywhere so among these Koreans it brings visible and startling disaster to the individual, the family, society and the nation. The custom of dram drinking is as strongly intrenched in society in Korea as it was in America 75 years ago. No social gathering or chance meeting of friends is considered complete without it. The grog shop is more plentiful than the rice shop.

No sentiment whatever antagonistic to this curse exists among the natives. Until this Annual Meeting, no Meeting to arouse such sentiment has ever been held in this country. The attitude of the Methodist Church has ever been one of relentless hostility to this evil, and it remains to us to inaugurate and conserve right opinions among our Korean people on this question. We recommend:—

1—That the pastors, at as early a date as possible, call the attention of the members individually of each charge to this evil and lay before them the necessity of a vigorous line of action against it.

2—That all new members upon entrance to the Church be required to assent to the prohibition of strong drink in the General Rules.

3—That Temperance Meetings wherever practicable be held once a quarter in the various charges.

4—That with the question of alcohol the cognate one of opium be also taken up and a vigorous opposition inaugurated against it.

Committee { Geo. Heber Jones, W. J. Hall, Josephine O. Paine, A. B. Leonard.

STATISTICS,. CHURCH MEMBERSHIP

CHARGE	Probationers	Full Members	Total	Local Preachers	Deaths
Chemulpo	23	9	32	1	
Pyöng Yang	21		21		
Söul = Baldwin	48	14	62	1	
„ = Chong Dong	18	16	34	2	1
„ = Ewa Hakdang	49	24	73		1
We-ju	14	5	19		
Total	173	68	241	4	2

STATISTICS, BAPTISMS AND SUNDAY SCHOOLS.

CHARGE	Baptisms.			Sunday Schools.		
	Children	Adults	Total	Schools	Pupils	Officers Teachers
Chemulpo	3	17	20	1	18	2
Pyöng Yang						
Söul = Baldwin		27	27	1	25	3
„ = Chong Dong		6	6	1	40	5
„ = Ewa Hakdang	17	9	26	2	50	6
We-ju		1	1			
Total	20	60	80	5	133	16

OFFICIAL MINUTES.

ANNUAL MEETING

OF THE

KOREA MISSION

OF THE

METHODIST EPISCOPAL CHURCH.

TWELFTH SESSION,

held in

SEOUL, KOREA, AUG. 19—24.

1896.

Printed at
THE TRILINGUAL PRESS.

OFFICERS AND COMMITTEES.

Officers.

President,	Bishop Isaac W. Joyce, D. D.
Secretary,	H. G. Appenzeller.
Asst. ,,	D. A. Bunker.
Statis. ,,	W. A. Noble.
Treasurer,	H. G. Appenzeller.

Standing Committees.

M. E. Tract Society and S. S. Union.

G. H. Jones.	H. G. Appenzeller.
W. B. Scranton.	H. B. Hulbert.
Mrs. M. F. Scranton.	Miss L. C. Rothweiler.

Fraternal Relations.

W. A. Noble. H. B. Hulbert.
Mrs. M. F. Scranton.

Auditing Treasurer's Books.

J. B. Busteed. D. A. Bunker.
W. A. Noble.

Auditing Books of W. F. M. S.

Miss J. O. Paine.

Location, Building and Furnishing of Mission Property.

W. B. Scranton. W. B. McGill.
H. G. Appenzeller. D. A. Bunker.
J. B. Busteed.

FINANCE.

W. B. Scranton. H. B. Hulbert.
H. G. Appenzeller. D. A. Bunker.
J. B. Busteed. G. H. Jones.
W. A. Noble.

IN COURSE OF STUDY IN KOREAN LANGUAGE.

D. A. Bunker. H. B. Hulbert.
Miss. L. C. Rothweiler.

CONFERENCE COURSE OF STUDY.

W. B. Scranton. H. G. Appenzeller.
G. H. Jones.

PUBLICATIONS AND INDUSTRIAL DEPARTMENT.

W. B. Scranton. D. A. Bunker.
H. B. Hulbert.

COMMITTEE ON BOOK CONCERN.

W. B. Scranton. H. G. Appenzeller.
J. B. Busteed.

REPRESENTATIVES ON THE PERMANENT BIBLE COMMITTEE.

H. G. Appenzeller. D. A. Bunker.

APPOINTMENT.

ANNUAL SERMON, W. B. Scranton.
Alternate, G. H. Jones.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

TRAVELING CONNECTION.

IN FULL CONNECTION.	Conference.
W. B. Scranton,	N. Y. East.
H. G. Appenzeller,	Philadelphia.
G. H. Jones,	Northern N. Y.
D. A. Bunker,	Japan.
W. A. Noble,	Wyoming.

ON PROBATION.

H. B. Hulbert, New Hampshire.

LOCAL MINISTRY.

W. B. McGill, Wonsan Quarterly Conference.

J. B. Busteed, Tal Sung } Quarterly Conference.
I. Kobayashi, „ „ }
Choi Pyeng Hon, Chong Dong „ „
No Kwang Ok, „ „ „ „
Song Kui Yong, „ „ „ „
Kim Chang Sik, Pyeng Yang „ „

EXHORTERS.

Pai Dong Han, } Tal Sung Quarterly Conference.
Yi Un Sung, }
Yi Song Whan, }
Yi Myeng Suk, } Chemulpo „ „
Chang Kyen Wha, }
Pak Yun Sup, Baldwin Chapel Quarterly Conference.

DISCIPLINARY QUESTIONS.

Question 1. *Who are on Trial and in Studies of the first year?*
None.

Question 2. *Who are on Trial and in Studies of the second year?*
None.

Question 3. *Who are members of Conference and in Studies of the third year?*
H. B. Hulbert.

Question 4. *Who are members of Conference and in Studies of the fourth year?*
None.

Question 5. *What Traveling Preachers have been ordained Deacons?*
None.

Question 6. *What Local Preachers have been ordained Deacons?*
None.

Question 7. *What Traveling Deacons have been ordained Elders?*
None.

Question 8. *What Local Deacons have been ordained Elders?*
None.

Question 9. *Was the character of each Preacher examined?*
This was strictly done as the name of each Preacher was called in open session of the Annual Meeting.

Question 10. *What is the Statistical report?*
See tabulated statement.

Question 11. *What is the aggregate of the benevolent collections as reported by the Mission Treasurer?*
No report.

Question 12. *Where are the Preachers stationed?*
(See appointments.)

Question 13. *Where shall the next Annual Meeting be held?*
Seoul, Korea.

DAILY PROCEEDINGS.

FIRST SESSION.

Wednesday, August 19th, 1896.

Opening Services. The Twelfth Annual Meeting of the Korea Mission of the Methodist Episcopal Church was convened at 9 a. m. in the Chapel of the Pai Chai school, Bishop Isaac W. Joyce, D. D. presiding. Hymn 798 was announced and sung, prayer was offered by the Bishop who also read the 42nd chapter of Isaiah, part of the 11th chapter of 2nd Cor. and of the 11th chapter of Hebrews.

Roll call. In the absence of the Secretary of the last Meeting, at the request of the Bishop, Dr. Scranton called the roll and the following answered to their names.

W. B. Scranton,
H. G. Appenzeller,
W. A. Noble,
H. B. Hulbert,
D. A. Bunker,
E. D. Follwell,
Kim Kui Bom,
No Kwang Ok,
Kim Chang Sik,
Pak Yun Sup,
Song Kui Yong,
Yi Myeng Suk,

LADIES OF THE W. F. M. S.

Mrs. M. F. Scranton,
Miss M. M. Cutler,
„ M. W. Harris,

Miss. L. C. Rothweiler.
„ J. O. Paine.

Organization. H. G. Appenzeller was elected Secretary, D. A. Bunker, Assistant Secretary, and W. A. Noble, Statistical Secretary.

H. G. Appenzeller was elected Treasurer.

The following Committees were appointed:

TRACT SOCIETY AND S. S. UNION.

G. H. Jones. W. B. Scranton.
Mrs. M. F. Scranton. H. G. Appenzeller.
H. B. Hulbert. Miss L. C. Rothweiler.

FRATERNAL RELATIONS.

W. A. Noble. H. B. Hulbert.
Mrs. M. F. Scranton.

AUDITING TREASURER'S BOOKS.

J. B. Busteed. D. A. Bunker.
W. A. Noble.

AUDITING BOOKS OF THE W. F. M. S.

Miss J. O. Paine.

AUDITING BOOKS OF THE TRILINGUAL PRESS.

W. B. Scranton. H. G. Appenzeller.

PUBLIC WORSHIP.

D. A. Bunker. Miss J. O. Paine.

W. B. Scranton was elected interpreter.

RESOLUTIONS.

H. B. Hulbert. W. A. Noble.
Miss M. M. Cutler.

PERMANENT BIBLE COMMITTEE.

H. G. Appenzeller. D. A. Bunker.

TEMPERANCE.

J. B. Busteed. Miss. L. E. Frey.
Miss. E. A. Lewis.

Annual Sermon. W. B. Scranton asked to be excused from preaching the Annual Sermon on account of pressure of other duties. He was appointed to preach for next year.

Introductions. Dr. E. D. Follwell, Rev. W. A. and Mrs. Noble, Mrs. C. M. Van Petten of Japan and Mrs. Bishop Joyce were introduced to the meeting.

Examination of Character. The character of W. B. Scranton was passed and he read his report as Superintendent of the Mission.

Time of Meeting. The time for holding the meeting, on motion, was fixed from 9-12 a. m. Half hour for devotional exercises in Korean. Special Consecration services to be conducted by Bishop Joyce in the afternoon from 5-6 each day during the session.

Disciplinary Questions. Who are on trial and in the studies of the first year? None.

Who are on trial and in the studies of the second year? H.B. Hulbert.

Examination of Character. The character of H. G. Appenzeller was passed and he read his report as pastor of Chong Dong, Ewa Hakdang and Chong No charge.

The character of H. B. Hulbert was passed and he presented his report as pastor of Baldwin chapel.

Filing Reports. On motion these reports and all others that may be read were ordered to be filed with the Secretary.

Greetings. The Committee on Fraternal Relations presented a letter of greeting from the Central China Mission. The Committee was instructed to answer the letter and send same by the presiding Bishop.

Adjournment. The doxology was sung, the benediction pronounced by Bishop Joyce and the meeting adjourned by expiration of time.

SECOND SESSION.

Thursday, August, 20th.

Devotional exercises in Korean from 9–9.30 were conducted by Song Kui Yong.

At half past nine the Bishop took the chair, the Secretary read the minutes of yesterday's meeting which were adopted.

Introduction. Rev. Dr. C. F. Reid, Superintendent of the Mission of the Methodist Church, South, was introduced.

Examination of Character. The character of D. A. Bunker was passed and he read his report as preacher in charge at Aogi. Mr. Song read the same in Korean.

No Kwang Ok read report, in Korean, of pastor of the Chong Dong, Ewa Hakdang and Chong No charge.

H. B. Hulbert offered the following resolution:

Resolution of Sympathy. *Resolved*, That this Annual Meeting of the Methodist Episcopal Mission extend to Doctor and Mrs. Vinton their sincere sympathy in the great sorrow which God has, in His inscrutable wisdom and love, permitted to come upon them. We pray earnestly that the Great Comforter may manifest Himself to them in a very special manner at this time of deep distress.

Resolved. That a copy of this resolution be forwarded to Dr. and Mrs. Vinton.

Reports. J. B. Busteed read his report as physician of the Si Pyeng Won, General Hospital, Seoul.

E. D. Follwell presented his report as doctor in charge of medical work in Pyeng Yang.

D. A. Bunker was excused.

Mrs. M. F. Scranton read the report of her work among the women.

Local Preacher Kim Chang Sik made his report.

Miss. L. C. Rothweiler read her report.

Yi Un Sung read the Korean translation of Mrs. Scranton's report.

Address. Rev. C. F. Reid, D. D., Superintendent of the Mission of the Methodist Episcopal Church, South, was called upon by the Bishop and made an interesting address.

Adjournment. Adjourned by expiration of time, with the benediction by Dr. Reid.

THIRD SESSION.

Friday, August 21st.

The half hour prayer-meeting was conducted by Kim Chang Sik.

At 9.30 Bishop Joyce took the chair. The minutes of yesterday's meeting were read and adopted.

Report of Exam. Com. Dr. Mary M. Cutler, Miss J. O. Paine, Miss M. W. Harris and J. B. Busteed were reported as having passed satisfactory examinations in the studies of the second year in the Korean language, and on motion were advanced to the studies of the third year.

Report. Dr. Cutler read her report as physician of the Woman's Hospital, Seoul.

Introduction. Dr. J. Hunter Wells, of Pyeng Yang, was introduced to the Meeting.

Report. Miss Paine read the report of the Ewa Hakdang in charge of herself and Miss Frey.

Miss Harris reported her work among the women.

The report of The Trilingual Press was presented by H. B. Hulbert.

Motion. Moved that the statistical and financial part of this report, when audited by the Auditing Committee, be again presented to this body.

Resolution. H. G. Appenzeller presented the following resolution. *Resolved;*—That a Committee of five, the Treasurer, the Superintendent, the Manager of the Press, D. A. Bunker and J. B. Busteed be appointed to have general charge of the publishing interests of the Mission. That all matters relating to the formation of contracts, the increase of the permanent stock and machinery; that all bills payable and receivable be submitted to this Committee for approval or rejection.

That this Committee shall meet monthly at such time as may hereafter be determined by the members and that the Manager of the Press shall make a quarterly financial report to this Committee of the state of the Press. After the adoption of said report, a duplicate copy of the same shall be filed with the Treasurer of the Mission. The Committee shall transact such other business as may be necessary.

That a copy of this resolution be referred to the Board of Managers of the Missionary Society to invest the Committee with such other powers as it may desire.

Resolved, That the Bindery in connection with the Pai Chai school be placed in charge of the same Committee.

Resolved, That the enlargement, stocking, &c. of the Chong No Bookstore be also given into the hands of the same Committee.

Motion. H. G. Appenzeller moved that this resolution be made the order of business for to-morrow at 10.30 o'clock. Adopted.

Report. H. G. Appenzeller reported on Theological work. D. A. Bunker read the report of the Pai Chai College. K. O. No read the Korean translation of the same.

Annual Meeting for 1897. Moved and carried that the next Annual Meeting be held in Seoul.

Hymn-book. Moved that a second and enlarged edition of *Chan Mi Ka* be ordered and that the Committee, G. H. Jones and Miss L. C. Rothweiler be continued as translators of hymns and that D. A. Bunker be added to the Committee.

Introduction. Dr. H. N. Allen was introduced and made a brief address.

Reinforcement. Moved that it is the judgment of this Meeting that six more workers be sent into the field for evangelistic work.

Report of Aud. Com. The Auditing Committee of the Treasurer's Books reported that the books had been audited and found correct.

Recommendations. The Committee offered several recommendations in reference to the itemization of monthly statements by the members of the Mission to the Treasurer in order to simplify and expedite the work of the Auditors. Adopted.

Licenses of Local Preachers renewed. The Local Preacher's Licenses of the following brethren were renewed, W. B. McGill, Kim Kui Bom, Chemulpo Quarterly Conference. J. B. Busteed, Tal Sung Quarterly Conference. Choi Pyeng Hon, No Kwang Ok, Chong Dong, Quarterly Conference; E. D. Follwell, Kim Chang Sik, Pyeng Yang Quarterly Conference. Pak Yun Sup, East Gate Quarterly Conference.

Exhorters' Licenses. renewed. The following brethren had their Licenses as Exhorters renewed.

Pai Dong Han, Tal Sung Quarterly Conference, Yi Song Whan, Yi Myeng Suk, Chang Kyen Wha, Chemulpo Quarterly Conference.

Yi Un Sung, recommended by Tal Sung Quarterly Conference was given Exhorter's License.

Adjourned with the benediction by Bishop Joyce.

FOURTH SESSION.

Saturday, August 22nd.

The half hour Korean prayer-meeting was conducted by Yi Un Sung.

At 9.30 Bishop Joyce took the chair. The Secretary read the minutes of yesterday's meeting and they were adopted.

Local Preacher's License given. Song Kui Yong, recommended by the Chong Dong Quarterly Conference, was given Local Preacher's License.

I. Kobayashi, recommended by the Tal Sung Quarterly Conference, was given Local Preacher's License.

Disciplinary Questions. The Committee on Conference Studies reported that H. B. Hulbert had passed a satisfactory examination in the studies of the second year. Bishop Joyce then asked Bro. Hulbert the disciplinary questions which were answered in the affirmative. "Will you recommend that Homer B. Hulbert be recommended for admission to full connection in the New Hampshire Conference and that he be advanced to the third year's studies"? Ans. Yes.

W. A. Noble was examined in the studies of the fourth year, the examination was reported satisfactory and his Conference (Wyoming) is to be notified to that effect.

Hymn-book. Moved that it is the desire of this Annual Meeting that we reprint our hymn-book with such additions as the Committee may think best and to have said book ready for use in twelve months. Adopted.

Treas's report. The Treasurer of the Annual Meeting made his report which was approved.

Report of Tract Com. W. B. Scranton, Chairman of the Committee of the Tract Society and S. S. Union, presented a report showing the work of the Committee during the year. Adopted.

Vote of Thanks. Moved that a vote of thanks be extended to the Editors and Manager of *The Korean Repository* for the courtesy of giving a page of advertisement for our publications free of cost. Carried.

Audit. The Accounts of the W. F. M. S. were audited by Miss J. O. Paine who reported that the books were found correct.

Moved that the time for holding the next Annual Meeting be left to the Bishop and Superintendent.

Order of the day. The order of the day, the resolution offered yesterday on the appointment of a Publication Committee, was taken up and discussed.

H. B. Hulbert offered the following substitute: *Resolved*, That a Publishing Committee be appointed to have complete control of all matters relative to the printing of books, tracts and other matters. Such Committee shall have power to regulate the policy and expenditures of the Press. A meeting of this Committee shall be held Quarterly or may be called at any such time as any member of the Committee may desire. A majority vote

of the whole Committee shall be necessary to the adoption of any motion.

This Committee shall consist of three members to be appointed by the presiding Bishop.

The substitute was accepted. "What will you do with it?" It was adopted.

Motion. Moved that the bindery of the Pai Chai School be placed into the hands of the Publishing Committee together with any other industrial interests in connection with the Mission. Carried.

The time was extended.

Reports. Yi Myeng Suk of Kang Wha read his report in Korean.

Moved that a Committee of three be appointed by the chair to have charge of the Book Concern for Korea.

The Report of the Ewa School was read in Korean by No Kwang Ok.

On motion, the meeting adjourned with the benediction by Bishop Joyce.

FIFTH SESSION.

Monday, August 24th.

The half hour prayer-meeting was led by D. A. Bunker.

The Minutes of Saturday's session read and approved.

Introduction. Rev. H. G. Underwood D. D. was introduced.

W. A. Noble read the answer of the Fraternal Committee to the letter from the Central China Mission.

Committees. Moved that the Committee on Location, Construction and Furnishing of Mission Property be divided into two Committees.

(1.) That there be a Building Committee on the construction of dwellings and furnishing of the same and that W. B. Scranton, H. G. Appenzeller, W. B. McGill, D. A. Bunker and J. B. Busteed be appointed said Committee.

(2.) Moved that a Finance Committee be appointed to be composed of the Superintendent, the Treasurer, Manager of the Press, D. A. Bunker, J. B. Busteed, G. H. Jones and W. A. Noble. Carried.

Audit of Press Acc'ts Moved that the auditing of the Press accounts be referred to the Publishing Committee.

Moved that the Committees on Tract Society and S. S. Union publications, Fraternal Relations, Auditing of the Treasurer's book, and of the books of the W. F. M. S. and Temperance, as appointed at the beginning of this session, be continued thro the year. Carried.

The Statistical Secretary read his report. Adopted.

Remarks. Dr. Underwood on being called upon made an address to the meeting.

Estimates. The Estimates of Woman's Foreign Missionary Society for 1897 were read by Miss Rothweiler and were approved.

Minutes. Moved that the editing and publishing of the Minutes be left with the Superintendent and Secretary. Number of copies to be limited to 100.

Committee on Resolutions offered the following, all of which were adopted by a rising vote.

Resolutions. *Whereas*, Mrs. R. S. Hall M. D. formerly missionary in Korea is again situated so as make her return possible; and remembering the good wrought while here:—

Resolved, That the mission expresses the earnest desire to see her soon among us.

Resolved, That a copy of this resolution be forwarded to Mrs. Hall and to Mrs. H. B. Skidmore, of New York.

Whereas Dr. W. B. McGill and family and Misses E. A. Lewis and L. E. Frey were unable to meet with us in this Annual Session, thereby losing the blessings and benefits which we have enjoyed; and Whereas, we also have been deprived of the counsels and companionship of Brother McGill and Sisters McGill, Lewis, and Frey:—

Resolved, That we take this opportunity to express our sincere regret at their enforced absence.

Resolved, That a copy of these resolutions be forwarded to these friends.

Resolved, That we send the greetings of our Annual Meeting to Rev. G. H. Jones, now on furlough in the United States and to Mrs. W. B. Scranton, also absent on furlough, and pray that God in His Providence will bring them back to us shortly in health and strength.

Resolved, That a copy of this resolution be forwarded to Bro. Jones and to Mrs. Scranton.

W. B. Scranton moved that we hereby express to Bishop and Mrs. Joyce our gratification in having them with us at this time and that we thank our Bishop for the interest he has shown

in our work and for the uniform kindness with which he has presided over our deliberations.

We rejoice at the prospect of having him with us another year and wish that his supervision might be continued even longer. We hope for his safety and comfort as he journeys on to the other Missions of Eastern Asia and assure him of our prayers that he may be a means of comfort and blessing to others with whom his duties lie, even as he has been a comfort and blessing to us by his counsels and presence. Adopted by a rising vote.

Adjourned to meet this afternoon at 2 o'clock, the Rev. Dr. Underwood pronouncing the benediction.

SIXTH SESSION.

Monday afternoon, August 24th.

The Meeting assembled at 2 o'clock. The Secretary read the minutes of the morning's session which were approved.

Committees Appointed. The Bishop announced the appointment of the

PUBLISHING AND INDUSTRIAL DEPARTMENT COMMITTEE.

W. B. Scranton. D. A. Bunker.
H. B. Hulbert.

COMMITTEE ON BOOK CONCERN.

W. B. Scranton. H. G. Appenzeller.
J. B. Busteed.

COMMITTEE ON COURSE OF STUDY IN KOREAN LANGUAGE FOR MISSIONARIES.

D. A. Bunker. H. B. Hulbert.
Miss L. C. Rothweiler.

ON CONFERENCE COURSE OF STUDY.

W. B. Scranton. H. G. Appenzeller.
G. H. Jones.

ON COURSE OF STUDY FOR LOCAL PREACHERS.

H. G. Appenzeller. D. A. Bunker.
W. A. Noble.

Annual Sermon. To preach the Annual Sermon, W. B. Scranton. Alternate G. H. Jones.

Report. The Committee on Temperance offered a report thro its Chairman, J. B. Busteed.

Bishop Joyce answered certain scriptural questions asked him by the Korean Christians.

The following resolution was presented in reference to *The Korean Repository* and adopted.

Resolution. Whereas, *The Korean Repository*, published by three members of the Mission, is the only English publication in Korea that presents the work of Missions to the world:—

Resolved. That this Annual Meeting commends the efforts of the editors and expresses its appreciation of the value of *The Repository* as an interpreter of Christian work in this land and commends it heartily to the public.

Minutes approved. The Minutes were read and approved.

Address by Bishop and Appointments. The Bishop administered the sacrament of the Lord's Supper, and briefly addressed the Meeting after which he asked

Question 12. Where shall the preachers be stationed?
(See appointments.)

Closing Services. After singing a hymn, the Bishop led the meeting in prayer.

Benediction. The benediction was pronounced by Bishop Joyce.

H. G. APPENZELLER.
Secretary.

ISAAC W. JOYCE.
President

APPOINTMENTS.

W. B. Scranton (N. Y. East Conf.) Superintendent.
Aogi—To be supplied.
Chemulpo — G. H. Jones (Northen N. Y. Conf.)
Chön-Ju — To be supplied.
Kong-Ju and Su-Wön — W. B. Scranton.
Pyeng-Yang — W. A. Noble (Wyoming Conf.)
Seoul: Baldwin Chapel —
D. A. Bunker (Japan Conf.)
H. B. Hulbert (New Hampshire Conf.)
Chong Dong, Ewa Hak Dang and Chong No—
H. G. Appenzeller (Philadelphia Conf.)
Sang Dong — W. B. Scranton.
Tai-Ku — To be supplied,
We-Ju — „ „ „
Won-San—„ „ „
H. G. Appenzeller—President Pai Chai College and Principal of Theological Department.
D. A. Bunker—Principal Academic Department Pai Chai College.
J. B. Busteed, M. D.
W. B. Scranton, M. D. } Physicians in Charge of Medical Work in Seoul.
J. B. Busteed M. D. — Member of Tal Sung Quarterly Conference.
W. B. McGill, M. D. In Charge of Medical Work in Wönsan.
ember of Wönsan Quarterly Conference.
E. D. Foilwell, M. D.—In Charge of Medical Work in Pyeng Yang.
Member of Pyeng Yang Quarterly Conference.
H. B. Hulbert—Manager of the Mission Press.
H. G. Appenzeller, Manager of the Book Concern.

APPOINTMENTS OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. M. F. Scranton,
Miss L. C. Rothweiler, } Evangelistic Work.
„ M. W. Harris.

„ J. O. Paine,
„ L. E. Frey. } In Charge of School Work.

„ M. M. Cutler, M. D. In Charge Woman's Hospital.

„ E. A. Lewis, Assistant in Woman's Hospital.

Mrs. G. H. Jones, In Charge of Woman's Work in Chemulpo and Kang Wha circuit.

STATISTICS.

	Chemulpo	Chong Dong	Baldwin Chapel	Tal Sung Church	Su Won, Kong Ju	Pyeng Yang	Wonsan
Probationers	67	105	39	105	27	30	215
Full members	27	62	18	81	10	21	4
No. of Local Preachers	1	3	1			1	2
No. of Deaths		3	2	2			
Children baptized	7	5	3	21		9	6
Adults baptized		22	15	57			
No. of Sunday Schools	2	3	1	1			
Officers and Teachers	4	10	2	8			
Number of scholars	50	250	32	180			
Contributions	$72.	213.		49.	44.	In U. S.	
Disbursements	72.	213.		49.	44.	gold,	

W. A. Noble,

Statistical Secretary.

COURSE OF STUDY FOR KOREAN LOCAL PREACHERS.

1. The Larger Catechism (Nast's) F. Ohlinger.
2. The Articles of Religion and the General Rules.
3. Geography 스민필지 H. B. Hulbert
4. A written sermon on the Atonement, in Un-mun.

TO BE READ.

The Peep of Day 훈ᄋᆞ진언
Entrance to Truth Doctrine 진도입문문답
The Two Friends 장원량우상론

SECOND YEAR.

1. Studies in the Old Testament. Genesis—Job.
   According to 구약공부 and Faber.
2. Ralston's Elements of Divinity
   1st Book.— Lambuth.
3. Baker on the Discipline,— First half.
4. Manual for Native Evangelists — Nevius.
5. Physiology.— Miss Dr. Hoag.
6. Sermon on Baptism, in Un-mun.

TO BE READ. Gale.

Pilgrim's Progress.
Errors of Ancestral Worship.
Leading the Family.

THIRD YEAR.

1. Ralston's Elements, 2nd Book, 1st half.
2. Evidences of Christianity.— Marting
3. Baker on the Discipline, 2nd half.
4. Studies in the Old Testament.— Jones—Faber.
5. Astronomy.— Sites.
6. Sermon on Filial Piety, in Un-mun.

TO BE READ.

Answers to Roman Catholicism.—
Life of Tyndale.—
Romanism and Protestantism.—

FOURTH YEAR.

1. Evidences of Christianity 2nd half.
2. Review of the whole course so far as it relates to the Scriptures.
3. Sermon in Un-mun on the three religions, Confucianism, Buddhism and Taoism.

TO BE READ.

Sheffield's Universal History.
Faber's Civilization, East and West.

Course of Study for Candidates in Korean Language.

FIRST YEAR.

1. The Alphabet.
2. The Noun in its simple forms.
3. The Personal pronouns.
4. The Simple, Indicative, Interrogative, Imperative Forms in the present, past, and future.
5. Simple adjectives and adverbs.
6. Forms of salutations and dismissals.
7. Counting.
8. Money.
9. Simple subordinate forms of the verb such as temporal, conditional, etc.
10. (a) Ten conversations to be committed.
(conversations to be furnished.)

(b) To be *Committed* { Lord's Prayer. / Apostle's Creed.

To be *Read* { Methodist Catechism. / First five chapters of John.

SECOND YEAR.

1. The complex forms of noun endings.
2. Pronouns, demonstrative, indefinite, reflexive &c. &c.
3. The compound tenses of the verb and the imperfect.
4. The verbal noun.

5. Noun classifiers.
6. Desiderative, hortatory, exclamative, dubitative and promissory forms of the verb.
7. Complimentary terms for the second and third personal pronouns.
8. The Chinese numerals.
9. Twenty conversations to be committed.

Complete the study of the M. E. Catechism, the remainder of John and Mark.

To be *Committed* = { The Ten Commandments.

To Be *Read* { 성경도셜 / 묘쵹문답

THIRD YEAR.

1. Involved sentences and continuative particles.
2. Prayer forms.
3. The verb in its peculiar forms as interruptive, hypothetical &c.
4. Euphonic peculiarities.
5. Elision and its laws.
6. Idioms.
7. Literary forms.
8. A general review.
9. Extempore conversation.

The candidate will be supposed to have acquired a vocabulary of 2000 words which he (or she) can use as occasion demands.

To be *studied*, Matthew, Luke, Acts and Methodist ritual. The Temple Keeper completed, analyzed &c.

To be *read.* 오륜힝실 (1 vol.)

REPORT OF THE SUPERINTENDENT.

To the Bishop, Members and Guests:—

Greeting! I must open with an apology, tho it will be understood without the making even, for yearly informing the mission on various matters of which they know even better than I. You must then understand my remarks as chiefly directed to our visiting Bishop in my attempt to give him as deep an insight into our work as I can. I can but hope, however, that some of my words may suggest to your minds methods by which the interests of our common work can be advanced. We will hope and pray that the supervision of the Bishop now with us may continue longer than to the name of it simply, and his first introduction among us.

It is with great pleasure, Bishop Joyce, that we welcome you and Mrs Joyce to Korea, and we rejoice at the prospective counsels with you in our work. Our welcomes to the Bishops heretofore have always furnished a matter of regret to us in that it was a certain sign that we would see their faces no more forever. We doubly welcome you therefore in the glad knowledge that you propose to repeat your visit. I am confident that a quadrennial residence at least (I emphasize the at least) would more than four-fold your power of usefulness in this work.

We give thanks to our Heavenly Father in that He has brought Brother and Sister Noble back to us again; and for their renewed health. The influence of their faithful work ceased not with their departure. May their future be a still greater blessing to us and this people who need them so much.

Dr. Follwell joins us for the first time in our Annual Meeting. We hope he will be here fifty years hence to tell of the glorious work he has done in the Master's name.

We shall seriously miss, in this meeting, Brother and Sister Jones who are on their vacation at home. Their cheerful faces and ways and helpful counsels can be ill spared from among us and we wish them a speedy return, not for the work's sake alone but for the memory of past delightful intercourse together. Our hearts go out in sympathy for Sister Jones who has been bereaved by the death of her mother since her return to the United States.

We gladly welcome, also, Rev. Dr. and Mrs. Ried to our midst, because they come with the banner of our loved Methodism, which banner reads "Whosoever will, for Christ." We believe their coming among us is providential, and trust that many years we may take sweet counsel together and work as one for our common Lord.

Our work in the Korea Mission is easily divided into the institutional and evangelistic, tho the workers in the institutions are all more or less occupied with evangelistic work also.

We have two schools, that of the Parent Board for boys, in this building in which we are sitting, and the school for the girls in the Home of the Woman's Foreign Missionary Society. Besides these there are Day Schools in Chemulpo, at the East Gate, Seoul, and at Pyeng Yang.

Our medical work comprises the Hospital and Dispensary in Sang Dong of this city, in the care of Dr. Busteed, and that of the Woman's Society, for women in the care of Dr. Mary M. Cutler. There is also work in the charge of Dr. McGill in Wonsan; and in Pyeng Yang Dr. Follwell, who has just come among us, has taken up the medical work.

Our press is situated in the rear of the school building. Each of these departments is in excellent running order and is doing an immense amount of good. By a visit to each of these a much better idea of them can be obtained in a few moments than any description of mine here could furnish. I can add little or nothing to the representations of the several departments, beyond that which will be given to you in the several reports from each of these institutions. Below, what I have to say on each can be given in a few words.

Our Parent Board school under the faithful care of Brothers Appenzeller and Bunker, with its enrollment of 113 men and boys in the English department alone, is filling a place of great usefulness in the introduction of light into this land. You know how Korea has abode and still sits in the regions of the shadow of death, and this, not because it has not had opportunities sufficient to go out into the light, but because men—the natural man—love darkness rather than the light. Where the people fail to appreciate their own needs or to raise up leaders among themselves for such ends, there our school has stepped in, and, beginning at the bottom, is slowly laying the foundation for a stronger civic development. This is not the only school in Korea. There is also an English, a Russian, a French, a Japanese, and now I hear of two more, under whose auspices I do not know, besides the Korean school of a later stamp where they try to fit men for civil service examinations of

a sort. I have not had the opportunity of visiting these other schools. If these schools are founded as ours is, on the fear of the Lord as the beginning of wisdom; and if they lay before all pupils as our school does an open Bible whose word giveth light when it hath entrance; and if our Lord Jesus Christ who redeemed us all by His most precious blood from untold woe to a glory of an ineffable light, is held up before all as the greatest Teacher of mankind—I say if these things are done in these other schools as they are done in ours, then and then only will they succeed in the true sense and be a blsssing to this land.

These pupils of our school, if faithful to their trust and the care now being so bestowed upon them, must become mighty agents for truth. We must steel ourselves however to the probabilities that they will not all awake to the tremendous reponsibilities now being put upon them. I recently planted twenty-five chestnuts and after due time and patient waiting three came up, but two of them were double. I immediately rejoiced in the results and will plant more seeds. It is our duty to plant and God giveth the increase, but no less weight of reponsibility rest at the door of the instructors – I may say in this case, on the hearts of the instructors – as to what seeds they shall plant, and that they shun not to declare the whole counsel of God, and the most important with due diligence.

For our evangelistic needs, the theological instruction is of first importance. This good work in the hands of Bro. Appenzeller, has been begun. Probably this coming year will see it more fully developed and a regular course for this class laid down I believe our licentiates – exhorters and local preachers – should, as far as practicable, be instructed here in our school. To accomplish this it will be necessary to support them, at least during the time they are in the school. I hope this subject will be discussed at this annual session.

I wish I had time and the ability to say a few words in regard to the Girls' School in the care of the Woman's Foreign Missionary Society, and to emphasize that which I affirm most sincerely, the painstaking and loving care that is shown in that department. But these words are being spoken in epistles known and read by all men. Besides their evidence which is in every church in the city, it has even reached to Wonsan, and I take that most gladly as an harbinger that soon in going up and down in this land we shall find their powerful influence everywhere. The women of this land must teach the women of this land. They are doing this now and most faithfully in many instances. They are going to take hold of this work here as in all lands and are going to vitalize

and lead and urge where men lag and are half-hearted. The women more often bring in their husbands to the church than the husbands bring in their wives.

Our Girl's School is a model school, doing a model work and is eminently successful. I would not recommend a larger school, for there the individual contact would be diminished by the increase of care and numbers; but I wou'd urge that the demand for school room, which is now felt, might be met by another school and that might be even on the same compound.

I want to emphasize Day Schools I have not a syllable to say for them as general work, tho that too might be effective, but I wish to emphasize the demand that is upon us to train all the children of Methodism. Do not let these children become lost. Do not let them get their bent elsewhere. In Chemulpo the school fostered by Bro Jones is doing finely. It will do better when he returns. It should be strongly supported. It now requires a suitable school building. We are now trying to house from forty to fifty boys in winter in a low, three kan space. It must be like the black hole of Calcutta, and how can boys' minds grow in such a poisoned atmosphere? If that school is worth anything it is worth maintaining well. Let us adequately support our work everywhere or drop it; and let us start nothing new until we can strengthen existing needs.

In Sang Dong the day school failed for want of funds. The parents of the boys were too heavily taxed with their inevitable support to be able to pay for school fires. Those boys are now running the streets and should be gathered in and nurtured.

East Gate school is doing well. In one of my visits I asked the teacher if he was instructing the boys in the New Testament. He said if he did so the outside boys would run away. I advised him to try it and let them run away if they felt so inclined. On my next visit he had so begun and the school had new vigor and no losses that I could discover. They were also chanting our hymns, this time, in addition to their other instruction. The chanting is their mode of rendering our tunes, or rather a substitute for the same, which comes more naturally to them.

Pyeng Yang Day School is also a useful adjunct to our work there. A number of the boys have come out for Christ and have been baptized.

THE MEDICAL WORK.

For Seoul, in this department, I again urge the necessity we have for a suitable building for our medical work. This need

has long since been conceded to us as imperative, and Dr. Leonard, in his visit to Korea, said it would have his support as *the* need in our Mission, and the next undertaking to be entered upon. I am at a loss to understand why the Hospital has been always obliged to be so patient, needy and suppliant, and has had so little support from this mission. I think the Mission has unwittingly done this department a great injustice. We need this hospital building seriously. We must also have a residence there for the physician. The distance Dr. Busteed has to travel back and forth may not be so great in itself, but the physician should be nearer his work for his work's sake.

Dr. J. B. Busteed will make the full report for the work of the past year. He has been seriously crippled in his operations by the cut in appropriations. We suffer in Korea from the fault of square dealing with the Society. We have asked for the least sum we could possibly get on with, doing our own cutting before the estimates were sent in. To be cut at home after that is more than we can bear. This year the proportion of the cut falling to the share of the Hospital had to be taken from the fund for the support of patients, which is the department of perhaps the best possibilities in the medical line.

I feel that our mission ought to have one central and well-equipped hospital in Korea and we are as yet some way off from it.

In Wonsan, Dr. McGill is doing a good work in every way. His medical work is well received and widely known. I shall speak of his evangelistic work elsewhere. His medical work is paying for itself both in converts and in general influence. He has treated 2,867 patients and taken in nearly 750 yen as dispensary receipts. His quarters are too cramped for his work and he needs wards for inmate patients. He has no one to assist him in his medical work which must often be a serious inconvenience to say the least.

In Pyeng Yang the medical work will tax the effort of Dr. Follwell as soon as he can get a sufficient hold on the language to bring him in contact with the people. Our hospital site in that city is perfect. The Hall Memorial Hospital has been planned and is now in process of erection. It will cost in the neighborhood of 700 yen for the first outlay. This sum is provided for by money left by Dr. Hall. I suppose at least $200 more will be needed for its fittings and completion.

The Woman's Hospital in Seoul, under the charge of Dr. Mary M. Cutler, and assisted by Miss Lewis, is specially worthy of notice for pains-taking and faithfulness. Their numbers and opportunities for usefulness increase with each effort they put forth.

THE TRILINGUAL PRESS.

I can speak only in general terms of our Press. The great rush of the past year seems to have come to a stand-still. If however the Bible translation work progresses as it should and the Press obtains this work, the coming year's opportunities will again push this department to its utmost capability.

In styles for press work and type there is much difference of opinion. It will devolve upon the Press to solve the difficulties. Our books are too costly and bulky. In looking across to Japan which has a printed language similar to ours in Korea, we find they have solved some questions there with smaller type. We can do the same in Korea. It is an obligation resting upon our press to develop the best methods and to take the initiative in its department in suggestions and inventions that will make typography in Korea a success. There is a wide field for usefulness in Korea before this department.

The Press was undertaken in the beginning as an industrial department for the school. It was soon found that to continue it on that basis would be ruinous. Amateurs and boys will do only amateurs' and boys' work. We need skilled work in the Press, and unless we have it and neatness and effectiveness generally, which is the rapidity and skill together with cheapness of qualified labor, the work must of course fail financially.

The bindery has this year been introduced as an industrial department to the school. It aids the boys most effectively. Any industrial work which we can inaugurate will lead to a higher manhood; and any enforcement of the dignity of labor will be a benefit to Korea. The bindery is under the auspices of Bro. Bunker and his faithful superintendence is fast making the department a success. A foreign bindery has been recently added and the work they turn out bespeaks for it a good name. This is the only place in the country where foreign binding can be obtained.

THE EVANGELISTIC WORK.

The direct work of the evangelization of Korea is the department most sadly deficient. Our institutional work which is so necessary, is, however, out of all proportion to our evangelistic force. That is to say "this ought ye to have done and not to have left the other undone". As in former years I have argued successively, so will I urge again, that the adequate increase of our evangelistic force would be the means of greatest profit to our institutional work. This applies especially to our school,

where we want not men simply, but Christian men to educate. These Christian men, educated, would in time not only become a force in the land but a Christian force for the advancement and strength of the church. It can be easily proven that the direct work of preaching brings us in the largest proportion of converts; and I state it for challenge, if need be, that converts to faith in our Lord Jesus Christ are the object for which the Missionary Society of our Church is established in Korea. Once more again then this year I urge the adoption of the plea raised and adopted as the sense of our last Annual Meeting, namely

SIX MORE EVANGELISTIC WORKERS FOR KOREA!

We have four charges in and about Seoul, namely the Chong Dong, Ewa Hak-tang and Chong No, E st Gate or Baldwin Chapel, Aogi, and Sang Dong or Tal Sung Church.

CHONG DONG, EWA HAK-DANG AND CHONG NO.

This is our oldest charge. Its congregation is largely supported by the Pai Chai School for boys and the Ewa Hak-tang or Girls' school of the Woman's Foreign Missionary Society. Its fine church building now in process of erection will supply the need they long have felt of having a place large enough for the men and women to worship at the same time under one roof. The energy and devotion displayed by both the foreigners and natives in collecting the funds for this enterprise is most commendable, and we wish them a speedy fruition of all their hopes.

The Chong No class in this charge is half way across the city at the center near the big bell. This work is only in its infancy. It has the book-store on its grounds—our future Methodist Book Concern of Korea.

Miss Rothweiler has been making proof of her ministry there this year in evangelistic work among the women, and has gathered together an interesting class.

THE BALDWIN CHAPEL AT THE EAST GATE.

This is on property owned by the Woman's Foreign Missionary Society. It needs a resident worker and this need is prospectively supplied by the residence for one in the Mary F. Scranton Home to be built at that place. The building has been granted and only awaits the funds from home.

The faithful and diligent labors of Misses Rothweiler and Harris at this place are showing fruit in the ingathering of women.

The pastor's other labors at the Press are of so imperative a nature that he is not able to give the time to the East Gate that he desires His willingness is not at fault in the least.

Here please note one evangelist is needed very much.

I have already spoken of the excellent condition of the Day School at this place.

AOGI.

This charge surely registers the faithful labors of all who have been appointed to it. It has been for some reason or other totally unsuccessful. I recommend the discontinuing of this place as an appointment and that the property be sold when this can be done to advantage.

We have too much work that demands laborers to allow our remaining longer at a point where six or seven years' work have given no return. There are places enough where work will give abundant returns with equal effort.

TAL SUNG CHURCH AT SANG DONG.

in the residence of Mrs. M. F. Scranton, still holds the place at which it began. From its opening to the present there has been steady growth in numbers and interest. Last year we reported a gain of ninety-seven, this being one half of the total gain of the mission. This year, though twenty-four have been dismissed by letter, two lost by death, and several bad cases dropped from the probationers' rolls, we still register a gain of seventy seven. If those lost by letter alone be credited as before to our records, it will be shown that the gains for last year and this are nearly the same, namely for last year ninety-seven and for this year 101.

There has been marked interest shown and the congregations have averaged from 150 to 300. The rooms have often been more than full. Especially is this true of the women who now have an annex tent on Sundays to meet the demands of the overflow.

We have raised during the year $89.08 of which $43.645 is in the bank at the present day. The remainder has been spent in assisting a country church to build a place of worship; also for stoves, fuel, and the support of the poor during the winter season.

This work demands the entire attention of a pastor but has been obliged to get on without one about one quarter of the time. Dr. Busteed has frequently kindly assisted during the pastor's absence. The women's work here, in the care of Mrs. M. F.

Scranton, has great need of help and recently has had the kind assistance of Miss Harris Sunday afternoons. The thing that is lacking most in all our evangelistic work is closer contact with the people; the going in and out among them in their homes, and performing the part of a pastor more fully in many little ways and sympathy. The people feel this lack and we are not unconscious of the deficiency. The result, unless we mend, will be a weakly governed church and a slight hold upon our people. Wesley's rules for preachers were written for everywhere preachers and if they are not carried out the result of our work here will not be Methodism. I have heard it advanced against entire separation to the pastorate that those so appointed had the easier charge. This is not so if the work is faithfully performed, but rather the contrary. If we would separate ourselves more from our entanglements with matters of wider renown our work among this people would be stronger and more effective.

The statistics for Tal Sung church, Sang Dong, are

Full members	men	88	
	women	43	
	total		81
Probationers			
baptized	men	26	
	women	10	
	total		36
unbaptized	men	40	
	women	39	
	total		79
	Grand total		196

Yang Chun, Probationers not baptized, 6
Ko Yang „ „ „ 5

Deaths two; children baptized twenty-one; adults baptized fifty-seven; Sunday-school average 180. Collections $89.08

I have traveled 1800 miles during the past year, of which 1000 miles was on horse-back. I wish you could have some idea of traveling in the interior. Nothing but an actual experience could give you any idea of the discomforts and filthiness of the inns and the houses we have to make our homes during such trips.

I have visited Pyeng Yang twice; Wonsan once; Chemulpo several times; Kang Wha or Su Won circuit twice; and several other places where our work has sprung up. On these trips I have baptized seventy-six adults and twenty children.

PYENG YANG CIRCUIT.

Our work in Pyeng Yang is, as ever, truly encouraging.

The native local preacher Kim Chang Sik is an ideal pastor. He gathers his flock and holds them and they grow in grace daily under his care. It is always a pleasure for me to visit and look over this work. On this last visit they had a new chapel to show me. They had not solicited funds from foreigners but with their own money and labor have erected this place of worship. Dr. Follwell gave the doors and windows, but if there had been no Dr. Follwell, I am sure they would have done that themselves. The view from this chapel site—which view I am sure will not hinder godliness—is the finest of any in the city of Pyeng Yang. If ever a chapel was set on a hill, both figuratively and literally, it is that one in Pyeng Yang. It has been thro persecutions and now comes out bright and triumphant. Their triumph has won from the inhabitants of that city, at least, the feeling that there need be no stigma attached to the name of Christian. The church there has shown vitality and endurance. Kim Chang Sik says that if it were not for the giving up of the drink traffic and keeping of Sundays, the church roll would be much longer. He means that Christianity is getting almost popular there.

Here I may interpolate a rumor that came to my ear recently, namely that the people begin to say that the old order of things in Korea must go, and that they are not able to carry on the new; that the Christian church will have to take hold of the matter for them. May that day be hastened. Is the church ready for such a reponsibility?

Since my writing the last clause, one of our men at Tal Sung Church has received a magistracy. Let our prayers go up for him. His position will be a trying one. He went away saying, "I shall not forget Jesus."

A recent visit to Pyeng Yang with my mother gave us ever renewed rejoicings at the condition of that Church. We held daily meetings with the men and women. On the second Sunday I baptized eleven adults and seven children, and twenty more names were added to the list of probationers.

This work should be reinforced at the earliest moment by a clerical worker. Dr. Follwell has come among us this year and is hard at work with the language. He should not be left alone. The medical work will take all his strength and time. With this evangelist and the Doctor, Pyeng Yang work will be well provided for some time.

We also have a small class of three members thirty miles from Pyeng Yang.

The statistics of Pyeng Yang are as follows:—

Full members men 13

Full members	women	8	21
Baptized probationers	men	4	
„ „	women	2	6
Unbaptized probationers	men	17	
„ „	women	7	24
Total membership			51
Baptized children		9	

WONSAN CIRCUIT.

This charge has been built up and supplied by Dr. McGill. This year the results of sowing have been manifesting themselves with great encouragement. I was able to visit him last May and remained for ten days with him. On the day following my arrival we began the examination of candidates for baptism. It was a great pleasure to listen to their testimony and discover that the light was shining into their hearts. On Sunday morning a congregation of sixty men and women were packed into the dispensary waiting room. After a preaching service, I baptized eight men and five women and six children. In the afternoon the Lord's Supper was administered; and later we went to the native town to hold a street preaching sevice from the house of one of our members. This member is one I specially recollect for his zeal and earnestness and eager reception of the truth. I am most pained now to learn of his death recently from drowning while on a trip with Dr. McGill. His loss is a serious one to the work there and to Dr. McGill.

We held also during that visit several meetings during the week with some interest manifested.

The Wonsan Circuit has an increase for the whole year of two hundred and four members with a total membership including probationers of 219. This charge very much needs the entire time of a clerical worker. This charge and that at Pyeng Yang should both be reinforced at the earliest possible moment.

A chapel is much needed in Wonsan for their meetings. Dr. McGill asked permission to use the money he receives from medical services to foreigners and to devote it to the erection of the much needed place of worship. I referred the matter home to the rooms and the Board has given its consent, putting the matter under our Building Committee.

CHEMULPO AND KANG WHA CIRCUIT.

This circuit holds its own but has not made any advance to speak of this year. The force and daily counsels of Bro. and Sister Jones have been much missed.

Of the day school there and its success I have already spoken.

We must provide for a residence for Chemulpo for which we have already bought the land. The house formerly rented is now no longer available, probably. The island of Kang Wha has an interesting work begun. Miss Rothweiler and I both have visited it once this year. On my visit I baptized ten adults and one baby. They desired to purchase an old house at this place to fit up for a chapel. I opposed this strongly at first but was eventually obliged to yield when considering the circumstances. To build suitable accommodations anew would cost quite double the money. They wish we may discuss at this Annual Meeting what attitude we should take toward these country churches which from now on will be needed. Shall we help them to build? In Pyeng Yang they built their own chapel with almost no help from foreigners.

In my work at the south they need a chapel also. I have discouraged their applying to foreigners for help. I feel that this chapel building matter will be a tremendous burden on these poor people, but as we begin so we shall have to go all the way round.

The Chemulpo and Kang Wha statistics are as follows:—

Full members,	27
Probationers,	67
Total,	94
Children baptized,	7
Sunday schools,	2
Scholars,	50
Teachers,	4

KONG JU AND SU WON CIRCUIT.

This charge is to the south of Seoul. It has made only a little progress this last year because I have been unable to devote time to it. Note that here again a clerical worker is very much needed. The work is there in abundance. It wants but the garnering. The class in Chang Chin Nai now numbers seventeen full members. I am sorry to say there are no probationers. Our great obstacle everywhere in the country is illiteracy. Especially is this felt in our work among the women.

The work has spread from Chang Chin Nai to a neighboring town of Ryong In, where I baptized six adults and four children.

We have work also at Si Hung, Koa Chun, Ko Yang, Tong Mak, Yong Si and Yang Chun. These places have all been visited during the year by either my mother or myself or our helpers. We seriously need in these places and in Pyeng Yang and Wonsan women teachers to reach the women. There is every opportunity for

such work now at our doors, I know, but the cry is even greater in the country. We need three workers at once. One for Pyeng Yang, one for Wonsan and one for the south.

The statistics for Kong Chu and Su Won Circuits are as follows:—

Chang Chin Nai,	Full members	men 10		
		women 7		
	Probationers	0	17	
Ryong In,	Full members	0		
	Probationers baptized	men 5		
		women 3		
	„ not baptized	6	14	
Si Hung,	Full members	0		
	Probationers baptized	1		
	„ not „	11	12	43

Statistics for my whole work:—

Sang Dong, Tal Sung Church		196	
Yang Chun		6	
Ko Yang		5	207
Grand total			250
„ „ 1895			131
Increase for the year			119

This does not include work done in Pyeng Yang, Wonsan, East Gate or Che nulpo. In these latter places I have baptized seventy-six adults and twenty children, but these will appear in the general statistics.

In general our evangelistic work may be said to be prospering, but sadly in need of care takers. I am pursuaded from what we know of the experience in our fields that this will always be our trouble so long as we look alone to foreign help to supply the demand. Korea must lift a portion and and a larger portion of the burden.

What can we suggest at this meeting toward making the natives more effective as our helpers? I have one suggestion to make which will not seem treasonable and that is that we emphasize our class system more.

I know well that the Koreans are not yet up to our standards as class leaders but they can attempt to do this work and unless they do attempt it now it will always be left undone.

First, they can keep track of those names that are assigned to them. It takes a rogue to catch a rogue they say and it is not

the foreigner who can get into the ways and devices of an oriental. Our people must do their own policing. Our class leaders must undertake this for the sake of the strength and purity of our church. We cannot afford to let matters take their course nor believe they will right themselves; or that sufficient light will come to us foreigners to enable us always to direct wisely. This burden must be put more and more on the native church. Again, as in the school they set the more advanced boys (or did) to teach the new comers the rudiments, so must the class leaders train the would-be members in the more elementary matters. Here our class leaders will show their special effectiveness. Let the leaders instruct the new comers and we follow them in further teachings. Let them drill the probationers until the new thoughts no longer seem new to them but become habits of thought.

To this systematic instruction must be added the books for such instruction so that our class leaders may be directed into right lines of thought. They are not as yet capable of themselves. While they shall try to instruct others along the lines we have laid down for them, they will be forced to think for themselves and will thus become developed without knowing the process. Let us appoint our class leaders and set them to work along these lines. There is plenty for them to do. This plan is working well already at Sang Dong, Tal Sung Church.

Our hymnal has been prepared with great success by Bro. Jones and Miss Rothweiler. It is to-day almost out of stock. I hope this Annual Meeting will see to it that it is reissued at once, and that our work shall contain all the hymns available in Korean. We cannot in the native chuch as yet sing very well but somehow the words get to the heart of the people and do them good.

And finally, at the risk of being tedious, I want it to stand out clear by repetition that there is crying need for foreign preachers in four places today where work has already been begun, namely, Pyeng Yang, where the church is strong with a membership of fifty and the opportunities for increasing our work there and in the neighboring country can only be measured by our efforts put forth.

Wonsan Circuit. Here Dr. McGill reports a most encouraging probationers' list in the neighborhood of 200. This region is no less needy than Pyeng Yang and is ripe for active effort.

Kong Chu and Su Won circuit to the south of Seoul, has been in my care up to this time and gives every promise if we

will but make the effort. This worker should be eventually settled either in Su Won or in Kong Chu. The charge cannot be worked long from Seoul to advantage.

East Gate, Baldwin Chapel needs more pastoral care than our present force will allow. It should have a resident foreigner.

These few places represent the actual demand of to-day where our work is now.

More than this, there are in Korea 362 magistracies. Will it take less men to care for the souls here than to collect the taxes and to administer justice?

Our next point of emphasis is the need for and obligation upon us to strengthen our out-stations. Chemulpo needs a residence for the foreign worker and a school building. Pyeng Yang needs a residence for the new missionary, to be sent there. Wonsan, if it is to be reinforced, must also have a residence for the new worker. Sang Dong, Seoul, requires a residence for the physician in charge. Chong Dong, Seoul, asks for $2500 to aid them in the erection of their new church building.

I recognize the amount of money represented in these needs, but the matter of fact is our work has not been properly supported from year to year and our requirements have been piling up on us.

Now with contention with none about greatest effectiveness of one agency or another, but in consideration of the blessings that have been upon our work in each department during another year, and most of all that whether it be school, hospital, press or direct efforts at evangelization, that Christ is preached among this people, we rejoice and return thanks to God.

Our zeal and faithfulness are not questioned; the blessings upon our work are openly manifested; and God's hand has been shown in our midst. But I believe to-day at this time of blessing and summing up of our work, that our Saviour stands before us as He did after the resurrection before Peter by the sea of Galilee, when, after he had blessed the labor of their hands and satisfied their physical hunger once again with food from off that fire of coals, He turned to Peter with that yearning of love and questioned him.

I believe that Peter's Saviour and ours stands here to-day before us and asks each of us "Lovest thou Me more than these?" this work?

Which is deepest in our heart? What is sought by us with greatest care?

To us I believe He would say as He implied in His command to Peter "If then thou lovest Me more than these then canst thou feed My sheep but only then".

Let us, at the cost of all, if need be, search first for the one thing needful and abide in Him.

Respectfully submitted
WM. B. SCRANTON,
Superintendent.

EDUCATION.

PAI CHAI COLLEGE.

School work opened September 24th, 1895 with a corps of two foreign and two Korean teachers in the English Department and three Korean teachers in the Chinese and Unmun Departments. The attendance from the first has been good;—sixty-four responding to roll-call the first morning. There seems to have been a growing desire on the part of Korean boys and young men to avail themselves of an education in English. This will appear later when the monthly reports, as submitted to the Department of Education, are given. There have been no radical changes in the school regulations. The one aim has been to hold the boys when once we had hold of them and to do them as much good mentally, morally and spiritually as possible. Just how far we have succeeded in the last two points, the moral and spiritual, we have no statistics to show. However results are not wanting. While there has been no revival, there has been a continued indication of thoughtfulness and resolve on the part of some of our best men. A number have applied for baptism. The Sunday morning service has been well attended, as have also the Sunday evening and Wednesday evening services. The Sunday evening service is led by one of the Korean Christians and the Wednesday evening service by one of the foreign teachers. Thus our scholars, including the Sabbath school, held each Sunday p. m., are given four regular services a week and a goodly number attend all. These services, with chapel exercises at nine o'clock each week-day morning, make up the regular religious exercises of our school.

This brief outline does not take into consideration the constant personal influence of the Christian teacher upon the scholar, nor the wholesome uplift given to a crude boy by breathing the atmosphere of a Christian institution. Nor in this connection should mention of the nature of our text books be omitted. Our books are edited on strictly religious principles. They contain prayers, and many helpful hints as to God, His goodness, power and love; as to Christ and his power to save all who call upon Him There are many thoughts along these and similar lines which tend to turn the minds of the students into proper channels. One of our boys closed a letter to the writer with a benediction quoted from St. Paul's writings. Not a bad beginning for a Pai Chai boy. Certainly a good ending.

Nor are our Christian teachers averse to bringing these religious thoughts in our readers to the very forefront of their teaching. It has been the writer's lot to hear many lessons recited, the committal of which was exacted as a penalty for absence from class There was often an incongruity in the recital, by some famously wayward urchin, of a prayer or other words breathing pious thoughts. I do not know how worthy thoughts were in the youngster's mind, but his face and voice were chokeful of piety and contrition. We prayed and hoped for the best.

We have spoken of the uplift,—the elevating influence of our school upon untutored youth. It is not easy to say just how or when the sea breeze gives stamina to the muscles or tone to the taxed nerves, but the good results come. The outing, on the sea-shore, did the weary worker good. Just so imperceptible and untraceable, in many cases, are the results of our Christian school upon the Korean boy who finds his way to us, if we try to note daily progress, or determine the how or when. Take the case of a new scholar who comes among us. His every look shows that he is out of his element. This is seen most plainly when he comes to chapel. He hears the Word of God read for the first time and prayer and intercession made to the living God in the name of Christ the Saviour. His bewilderment reaches the climax when a hundred voices join, we will not say blend, in song in honor of this King of Kings. The chapel is full of noise and our newcomer looks as tho he would sink, fly, or run. He has no eye for anything in particular. His glance wanders from platform to pew and he leaves chapel thinking what he has seen the strangest thing. Next morning he knows what to expcet. He listens attentively to the reading of the Word, knows what the Korean of "Let us kneel in prayer" means, and bows with the other boys without waiting to see how it is done. During the singing of the hymn

he steals a glance at the hymn book but with no thought of uttering a sound. Next day he follows the lesson from the book held by his neighbor and likewise follows the hymn. Perchance moves his lips now and then. The fourth morning he is at home. He knows the lay of the ground, kneels, rises and says amen in unison, and sings with all his might,—in anything but unison! The newcomer has become a Pai Chai student, and the softening, elevating, Christianizing influence of our school goes on within him as long as he remains with us.

The most noticeable change in our Chinese and Unmun boys, after they have found a place in our work, is a gradual cleaning up. This good work stops far short of perfection, but is a move in the right way. Uncombed heads are combed once in a while and filthy hands and faces washed about as often. This feature of our work has been dwelt upon at some length, as it is of extreme interest. The results traced above are at time the only ones traceable, except an advance along the lines of the various branches taught. At such times we ask ourselves:— Does the work pay? Are we doing our best for the Koreans and for Him whom we came to serve? When in response we sum up, we answer, to our own satisfaction, at least, Yes. More than 275 men and boys were brought under Christian influence last year. To about one hundred of these, during the entire school year, the claims of the Gospel were presented nearly every day of the week and sometimes more than once a day. Laying aside the claims of secular teaching,—where or how else could be reached continuously so large a number, with a message from God's Word? Before passing to the secular phase of our work I wish to speak of the success which attended the placing of the Gospels and Acts, printed in Unmun, in the hands of our scholars, at morning prayers. The Koreans are good listeners. They also like much to follow from the page what is being read. Attention and interest have both been bettered by placing in the hand of the students enough books so that each could follow the reading of God's Word.

Our work has increased month by month, during the year. Following are the monthly reports of scholars in attendance in in English Department; September, fifty; October, sixty six; November, seventy-four; December, seventy-five; January, eighty-two; February, ninety-one: March, ninety-two; April, ninety-five; May, ninety-seven; June, 110.

We can give no such monthly statistics of attendance in the Chinese and Unmun Departments as no new roll was made out each month. The average attendance may be placed between sixty and seventy.

In the English Department various grades of English were taught and also two classes in arithmetic. We could do little else than follow these lines as our boys had but a smattering of English. We hope to do more advanced work the coming year as a class of our boys are prepared for it. Tutor Yang has had a class in Sheffield's Universal History. This work is written in Chinese and was taught in the same charater. I wish to make special mention of a course of lectures which Dr. Jaisohn began delivering before the students some months ago. The lectures were delieved in the chapel to crowded benches. They were delivered in Korean and were extremely helpful to the boys. The Geographical divisions of the earth were mapped out, after which, Europe was taken up, and a vivid description of her secular and ecclesiastical history given. We trust the Doctor may find time to continue his work and take the students thro a complete course along the same lines upon which he has begun.

In December last a bindery was started in the basement of this building. This work is one branch of the industrial department of our institution. Those who wished to help themselves were given an opportunity to learn to bind books in Korean style and from the first received pay for work done. The venture has been successful enough to guarantee the erection of the new building at the foot of the hill. An instructor was secured and paid $11.00 per month. As the boys picked up the trade they were expected to pay part of this sum and some months they paid as much has half of it. The balance of the salary, up to the time the teacher was discharged, the middle of May last, was paid from other funds. Since that time with the exception of four days, when the instructor was again called, the boys have paid all expenses of the bindery. Since December 23rd, when the first book was put out, the boys have finished off 55,567 books and nearly 3000 pamphlets, and have received $302.69 as pay for their work. A bindery for binding books in foreign style has also been started. Work was begun here the first day of last July. A Japanese is at the head of the work and is engaged until October 1st. By taking two of the best hands from the native bindery, for work in the foreign bindery, we hope to have two workers who will be able to do acceptable binding by the time the foreman leaves.

One hundred and sixty scholars were enrolled in the English Department within the year and 122 in the Chinese and Unmun Departments. We closed work the last of June with 110 boys on the English roll and sixty-five on the Chinese-Unmun roll. The average age of English Department student is perhaps not far from eighteen years and of these in the native

Department little above ten years. Death has entered our school but once, so far as we know. We deeply lament the sad career and fate of Ye Chon Kyeng who fell among thieves, became a robber and must pay the penalty for murder. * * * The outlook for the coming year is exceedingly bright. If our little kingdom has rest from her enemies and the public mind remains quiet, we may expect to pass the highest numberreached the past year, early in the coming session.

THEOLOGICAL DEPARTMENT.

The work in this department was comparatively easy. For various reasons we were unable to call a session until February this year. We spent a month together in earnest and profitable study of the ground principles of our faith. Besides the brethren in Seoul, we had Kim Chang Sik from Pyeng Yang, Yi Myeng Sook from Kang Wha and Kim Ki Pom from Chemulpo. It was my intention to call the class together again, but found there are limitations to a Methodist preacher's physical strength whatever may be his desires to advance a knowledge of the truth.

Two things are necessary.

(1) A class for exhorters, helpers, &c. These to meet once or twice a year for a month or two at a time.

(2) A class or school, the members to be composed only of Local Preachers and of men looking forward to ordination. These men should devote from six to eight months annually for three or four years to continuous study. During this time they will probably have to be supported out and out by the mission.

I have no idea we shall receive half the men we are calling for and whom we need, so it behooves us to give more attention to the training of men on the field. There are several men, it seems to me, who feel called to this work and I hope this Annual Meeting will give us clear and definite instructions in reference to training them.

I am now translating Binney's Compend and hope to have it ready for use before the next Annual Meeting. Bro. Bunker has consented to give lectures on Church History.

MEDICAL WORK.

SI PYENG WON, GENERAL HOSPITAL.
John B. Busteed M. D. in charge.

It becomes my duty again to submit a report of the medical work in Seoul for the past year closing with June 30th.

During the first two months of the year cholera raged in the city and with a few exceptions the cases were treated in the temporary government cholera hospital, also at the fever hospital outside the West Gate. At the request of the city authorites the physicians of Seoul united in putting down the epidemic. It was a hard fight but in August the epidemic ended almost as suddenly as it had come.

On October 8th occurred the second attack on the Palace and the murder of the Queen and the city was in an uproar. Dispensaries were deserted and work practically ceased for a time. Koreans sought personal safety rather than treatment. February 11th came another reaction and the city was upset once more. This of course has affected the attendance but nevertheless we have had some encouraging cases. I quote from a quarterly report:—*Pak Su Man*, coolie, age thirty-six who resides outside the South Gate, on Nov. 11th while helping to tear down a house, the wall fell burying him in debris. He was dug out by his companions and brought to the hospital where we found he had a fractured femur besides internal injuries. Stimulants were given, fracture reduced under ether and splint applied. I waited to see him die but in a few days he recovered from the shock and on January 4th he felt quite strong, his fracture having united well although with some deformity. He is very grateful and has taken in the Gospel truth which has been taught him while in the wards.

Another interesting case was that of Chang Chung O, age fifty-five, a man from Whang Hai province with double senile cataract. He came to us asking that relief might be given and sight if possible. We told him the only alternative was the knife and notwithstanding the existing prejudice against operations he submitted and besought us to give him his sight, the results were all that could be expected. We operated on June 8th. Both eyes did nicely and he was enable to see; his joy knew no bounds and he went to his home with a happy heart. Can such cases as these but help to make our influence permanent among the people, and open unbounded opportunities of work in the coun-

try homes of the people who have been treated in the Si Pyung Won in Seoul?

On May 5th we lost by death Mr. Kim who has been our hospital helper and evangelist. On my arrival in Korea he was one of the two boys in the hospital whom Dr. Scranton had trained. He became a very useful assistant and filled the position of hospital helper and evangelist very efficiently. Mr. Kim was very diligent in the Bible classes in the wards of which he had charge and was a great help to me in surgical work.

For some time we have had a small native booth belonging to the hospital such as is used by the natives for small stores, and it was decided to put it to some good use. A member of our church who had no means of livelihood was suggested to me by some of the members of the church as a man who was in need and asked me to help him. I suggested the plan of a book store and told him that I was willing to put the small building at his disposal and stock it with a few books allowing him a percentage on the sales, this was agreed upon and on May 14th the store was opened, our stock is quite small of course, and is limited to religious books and tracts, but we have made a beginning. One good thing about it is that here is a good stand for street preaching and it has been the rallying place of the Christian brethren of the locality, several taking turns and exhorting the passers-by to believe on Jesus.

During March while the doctor in charge was absent in Shanghai, Dr. Douglas Follwell very kindly took charge of the hospital.

Last year we had two assitants in the hospital dispensary, one druggist, and in the wards we had one assistant. This year owing to the cut in the appropriations, we were obliged to discharge the assistant in the wards and one assistant in the dispensary, and having lost our evangelist by death, our present working force consists of First assistant and druggist, Mr. Kobayashi, a Japanese Christian and member of our church at Sang Dong. Second assistant, Mr. C. U. Quan, who is an exceptionally bright Korean, a professing Christian, attending our Chong Dong church and promises well.

This spring I gave the assistants a course in first aid to the injured and minor surgery including bandaging, adjusting splints, transportation of the wounded, etc.

Evangelistic Work in the Hospital.— The end to which we are working in the Si Pyeng Won is the salvation of men. Give us a good operating room, a full line of instruments, ward well equipped and a dispensary complete and yet leave out the preaching of the Gospel here and our work is far from being the

complete work which our Saviour so much desires, namely— healing the sick and preaching the Gospel. The Gospel services in the Si Pyung Won are as follows— 8 o'clock prayer service with the workers and the in-patients who are able to attend. 11 o'clock service for out-door patients attending the dispensary. This service is generally conducted by the physician and consists of singing and a short address followed by an exhortation to all. In the absence of the physician at this service the hospital evangelist takes charge. In the wards the evangelist, Mr. Kim, conducted a Bible class in the afternoons which has resulted in much good. When Mr. Kim died, Mr. Kobayashi took up his work in the wards in addition to his duties and still carries on the Bible class. The morning service in the dispensary waiting-room is not limited to the sick: the doors are thrown open and all are welcomed who may wish to drop in and hear what the doctor or native preacher has to say. Some of the best times have been spent in personal work among the patients. I believe that great stress should be laid upon personal work with the patients by the physician himself. The patients will listen to the doctor gladly when they will not pay so much attention to the natives whose particular work it is to preach. The doctor has a peculiar influence over his patients. Allow me to quote from the ward note-book— February 14th, 1896. 12:30 A. M. On all night duty with case No. 34, gun-shot wound. His case has been complicated by an attack of dysentery and I have decided to nurse him myself as my assistants have been losing ground. It has been a constant gain since I have been with him. A little extra effort pays sometimes. My wife is with me in the hospital as she did not like to be alone in the house on account of the unsettled state of affairs in the city. The king escaped to the Russian Legation and the streets leading to the latter are lined with troops. Old Cabinet members have been killed and their bodies dragged through the streets by an angry mob. God is with us and keeps us in perfect peace. Just a few moments ago we had a precious season. I had just moistened the parched lips of the patient with a refreshing draught of water and was urging him to believe in Jesus and seek His saving power. I had been trying to lead him to the Saviour for several days. He said to me to-night "pray for me". We knelt down and prayed, the father who has faithfully nursed the son since he came here little Kum Yang, the Christian boy in the hospital ward and myself. Truly the Lord was there, how rich the blessing? After the prayer the patient thanked me and said it did him good O that the Lord might save him and make him a power! Only a few days ago I received a letter from Mr. ———— one of the

guards at the American Legation who was in the hospital this winter. He had fallen into sin while he was in the city and evil consequences resulted. I told him to repent and lead a better life and give his heart to God. Now he writes me he has been wonderfully saved. He and a few comrades read the Bible and pray every day. What heart refreshing tidings. This is only a little picture of the other side of medical work but I think it is sufficient to show how wonderful are the opportunities of the medical missionary consecrated to God.

NEEDS.

First:— We need a nurse very much. Although we are well located and ready for the work, the work has been crippled by the cut in the appropriations.

Second:— The hospital is in Sang Dong and the doctor lives in Chong Dong. The doctor is separated from his work which should not be. We need a residence for the physician in charge at once. If that is done we will see an increase in the dispensary patients, the doctor can do more evangelistic work and the work as a whole can be looked after much better than at present with three or four trips a day between the house and hospital.

Third:— An appropriation to finish our new hospital building. The superintendent has already laid stress on this need.

The special promise of this year which has been precious to me is "Lo I am with you always." With the Great Physician our work can never be a failure and to Him we ascribe the praise and thanksgiving for the results obtained this year.

Hospital Statistics.—July 1st 1895—July 1st 1896.

DISPENSARY.—

Number of cases treated	2791.
,, ,, new cases only	1035.
Average attendance	10.
Largest attendance	23.

IN-PATIENT DEPARTMENT.—

Number of in-patients	51.
Major operations performed	12.
Minor ,, ,,	121.

Receipts from July 1895—1896 $237.06

Visits made by hospital physician outside of hospital 114.

AUDITING COMMITTEE.

The Committee has examined the books of the Mission Treasurer for the period of one year ending with Dec. 31st 1895, and have found the same correct.

The auditing committee appreciates the care, labor and painstaking necessary in keeping the mission books. We appreciate the extra pains taken by the Treasurer in arrangement of vouchers and statements thus allowing a more thorough audit; but we would ask permission in order to facilitate the work of the new committee to submit the following:

1st *Itemized* vouchers, and no receipts to be given for a general or lump sum. This will save the committee hours of work.

2nd Complete vouchers from members of the mission living outside of Seoul. We realize the difficulty here but we believe that with a little more urging, the vouchers from the outports can be made clearer and the work of the committee accelerated.

We believe the committee this year has made the mistake of leaving the audit until the end of the year and believe that with a semi-annual audit more satisfactory work can be done.

TEMPERANCE.

Whereas, the use of alcoholic beverages in Korea works ruin in the homes of the people, increases poverty and distress and paralyzes all effort to reinstate manhood, and

Whereas, intemperance is a vital foe of the Christian Church and hinders missionary enterprise, be it

Resolved, that according to the traditions of our Church we are unalterably opposed to any form of alcohol used as a beverage and

Resolved, that we urge upon our native Christians to use all legitimate means to suppress its use and enjoin total abstinence among themselves, and further be it

Resolved, that we urge upon the Church in Korea to take steps at once to disseminate temperance literature among the people.

J. B. BUSTEED
for the Committee.

LIST OF MISSIONARIES.

In active Service.

	Year Appointed	Length of service on field to July 1, 1896.
William B. Scranton,	1884	10 yrs.
Henry G. Appenzeller,	1884	10 yrs.
George Heber Jones,	1888	7 „ 7 mos.
William B. McGill,	1889	6 „ 10 „
W. Arthur Noble,	1892	2 „ 6 „
John B. Busteed,	1893	2 „ 8 „
Homer B. Hulbert,	1893	2 „ 9 „
Dalzell A. Bunker,	1895	1 „
E. Douglas Follwell,	1895	6 „

Deceased.

William James Hall,	1891	3 „

No longer Member of the Mission.

Franklin Ohlinger,	1887	5 „ 8 „

JOURNAL OF

THE FOURTEENTH ANNUAL MEETING

— OF THE —

KOREA MISSION OF THE METHODIST EPISCOPAL CHURCH.

Held At

THE FIRST METHODIST EPISCOPAL CHURCH, SEOUL,

AUGUST 25 TO SEPTEMBER 1,

1898

Officers and Committees.

OFFICERS.

President,	Bishop Earl Cranston.
Secretary,	G. H. Jones.
Assistant Secretary,	W. C. Swearer.
Statistical Secretary,	W. A. Noble.
Treasurer,	H. G. Appenzeller.

COMMITTEES.

M. E. TRACT SOCIETY, AND SUNDAY SCHOOL UNION.

G. H. Jones, H. G. Appenzeller, W. B. Scranton,
Mrs. M. F. Scranton, Miss L. C. Rothweiler, W. C. Swearer.

RESOLUTIONS.

W. A. Noble, Mrs. M. F. Scranton, G. H. Jones, Miss Nellie Pierce.

AUDIT—MISSION TREASURER.

W. B. McGill, W. C. Swearer, W. A. Noble.

AUDIT—TREASURER WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. H. G. Appenzeller.

FINANCE AND LOCATION, BUILDING AND FURNISHING OF MISSION PROPERTY.

H. G. Appenzeller, W. B. Scranton, G. H. Jones, W. B. McGill,
W. A. Noble, G. C. Cobb.

EPWORTH LEAGUE.

G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss J. O Paine,
Mrs. Mary Whang, Kim Keui-pom, No Kwang-ok, Yi Eun-song.

CONFERENCE COURSE OF STUDY, LOCAL PREACHERS AND EXHORTERS.

W. B. Scranton, G. H. Jones, H. G. Appenzeller, W. A. Noble.

STUDY OF THE KOREAN LANGUAGE.

H. G. APPENZELLER, W. B. SCRANTON, G. H. JONES, W. A. NOBLE, MISS L. C. ROTHWEILER.

PASTORAL ADDRESS.

BISHOP EARL CRANSTON, W. B. SCRANTON, H. G APPENZELLER, G. H. JONES, W. A. NOBLE.

TRANSLATING DISCIPLINE AND RITUAL.

G. H JONES, W. B. SCRANTON, H. G APPENZELLER, W. A. NOBLE.

TEMPERANCE.

E. D. FOLLWELL, MISS M. M. CUTLER, H. C. SHERMAN, MISS LILLIAN HARRIS.

EDITORS OF THE HYMN-BOOK.

G, H. JONES, MISS L. C. ROTHWEILER,

REPRESENTATIVES ON THE PERMANENT BIBLE COMMITTEE.

G. H. JONES, W. A. NOBLE.

PUBLIC WORSHIP.

H. G. APPENZELLER.

FRATERNAL RELATIONS.

W. B. SCRANTON.

Ecclesiastical Status of the Members of the Mission.

BISHOP JOYCE HAS EPISCOPAL SUPERVISION.

TRAVELLING CONNECTION.

FULL CONNECTION.

Name	Conference.
W. B. Scranton,	New York East.
H. G. Appenzeller,	Philadelphia.
G. H. Jones,	Northern New York.
W. A. Noble,	Wyoming.

PROBATIONERS

G. C. Cobb,	Nebraska.
In studies of the second year.	
W. C. Swearer,	Pittsburg.
In studies of third year.	
A. M. Prooks,	Japan.

LOCAL PREACHERS.

Name	Quarterly Conference.
W. B. McGill,	Chemulpo.
E. D. Follwell,	Pyeng-yang.
Kim Kui-tom,	Chemulpo.
Yi Myeng-suk,	Chemulpo.
Choi Pyeng-hön,	Chong Dong.
Kim Chang-sik,	Pyeng-yang
Yi Eun-Söng,	Sang Dong.
Yo Koang-ok,	Chong Dong.
I. Kobayashi,	
Song Keui-yong,	Chong Dong.

EXHORTERS.

Name	Quarterly Conference.
Yi Söng-whan,	Kyohang.
Mun Kyeng-ho,	Chong Dong.
Chang Kyeng-wha,	Chemulpo.
Yi-Keuk-hyek,	Tal Sung.
Pok Chung-chai,	Chemulpo.

JOURNAL OF THE FOURTEENTH

Annual Meeting Of The

KOREA MISSION OF THE METHODIST EPISCOPAL CHURCH.

FIRST SESSION.

THURSDAY, AUGUST 25TH, 1898.

The fourteenth annual meeting of the Korea Mission of the Methodist Episcopal Church convened in the Chong Dong Church, Seoul, 9: 30 a. m., Bishop Earl Cranston, D. D. LL. D. presiding.

Devotional exercises were conducted by the Bishop and consisted in singing hymn 136, and reading from the 61st chapter of Isaiah and the 11th chapter of Acts, followed by a short and inspiring address by the Bishop. After prayer and singing, the Bishop administered the Sacrament of the Lord's Supper assisted by the elders and deacons present.

The Bishop then called on the secretary of the last Annual Meeting to call the roll, which was done with the following result: W. B. Scranton, H. G. Appenzeller, G. H. Jones, W. B. McGill, E. D. Follwell, Geo. C. Cobb, H. C. Sherman, W. C. Swearer, present; W. A. Noble reported on way to attend; Mrs. M. F. Scranton, Miss M. M. Cutler, Miss E. A. Lewis, Miss L. E. Frey, Miss Lillian Harris. Miss Nellie Pierce, present; Miss L. C. Rotheweiler, absent from roll-call; Miss R. S. Hall, absent in Pyeng yang; Miss J. O. Paine absent in America; H. B. Hulbert, no report of his location; D. A. Bunker, Bishop reported him located by Japan Conference. Kim Keui-pom, Choi Pyeng-hön, Song Kuei-yong, Kim Chang-sik, Yi Eun-söng, Chang Kyeng-wha, Mun Kyeng-ho, Yi Kuk-hyek, present; No Kwang-ok, I. Kobayashi, Yi Myeng-suk, Yi Söng-whan, Yi Hyeng-söng, Oh Sök-hyeng, absent.

ORGANIZATION. On nomination of W. B. Scranton, G. H. Jones was elected secretary. On nomination of the secretary, W. C. Swearer was elected assistant secretary, and W. A. Noble statistical secretary.

On motion of W. B. Scranton it was decided to hold one daily session from 9 a. m. to 12 m.

COMMITTEES. It was moved and carried that the Chair appoint a committee to nominate the membership on the various standing committees. The Chair appointed as such committee: W. B. Scranton, H. G. Appenzeller and G. H. Jones.

It was moved and carried that the Secretaries serve as interpreters.

DISCIPLINARY QUESTION 9. Passage of Character.

The Bishop announced that the Japan Conference had located D. A. Bunker at his own request.

The name of W. B. Scranton, New York East Conference, was called. Nothing against him. Dr. Scranton then read his report as Superintendent of the Mission and interpreted its substance into Korean, for the benefit of the Korean brethren. (See report 1.)

H. G. Appenzeller was appointed a committee of one on Korean services.

Adjournment was taken by motion. After singing the doxology in English and Korean, H. G. Appenzeller led in prayer and the Bishop pronounced the benediction.

SECOND SESSION.

FRIDAY, AUGUST 26TH, 1898.

The Meeting convened at 9 a. m., the opening devotions being conducted in Korean by H. G. Appenzeller.

At 9:30 the Bishop took the chair and the journal of the first session was read and approved as read.

DISCIPLINARY QUESTION No. 9. Who are in studies of the fourth year? The name of D. A. Bunker was called and the Bishop reported that he had been located at his own request by the Japan Conference.

REPORTS. The name of G. H. Jones was called and his character passed. He read his report of work on the Chemulpo Circuit and interpreted its substance into Korean. See report 2.

The name of W. A. Noble was called and his character passed. He read report of work on the Pyeng-yang Circuit and interpreted its substance into Korean. (See report 3.)

The order was then suspended to introduce guests and the Bishop presented Dr. C. F. Reid of the Southern Methodist Mission, S. F. Moore of the Presbyterian Mission, and Mr. A. Pieters of the British and Foreign Bible Society, to the Meeting.

Later Miss Lee of our Japan Conference and Miss Laura Cranston were also presented to the Meeting.

ORDER RESUMED. The name of H. G. Appenzeller, Philadelphia conference, was called and his character passed. He presented his report of work on the Chong dong, Ewa Haktang and Chong-no charge, and also as President of Pai Chai Haktang. (See reports 4 and 5.)

Dr. W. B. McGill, in charge of the work at Wonsan, reported verbally his work, evangelistic and medical.

Dr. E. D. Follwell read report of medical work in Pyengyang. (See report 6.)

Hymn No. 743 was sung after which the Bishop called on Dr. C. F. Reid to offer prayer.

It was moved and carried that the subject of the educational work be made the special order for Monday, August 29th.

Rev G. C. Cobb read his report as Manager of the Trilingual Press. (See report 7.)

Dr. Scranton read reports of the evangelistic work at Baldwin Chapel, East Gate, Aogi, and Talsung Church, Sangdong. (See report 8.)

It was moved and carried that the discussion of matters relating to the press be made the special order for Monday morning after the discussion of educational matters.

The Bishop then made a short address on the reports presented and was followed by Dr. Scranton in testimony to the extensive evangelistic work done by Dr. McGill on the Wonsan circuit.

The committee on nominations then reported through Dr. Scranton the following committees which were approved and adopted. (See committees.)

The committee reported recommending that the representatives on the Permanent Executive Bible Committee be elected by ballot.

It was moved and carried that the matter of a publication committee for the press, bindery and Book Concern be laid over until after the discussion on press matters.

The session adjourned by expiration of time. After various announcements the doxology was sung in Korean, and the benediction pronounced by the Rev. D. L. Gifford.

THIRD SESSION.

SATURDAY, AUGUST 27TH, 1898.

The session convened at 9 a. m., opening devotions being conducted in Korean by H. G. Appenzeller.

At 9:30 o'clock the Bishop took the chair and the journal of the second session was read, corrected and approved as corrected.

The discussion of the report of the committee on nominations was continued and the report adopted as a whole.

On motion W. B. Scranton was made a committee of one on Fraternal Relations.

REPORTS. Mrs. M. F. Scranton read her report of evangelistic work and its substance was interpreted into Korean by Dr. Scranton. *

Miss L. C. Rothweiler read her report of evangelistic and other work.

Miss E. A. Lewis read her report.

INTRODUCTIONS. The followings were introduced to the meeting: Miss McKenzie, Miss Shields, Mrs. C. F. Reid, Miss Ballinger, Miss Yu, Rev. H. B. Hulbert.

The committee on services made the following announcements for the Sunday services: 10 a. m., Love Feast; 11 a. m., sermon by Bishop Cranston to Koreans; 2 p. m., annual sermon by G. H. Jones in Korean; 4 p. m., sermon by Bishop Cranston in English; 7:30 p. m., sermon by Kim Kui Pom in Korean.

It was moved and carried: WHEREAS, the election of representatives on the Permanent Executive Bible Committee concerns the mission rather than the Annual Meeting, that the election be taken by the members of the mission.

Moved and carried that the Annual Meeting take a recess in order that the members of the mission may have opportunity to elect their representatives on the Permanent Executive Bible Committee.

Recess was then taken.

On re-convening the reading of the reports was resumed and the following read their reports: Miss E. L. Frey, report of the Ewa Haktang.

Dr. H. C. Sherman, report of the Si-pyeng Wŏn Hospital. (See report 9.)

Dr. M. M. Cutler, report of the Po ku Yŏ Kuan Hospital.

Some announcements were made, the doxology was sung, and the benediction pronounced by the Bishop.

* The reports of the ladies of the Woman's Foreign Missionary Society are published in a separate pamphet.

SERVICES OF SUNDAY.

August 28th, 1898.

A love feast was held at 10 a. m. which was conducted by H. G. Appenzeller.

At 11 a. m. Bishop Cranston preached to a large congregation of Koreans, his sermon being interpreted by W. B. Scranton.

At 2 p. m. the Annual Sermon was preached in Korean by G. H. Jones.

At 4 p. m. the Bishop preached in English before the foreign community.

At 7:30 p. m. Kim Kui Pom of the Chemulpo church preached.

All of these services were held in the Chongdong Methodist Episcopal Church, Seoul.

FOURTH SESSION.

MONDAY, AUGUST 29TH, 1898.

The Fourth Session convened at 9 a. m., devotional exercises being conducted in Korean by W. A. Noble.

At 9:30 o'clock the Bishop took the chair and the journal of the third session was read and approved as read.

EPWORTH LEAGUE. Miss Frey read the report of the committee on Epworth League and a discussion followed upon the work of the League and the proposition to substitute a District Cabinet in the place of the committee. (See report 10.)

Moved and carried that the report be accepted and placed on file.

In view of the disadvantages attendant upon the multiplication of machinery, the proposition to organize a District Cabinet at this meeting was withdrawn and in its place it was moved and carried that the names of Miss Paine, Mrs. Mary Whang, Kim Kui Pom, No Koang Ok and Yi Eun Syöng be added to the committee named in the report.

It was moved and carried that the special orders of the day, the discussion of educational and press matters, be postponed until after the reading of the remaining reports of the ladies.

The action of the Annual Meeting on Epworth League matters was interpreted to the Koreans.

REPORTS. Mrs. Jones read report of evangelistic work in Chemulpo. Mrs. Noble read report of evangelistic work in Pyeng-yang.

Miss Dr. Harris read report of medical work at the East Gate Dispensary, Seoul.

The report of Dr. Rosetta Sherwood Hall on medical work at Pyeng-yang was read by Dr. Cutler.

INTRODUCTIONS. The following were introduced to the meeting: Rev. H. G. Underwood, D. D., Miss Doty, Miss Dr. Field, Miss Dr. Whiting and Mrs. Cranston.

H. G. Appenzeller read report of Book Concern and *Korean Christian Advocate.* (See report 11.)

The following Local Preachers read their reports in Korean and the substance was interpreted into English: Kim Kui Pom, Choi Pyeng Hön, Song Keui Yong, Kim Chang Sik, Yi Eun Söng.

The work of No Koang Ok and I. Kobayasi, who were absent, was reported by their pastors.

On motion Miss Ethel Cranston was invited to sing and she responded with, "Columbia the Gem of the Ocean," the audience joining in the chorus.

PERMANENT EXECUTIVE BIBLE COMMITTEE. W. B. Scranton reported that at a meeting held Saturday, August 27th, the mission on motion of H. G. Appenzeller had elected G. H. Jones and W. A. Noble as members of the Permanent Executive Bible Committee.

It was moved and carried that the two special orders for today *i. e.* the discussion of educational and of press matters, be referred to an executive session of the mission to meet in the Talsung Church tomorrow, Tuesday morning, at 9 o'clock, and that when we adjourn it be to meet Wednesday morning at 9 a. m.

It was moved and carried that the reception of Fraternal Greetings be made the special order for Wednesday at 11 a. m.

REPORTS. Mrs. Follwell reported on evangelistic work at Pyeng-yang.

The following exhorters reported in Korean and their reports were interpreted: Yi Söng Whan, Mun Kyeng Ho, Yi Keuk Hyck. Chang Kyeng Wha was reported for by his pastor and Yi Myeng Suk was reported absent.

Moved and carried to extend the time to finish hearing reports.

Drs. Vinton and Avison were introduced to the meeting. Meeting adjourned by expiration of time. The doxology was sung in Korean, and the benediction was pronounced by Dr. Underwood.

FIFTH SESSION.

WEDNESDAY, AUGUST 31ST, 1898.

The session convened at 9 a. m. Devotions were led by H. G. Appenzeller. The journal was read, corrected, and approved.

By general consent it was decided to record the Sunday services in the journal of Monday.

LOCAL PREACHERS AND EXHORTERS. H. G. Appenzeller for the committee reported that the following exhorters had appeared before the committee and had been examined: Yi Sŏng Whan, Kangwha, Kyohang quarterly conference; Mun Kyeng Ho, Chong Dong quarterly conference; Yi Keuk Hyek, Tal-sung quarterly conference; Pok Chung Chai, Chemulpo Wesley quarterly conference; Ha Chun Taik, Chemulpo Wesley quarterly conference.

On motion their licenses were recognized. The following licensed by their quarterly conferences were absent: Pak Sŏk Pil, Pyeng-yang quarterly conference; An Keui Chang, Pyeng-yang quarterly conference.

Dr. Follwell appeared before the committee, was examined on the English Course of Study for Local Preachers for the first year, and is recommended to have his license renewed and to be advanced to the studies of the second year. It was so ordered.

The committee reported having examined the following Local Preachers: Chang Kyeng Wha, Chemulpo Wesley quarterly conference; Yi Myeng Suk, Chemulpo Wesley quarterly conference; Kim Sang Nim, Kangwha, Kyohang quarterly conference; Song Keui Yong, Seoul, Chung Dong quarterly conferences.

Licenses were granted to the first three and the license of the fourth was renewed.

The licenses of the following were renewed: I. Kobayashi, Seoul, Tal-sung quarterly conference; Oh Sŏk Hyeng, Pyeng-yang quarterly conference; No Kwang Ok, Seoul, Chung Dong quarterly conference.

The committee reported that Dr. McGill had studied the Course for Traveling Preachers for Admission, and for the first and second years. On motion his license as Local Preacher was renewed and he was referred to the committee for examination.

The committee reported that the following have been recommended by their quarterly conferences as fit men to be recommended by the Annual Meeting for admission on trial to the Travelling Ministry: Kim Chang Sik, Pyeng-yang quarterly conference; Kim Kui Pom, Chemulpo quarterly conference; Choi Pyeng Hŏn, Seoul, Chong Dong quarterly conference; Yi Eun Sŏng, Seoul, Tal-sung quarterly conference.

This matter was referred.

The Bishop then took up the Disciplinary Questions (which see) and G. C. Cobb and W. C. Swearer were reported in studies of the second year.

H. G. Appenzeller rose to a question of privilege. On being asked to state it he answered that he desired to announce his in-

tention to resign his position as Treasurer of the Mission to take effect January 1st, 1899.

Order of the day was called, being the reception of Fraternal Greetings. Addresses were made by Dr. C. F. Reid of the Southern Methodist Mission, Hon. H. N. Allen, the United States Minister-Resident, Rev. S. F. Moore and Miss Dr. Whiting of the Presbyterian Mission, and W. H. Emberley of the Wesleyan Church. Responses were made on behalf of the mission by Bishop Cranston and G. H. Jones.

INTRODUCTIONS. Dr. and Mrs. Hardie and Rev. C. F. Collyer of the Southern Methodist Mission were introduced to the meeting.

ADJOURNMENT. After announcements and singing the doxology the benediction was pronounced by the Bishop.

SIXTH SESSION.

THURSDAY, SEPTEMBER 1ST, 1898.

The session convened at 9 a. m., devotions being conducted by G. H. Jones. The journal of the fifth session was read, corrected and approved as corrected.

DISCIPLINARY QUESTIONS. The name of Wilbur C. Swearer, a probationer in the Pittsburg conference, was called and his character passed. The committee reported that he had passed a satisfactory examination on the studies of the first two years, and he having been already three years on trial was recommended for admission into full connection and advanced to studies of the third year. Thereupon in the presence of the Annual Meeting he was examined by the Bishop as provided in ¶151 of the discipline and gave satisfactory answers to the questions. He being already a Deacon was recommended for election to Elder's Orders under the Missionary Rule and the secretary was directed to communicate the record to the secretary of his conference. Bro. Swearer deposited the following declaration with the secretary (according to ¶151 note, and ¶146 of the discipline):

SEOUL, KOREA, August 1, 1898.

To the Fourteenth Annual Meeting of the Korea M. E. Mission: I am not in debt so as to embarrass me in the work of the ministry. I will gladly abstain from the use of tobacco.

The name of Geo. C. Cobb, a probationer in the Nebraska conference was called and his character was passed. The committee reported recommending that he be continued in the studies of the second year, and the secretary was directed to communicate the record to the secretary of his conference.

The committee reported concerning Dr. W. B. McGill, a local reacher, that he had been examined in the studies of the second year of the course for Traveling Preachers and had passed a fair examination in all except Systematic Theology. He was recommended to complete his preparation in Systematic Theology with a view to taking orders as a Deacon in the local relation.

W. A. Noble read report of statistics and was directed to complete it in the item of church benevolences including church building, local charities and all other items except support of the ministry. The report on motion was accepted, ordered filed, and printed in the journal.

Moved and carried that the next Annual Meeting be held in Seoul.

Reports. H. G. Appenzeller reported in behalf of the Tract and Sunday School Committee. (See report 12.)

Miss Rothweiler, on behalf of the committee on examination in the study of the Korean language, made the following report; Miss L E Frey, Miss E. A. Lewis and Dr. M. M. Cutler were passed on the last half of the third and the last year of the course. Dr. E. D. Follwell was passed on the second year of the course. Miss N. Pierce was passed on the first year of the course. Dr. Harris was passed on the first half of the first year, and Mr. W. C. Swearer on the first four months of the first year. The committee suggested a revised course of study which was referred to the new committee. (See report 13.)

Miss Rothweiler reported on behalf of the editors of the hymn book and her report was accepted and ordered filed.

The following was accepted as an item of information and ordered spread on the journal: As the Woman's Foreign Missionary Society of the Metho list Episcopal Church is a separate body, distinct in its organization and management, we its representatives in Korea feel that our society should have representation on the Permanent Bible Committee of Korea. We have therefore elected our representatives, Miss L. C. Rothweiler and Mrs. M. F. Scranton. Signed by M. F. Scranton, and L. C. Rothweiler Secretary.

G. H. Jones on behalf of Committee on Pastoral Address reported progress. On motion this committee was directed to publish the address in the *Korean Christian Advocate*, and that an edition be published sufficiently large to furnish each member and probationer with a copy.

H. G. Appenzeller for the representatives on the Permanent Executive Bible Committee reported as follows: Report of the Representatives on the Permanent Executive Bible Committee: Your representatives report that they attended the regular and special meetings of this committee during the year. We voted and, in fact, took the initiative towards publishing larger editions

of the Scriptures. We report that the whole of the New Testament is now nearly ready for publication. Mr. Bunker was both chairman and treasurer of the committee until the meeting last June when he resigned. The two propositions to amend the constitution referred to the committee by the Northern Presbyterian Mission failed to receive the necessary vote of the committee and were therefore rejected.—H. G. APPENZELLER.

W. B. Scranton reported for committee on educational matters.

Dr. W. B. McGill reported on behalf of the committee to audit the books of the mission treasurer.

Miss Rothweiler, as treasurer of the Woman's Foreign Missionary Society, reported that the books were ready for audit but the auditor being in America they had not yet been audited.

On motion the journal and reports were ordered printed under the editorship of the secretaries.

On motion the Chair appointed W. C. Swearer, A. M. Brooks, and G. H. Jones as a standing committee to audit press and other accounts not otherwise provided for.

The following resolutions were adopted:

WHEREAS, The demands of our work have for the last three years called loudly for help and the present conditions imperatively demand reinforcements, and,

WHEREAS The work now laid upon the Mission is far beyond the strength of the present force to care for it,

Resolved, That we affirm it as our steadfast conviction that the present is the golden opportunity in Korea, which seized upon will achieve the conversion of the nation; but which, if ignored will retard the work for decades, in which view the unanimous testimony of all visitors to Korea interested in missions concur, therefore,

Resolved, That we urge upon the General Missionary Committee the immediate dispatch to Korea of seven clerical workers who are urgently needed to take charge of work already established.

WHEREAS, We are permitted to have for our presiding officer this year Bishop Earl Cranston, D.D., LL.D.,

Resolved, That we express our approval of the wise plan which permits him to remain two years with us and which is already proving a benefit to us, and we bespeak his kind offices in using all his influence to hasten the day when the time of special supervision shall be still further lengthened to at least a quardrennium.

Resolved, The presence of Bishop Cranston and his family has given us pleasure in our homes. The kind, clear and wise decisions of the Bishop will help us in the furtherance of our work. Our thoughts and best wishes will follow him as he continues his journey to the other Missions of the East and we shall pray for his return to us "in the fullness of the blessing of the Gospel of peace."

WHEREAS, The Missionary Board has granted a furlough to our Superintendent, Dr. W. B. Scranton, and he purposes to be absent from the field for a time, be it

Resolved, That we record our high appreciation of the services of Dr. Scranton as Superintendent and our esteem of his personal work. That we congratulate him upon the success which has attended the Mission during his administration, especially along evangelistic lines, to which he has personally contributed so large a share.

Resolved, That we congratulate him on the successful organization and development of the Tal-sung Church which has grown to be a factor of large influence and usefulness in the evangelization of the capital.

Resolved, That we wish him God-speed on his journey, a happy reunion with his family, days of rest and refreshment, and a speedy return to the field which stands so sorely in need of his services.

WHEREAS, Mrs. M. F. Scranton, after serving a second term in Korea as a missionary of the Woman's Foreign Missionary Society is about to leave the field on furlough:

Resolved, That we make record of our high appreciation of the great service which Mrs. Scranton has rendered the church and the cause of Christ in Korea. That we express to her our gratitude for the aid and inspiration which her presence and counsel has always been to us personally, and especially for the material aid she has rendered us in providing for several years a place of worship for our Tal sung Church.

Resolved, That our prayers shall rise to the Throne of Grace for the divine blessing upon her during this period of rest, and that she may be early restored to the work among the women of Korea on whose behalf she has rendered such eminent services.

WHEREAS, Dr. W. B. McGill for the past nine years has rendered most efficient services as a medical missionary both in Seoul and in Wonsan,

Resolved, That the Mission express its thanks to Dr. McGill especially for his valuable advice and help in our building enterprises and that we congratulate him upon the success which he has achieved in spreading Christian literature throughout the territory of the Wonsan Circuit and creating a genuine interest in Christian truth there.

Resolved, That in view of the length of service he has rendered and the ill-health of his children we recommend that a furlough be granted him this year.

Resolved, That we wish him an enjoyable rest in the homeland, the early restoration to health of his dear ones, and a speedy and safe return to Korea.

WHEREAS, Rev. D. A. Bunker and Mrs. Bunker have left us for another field of labor and while among us the Mission School under his devoted care enjoyed unprecedented success, and also the Mission Press

through his efforts was placed upon a firm financial basis, and recognizing his untiring and highly effecient efforts in assisting in superintending the erection of the new Chong Dong Church, be it

Resolved, That we express to him our gratitude for his devoted labors and our regret at the loss of so valuable a worker to our Mission force.

WHEREAS, Brother H. G. Appenzeller has announced his purpose to resign his position as Mission Treasurer, and

WHEREAS, In view of his devotion and unremitting toil in the care of the treasurer's book, throughout the history of the Mission, which has made him justly recognized as an expert accountant and financier, be it,

Resolved, That this Annual Meeting request Mr. Appenzeller to rescind his decisison of resigning as Treasurer of the Mission and further that we request the Board of the Missionary Society to secure the continuance of his services as the Treasurer of the Korea Mission.

WHEREAS, Rev. M. C. Fenwick of Wonsan has kindly and effetually conducted Dr. McGill's meetings in Wonsan during Dr. McGill's absence in the country,

Resolved, That this Annual Meeting extend to Dr. Fenwick an expression of thanks and that a note be made in the Journal of this resolution.

WHEREAS, Our Heavenly Father having during the past few months called to their home above two of our little ones, Edith and May, from two of the homes of our Mission, we desire to express our heartfelt sympathy to the bereaved parents, Dr. Hall and Mr. and Mrs. Noble, assuring them of our sincere love and earnest prayers. We pray too that they may learn the hidden lessons God has for them in this time of testing, knowing that,

"Not now, but in the coming years,
It may be in the better land
We'll read the meaning of our tears
And there sometime we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scace begun;
Tis there sometime we'll understand.

Why what we long for most of all
Eludes so oft our eager hand:
Why hopes are crushed and castles fall—
Up there, sometime, we'll understand."

On motion the committee on resolutions was directed to send greetings to our China Missions by Bishop Cranston.

The Superintendent then read two letters received from the Japan Conference.

The Rev. N. C. Whitemore was introduced to the meeting,

It was moved and carried that after the approval of the journal and the reading of the appointments the Annual Meeting stand adjourned *sine die.*

After a short recess the meeting was called to order by the Bishop and the minutes of the session were read and approved. The Bishop called on H. G. Appenzeller to lead in prayer after which he made a short address.

The appointments were then read, the doxology was sung, the benediction pronounced by the Bishop, and the Annual Meeting adjourned *sine die.*

EARL CRANSTON, President.

GEO. HEBER JONES, Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

5. Who have been continued on trial?

(a) In studies of the first year: A. M. Brooks of the Japan Conference.

(b) In studies of the second year: G. C. Cobb of the Nebraska Conference.

(c) In studies of the third year: W. C. Swearer of the Pittsburg Conference.

13. Was the character of each preacher examined.
Yes.

16. Who have been located at their own request?
D. A. Bunker located by the Japan Conference.

25. What is the Statistical Report for this year?
(See Statisical tables.)

26. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
(See Statistical report.)

29. Where are the Preachers stationed?

APPOINTMENTS OF THE KOREA MISSION FOR 1898-1899.

W. B. SCRANTON, M. D. (N. Y. East) Superintendent.

Aogi—to be supplied.

Baldwin Chapel, Seoul—to be supplied.

Chemulpo Circuit—Geo. Heber Jones (North N. Y.) and ıe to be supplied.

Chong-ju—to be supplied.

Chong Dong, Ewa Hak Tang and Chong No—H. G. Appenzeller (Philadelphia) and one to be supplied.

Pyeng Yang Circuit—W. A. Noble (Wyoming) and one to be supplied.

Sang Dong, Tal Sung—W. B. Scranton and one to be supplied.

Suwon and Kongju Circuit—W. C. Swearer (Pittsburg) and one to be supplied.

Taiku—to be supplied.

Weju—to be supplied.

Wonsan—supplied by W. B. McGill, M. D., and one to be supplied.

President Pai Chai College—H. G. Appenzeller.

Principal Academic Department, Pai Chai College—A. M. Brooks (Japan) (Member Chong Dong Quarterly Conference.)

Medical Work, Seoul—H. C. Sherman, M. D., in charge.

Medical Work, Wonsan—W. B. McGill, M. D., in charge and member of Chemulpo Quarterly Conference.

Medical Work, Pyeng Yang—E. D. Follwell, M. D., and member of Pyeng Yang Quarterly Conference.

Manager Trilingual Press—Geo. C. Cobb (Nebraska and member Tal Sung Quarterly Conference.

Editor of the Christian Advocate and Manager of the Book Store—H. G. Appenzeller.

Field Secretary of Epworth League—Geo. Heber Jones.

APPOINTMENTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Miss L. E. Frey, In charge of Ewa Hak Tang and day schools connected with it and at Tal Sung Kung.

Miss Nellie Pierce—School Assistant.

Miss M. M. Cutler, M. D.—In charge of Poku Nye Koan Woman's Hospital and Dispensary, Seoul, and one doctor to be supplied.

Miss E. A. Lewis—Assistant in Hospital and Evangelistic Work in connection with Chong Dong Church.

Miss Lillian Harris, M. D.—East Gate Dispensary.

Miss R. S. Hall, M. D.—Woman's Hospital Pyeng Yang.

Miss L. C. Rothweiler—Evangelistic Work at East Gate and Chong No.

Chong Dong—One to be supplied for Evangelistic Work.

Mrs. H. C. Sherman—Evangelistic Work at Tal Sung Kung.

Two to be supplied for Evangelietic Work at Tal Sung and Su-won and Kong-ju Circuit.

Mrs. H. C. Jones—In charge of Woman's Work on Chemulpo Circuit. One to be supplied.

Mrs. W. A. Noble and Mrs. E. D. Follwell—In charge of Woman's Work on Pyeng Yang Circuit. One to be supplied.

Miss J. O. Paine—Home on leave.

Mrs. M. F. Scranton—Leave of absence granted.

EARL CRANSTON, President.

30. Where shall the next Conference be held?

At Seoul.

STATISTICAL TABLES.

CHURCH MEMBERSHIP.

NAME OF CHARGE	1896				1897				1898			
	Probationers.	Full Members	Local Preachers	Deaths	Probationers	Full Members	Local Preachers	Deaths	Probationers	Full Members	Local Preachers	Deaths
Chemulpo	67	27	1	0	110	46	1	0	356	154	2	3
Tal Sung	105	81	0	2	145	111	0	4	133	168	2	4
Su Won and Kong Chu	27	10	0	0	241	29	0	0	303	59	0	0
Baldwin Chapel	39	18	1	2	32	18	1	2	26	17	0	1
Pyeng Yang	30	21	1	0	235	28	2	1	473	52	2	4
Wonsan	215	4	2	0	215	4	1	1	103	4	1	0
Chong Dong and Ewa Hak dang	105	62	3	3	96	69	3	3	118	102	3	1
Total	588	223	8	7	1074	305	8	11	1512	556	10	18

BAPTISMS AND SUNDAY SCHOOLS.

NAME OF CHARGE.	BAPTISMS.				SUNDAY SCHOOLS.					
	Children		Adults		Sch'ls		Officers Teachers		Scholars	
	1897	1898	1897	1898	97	98	1897	1898	1897	1898
Chemulpo	16	67	28	163	4	9	12	31	00	260
Tal Sung	18	24	57	84	1	1	12	12	248	200
Su Won and Kong Chu	5	5	34	28	4	13	4	13	150	300
Baldwin Chapel	2	0	4	6	1	0	2	0	32	0
Pyeng Yang	14	5	25	41	1	2	7	12	83	120
Wonsan	7	0	13	0	1	1	1	1	6	12
Chang Dong and Ewa Hak dong	0	6	19	32	3	2	9	5	251	150
Total	62	107	180	354	15	27	47	73	970	1042

CHURCH PROPERTY.

NAME OF CHARGE	Number Church		Probable Value		Parsonages	Prob. Value	New Buil.	Pd.on Debts
	1897	1898	1897	1898				
Chemulpo	2	8	1100	3685	1	4000	375	195
Tal Sung	1	1					75	75
Su Won and Kong Chu	3	3	240	120			54	0
Baldwin Chapel	1	0					5	27
Pyeng Yang	1	2	100	300			247	40
Wonsan	0	0					0	3
Chong Dong and Ewa Hak dang	2	1	950	10000			20	180
Total	10	15	2390	14105			776	520

NOTE.—Outside of the above named charges there are thirty-five organized classes.

W. A. NOBLE, Statistical Secretary.

REPORT I—W. B. SCRANTON, SUPERINTENDENT.

To the Bishop and Members of the Fourteenth Annual Meeting of the Korea Mission:—GREETINGS:

As we today once more assemble and look over the faces we are reminded of the vicissitudes of this present life. We gladly greet Bishop Cranston who in the round of his official duties is brought among us, and we welcome him and his family to Korea and our homes. He reminds us more forcefully than all of vicissitudes and changes, being the ninth bishop to visit us in Korea: and but for an accident the tenth, and the eleventh that has visited the Far East, and the twelfth for the whole Orient since the beginning of our mission. With each new coming visitant we wish, against hope, that the policy of such varied supervision of a new and growing Mission might in him meet a change. In the personnel of the mission itself we miss some of the faces of one year ago—Hulbert and Bunker—who have left us, and of Busteed who is at home. We remember Ohlinger and Hall in the years that are past. New faces and far too few in number are those of Rev. George C. Cobb and wife, and Dr. Harry C. Sherman and wife, and Rev. Wilbur C. Swearer. With these changes of the past year it will be seen we have exchanged three older men for three new ones, and the mission has not gained in numbers.

It is great matter of regret to the whole mission that we have to chronicle the departure of Rev. D. A. Bunker and his wife from our mission.

Miss Paine is now at home on her well-earned furlough.

In January the members of our mission in Seoul were gladdened by a visit from Rev. Dr. S. L. Baldwin and Mrs. Baldwin.

A general survey of the work of our mission will show a gratifying activity and breadth of operations, and the reports will give such sure signs of life as to lead all easily to faith in our ability to continue and afford assurance of our future usefulness. A more careful survey, however, and one taken more in detail and from behind the fortifications as it were, that is from the inside of affairs, though it will confirm much that has been discovered from without, yet will inevitably lead to a call for a show of forces that are engaged so creditably in such amplitude of operation and effectiveness of service. This will lead to surprise. I remember indistinctly a story once read of the storming of some castle in the days not very far back. Its garrison had repelled the invader. It had baffled the stratagems of the besieging force for many a day; it had seemed argus-eyed and alert; and therefore much was the surprise one day on seeing the white flag over the ramparts. A parley ensued which led to terms of agreement under which the

castle was to be relinquished. It was agreed that the whole garrison should be allowed to retire from the castle with their colors and all their arms. At the hour for the evacuation the enemy's forces were drawn up as a safeguard against trickery and in a way to do honor to the force that had so gallantly and effectively repulsed them so long. There had been not a little dispute also as to the size of the garrison but it was shortly to be disclosed. At the hour appointed the great gate was opend with greater difficulty, and the colors appeared borne by the general with his hand on his sword--the hilt and not the blade He was followed by a boy, one of those boys who if handy is six, and if troublesome changes the point to the decimal side. He carried several guns with the powder horns and shot; and lastly a woman! What shall I say for her? What had not her tirelessness, and intuition, and not least, her brightness in the face of those days of discouragement, meant to the invaders, and what immeasurably more had these qualities not meant to the garrison! First surprise, then a look for more to follow, and then amusement began to threaten to break the ranks, and last, a shout went up from the brave enemy's files in acknowledgement of the little garrison which had held them at bay so long.

You will look in vain to day for any white flags. We are in trouble on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed. This Korea Mission is still holding its face to the enemy in the face of difficulty you will little by little discover. It is, though few in number, doing a work that a double force might be proud of, and and what is more, there will be no white flag either.

The changes in Söul are so many that an oldest inhabitant needs a guide. We have not moved our mission compound, but stranger yet the king has moved his palace over next door to us in Chung Dong, and they say sometimes looks over the wall into our compounds with covetous eyes. Our Mission has done its modest part in changing the appearance of the city.

This church in which we are meeting today was dedicated December 26, 1897. It affords ample accommodations for its congregation, and for the boys' and girls' schools of our Mission—the boys and girls of young Korea. The call to this pastorate is a higher honor and offers greater influence than a call to the throne across the way.

Higher up on the hill back of us is the new but as yet uncompleted "Home" of the Woman's Foreign Missionary Society. This ediface is an unmistakable monument to the fact that Christianity has a message for the women of Korea.

Across the city at the East gate the "Mary F. Scranton Home" has been completed and occupied this year by the Woman's Foreign Missionary Society.

In Seoul there are four charges with a total membership in the neighborhood of 700; a mission press with work demanding the attention of two

foreigners; a school requiring two foreign teachers, besides its corps of native assistants; a hospital and dispensary; also the Methodist Book Store of Korea; and a native and foreign bindery. In recounting the work in the Seoul garrison we must not omit to mention the fact that two members of the mission living here are also engaged in the translation of the Bible.

This work of the Parent Board thus enumerated is carried on by five members of the mission and one employee. It should be noted that of these two are the oldest members of our mission and that the remaining three members and one employee are this year new comers and do not speak the language.

Here you will discover 12 departments filled by six men, of whom four men came this year. I am prepared to maintain that ten of these departments require each the individual time of one man to their successful prosecution.

In the four charges we have the valued co operation of the ladies of the Woman's Foreign Missionary Society. It would be unfair for me not to state that Miss Rothweiler is practically the pastor of the East Gate Baldwin Chapel Charge and Chong No in spite of General Conference legislation. These ladies merit in other charges the appellation of assistant pastors for their tireless and effective service.

The Woman's Foreign Missionary Society numbers seven in Seoul with one at home on furlough. The work in hand is the Girl's School and Home; and the East Gate Dispensary and evangelistic work; at each of which places two ladies are now engaged. There is great need for the amplest accommodations in the Girl's School and Home. Scarcely a week passes without applications for entrance there and we are obliged to turn them away for lack of accommodations. This ought not to be so where the work is so undeniably a neccessary one.

The Woman's Hospital in Chong Dong is over-taxed. They have serious need of new foreign quarters. Personally I hope that when these are granted they will be erected in Sang Dong by the side of a similar structure for our Parent Board. The native population is fast disappearing from the quarters in which our mission was first located.

I wish our ladies of the Woman's Board, though so crowded with work at all times, could yet make occasional trips into the country where we have work. One trip each year by each of these workers would help much.

The reports for the four charges in Seoul will be given by their pastors. Three of these charges have had a steady and healthy growth in grace and numbers. One charge, having no membership, is practically closed, though preaching services are conducted there from time to time. One of these charges has no regular pastor but is supplied largely by our native local ministry.

PAI CHAI COLLEGE.—H. G. APPENZELLER, PRESIDENT: D A. BUNKER,

PRINCIPAL ACADEMIC DEPARTMENT. Our Boy's School is this year still making advance. The contract with the Government has been renewed. The attendance continues about as last year and there are repeated demonstrations from the Chapel, at least, that ideas once implanted in Korean soil will grow with vigor and that our only care need be as to the quality of the ideas imparted. The departure of D. A. Bunker from the school to go into the Press, a year ago was an injury to the school. His final loss to the school by his departure from the mission will not be easy to make good. He was capable, faithful and hard working, as well as acceptable to the scholars. W. C. Swearer, since his coming in to the field, has taken up class work temporily. The great need of the school is for a man who will give his undivided attention to it and thoroughly identifying himself with the boys personally, thus be able to more effectually influence them.

THE TRILINGUAL PRESS. The Press had a change in management in March. D. A. Bunker turned over its affairs and mangement at that time to Geo C. Cobb who had newly come among us. A showing was made of a comfortable gain. I say comfortable because the gain made possible the payment of the Press s large indebtedness which had been previously contracted under another regime. Mr. Bunker left the the Press financially sound. It remained for the new mangement to more adequately equip the plant. This is being done slowly as the funds will allow. The matrices of three entirely new fonts of type are now being made for us in Japan. As for work there seems to be no limit. We are now engaged specially in the printing of the New Testament, some of the books in editions of 8,000 and some of 20,000. Such an amount of work demanded much larger facilities than we had. It was in consequence of this need that, an opportunity occuring in May, the entire plant of the "Independent Press" was rented for two years. This was done during my absence in the country. I do not cease to regret that the obligation to print the *Independent* was included in the contract, as if I had had an opportunity I would have ~~strenuosly~~ objected to this feature of the agreement.—

This new lease has so largely increased our facilities for work that it became necessary to secure the the services of a foreman to assist the Manager of the Press and Mr. Emberley has been so employed.

SI PYENG WON—THE SEOUL GENERAL HOSPITAL. DR. HARRY C. SHERMAN IN CHARGE. The Hospital was closed for nearly one year in consequence of the illness and finally the departure of Dr. Busteed from Korea. Last November Miss L. A. Cook, M. D., an English lady who is employed as physician at the palace, reopened our dispensary and continued there for several months until Dr. Sherman's arrivla. This kindness we appreciate. Thehospital and dispensary at onceshowed its advantageous location by early affording Dr. Sherman all the work it was wise or a new man to undertake and ,in fact more than should have been placed on him.

CHEMULPO CIRCUIT.—G. H. JONES IN CHARGE. This charge will appear before us this year as the banner charge for increase in numbers. Bro Jones is most fortunate in being able to give his undivided attention to his circuit. The result is natural. He has raised up and is training a sympathetic corps of workers, who, under his direction are strengthening and extending the work of our church throughout the island of Kang Wha and into the neighboring mainland. Since May, 1897, he has increased his number from 150 to 500, or a gain of 350. Bro. Jones in Chemulpo and Bro. Noble in Pyeng Yang have held during the year one or more sessions of what might be called "schools of the prophets" for the instruction of class leaders, exhorters and local preachers on the circuits. I cannot speak too highly of this method of work. It is instructive, both in time and money: it is inspiring to the brethren as well as instructive, and its results are incalculable. I was present at one session of the Chemulpo circuit class and was highly pleased with what I saw as an illustration of that method of work. The woman's work on the circuit, under the careful management of Mrs. Jones, is keeping pace with that among the men. The new parsonage in Chemulpo was furnished and consecrated by prayer in March.

WONSAN CIRCUIT. SUPPLIED BY W. B. MCGILL, M. D. I have been able to make one visit to Wonsan since the last Annual Meeting. In Wonsan gsrrison Dr. McGill has been general, boy and woman all in one. I have only to re-state what I have already said and urged from year to year, that we must have a clerical worker sent to this point. This circuit has a total membership of 95. The receipts from medical practice were 1,300 yen. Our opportunities for usefulness in this circuit are only limited by our force at work. We have practically the whole eastern coast for our field of operations. Bro. Appenzeller in years past made a trip to the capitol of the northernmost province, namely, to Hamhung. Dr. McGill has frequently followed in his footsteps since.

Dr. McGill is now in his ninth year since coming to Korea and has had no vacation. This a longer record than any of the rest of us can show. He now requests to be relieved at this Annual Meeting to return home to the United States for a vacation on account of the ill-health of his children who have had malaria for a year past. His leave should be granted. I am extremely regretful however that at the same time I make this recommendation I must also recommend the closing of Wonsan as far as foreign workers are concerned until such time as our numbers shall be re-inforced. Our present force will not allow of the appointment of a foreign worker to Wonsan.

PYENG YANG CIRCUIT. W. A. NOBLE IN CHARGE. This circuit includes a large and flourishing church in the city and a widespread work in the neighboring country. I have visited Pyeng Yang once in the in-

terim of Annual Meetings. The native brethren and our foreign worker have been busy during the past year. The school accommodations in the hospital had to be given up and the native church stepped in and built the necessary edifice with their own capital and personal labor. The residence of W. A. Noble was condemned as unhealthy and he has had to begin the erection of a new one. Mrs. Noble and Mrs. Follwell have given efficient service in the instruction of the women. Mrs. Noble has presented the church with a bell. Dr. Follwell has charge of the "Hall Memorial Hospital" and has worked hard with the sick coming to him, and harder to make a most inadequate appropriation reach. Mrs. Dr. Hall has recently gone to Pyeng Yang to open medical work for the women under the auspices of the Woman's Foreign Missionary Society. The home had previously been prepared for the society free of cost to them. Early after Mrs. Hall's arrival in Pyeng Yang she was called to mourn the loss of her little daughter Edith. We have all shared this sorrow with her.

Among many particulars there are two which demand attention in Pyeng Yang. First, the circuit is too large for one man to attend to without loss to himself and to his work. Second, the hospital should be more generously dealt with in our appropriation this year by the Board. At last reports Pyeng Yang Circuit had made a gain of 200 since last Annual Meeting, with a total membership of 462. I wish very much that Bro. Noble could have a clerical co-worker at once. It would be a most profitable investment.

SU-WON AND KONG-CHU CIRCUIT. W. B. SCRANTON IN CHARGE. Suwon is 25 miles south of Seoul on the main turnpike. Kongchu, the capital of the next province to the south of us, is 100 miles form Seoul, further on the same road. We have no work directly in either place, but in a district lying on both sides of this road to the south we have a membership in thirteen villages, with a total of full members and probationers of 315. This a gain of 45 for the year past. There is more than enough work for one man on this circuit. My other work has prevented my making but two trips this past year. This is not enough and the work has suffered. In May I made my second round of the circuit, traveling between 300 and 400 English miles going down and returning. I was accompanied by my mother. The opportunities were most gratifying and the discouragements not a few. There have been official persecutions on this circuit during the year and this has resulted in a loss in membership. I feel that this loss is more our fault than theirs for they had quite too little instruction. I hope some one can be set apart this year to this work exclusively. We need at least two native helpers for this circuit. If I were to remain in Korea this fall I would gather a class from this district for special instruction. This would do untold good in strengthening and extending the work. I use this opportunity to make acknowledgment of the helpfulness on this cir-

suit of two colporteurs afforded me by funds from the British and Foreign Bible Society.

I suggest again this year the preparation of a pastoral address on topics particularly needing to be enforced by the native church. This address was voted last year but our pressure of other work forced it out. I believe our meetings together are too far apart. I would recommend that at least the male members of the Parent Board meet in common session with the native brethren our local preachers and exhorters during the interim of our Annual Meeting. I am confident this would be found helpful to all so engaged.

I believe the native churches should take steps toward the procurement of common burial grounds. This is not the place to argue the case but the opinion can be mentioned.

We should at this Annual Meeting with the assistance of our visiting Bishop enter fully into our financial status and determine in detail the sum absolutely required for the maintainance of our Mission as it now stands. I am convinced that the Board does not understand our case. The time has come for us to stop living as best we can from year to year and get on a sound basis of understanding with the Missionary Society. Cuts mean we are on an inflated basis, whereas we have not enough for bare existence in Korea. Our property is running down and we are falling behind in all departments. I say deliberately that unless we can have a material increase in our appropriation for 1899 over the 13,975 for 1898 we should close up some of our works.

To build homes and churches and provide additional salaries for new comers and continue our increasing work on a decreasing appropriation cannot be longer endured.

Furthermore this policy is ever at the ex ense of the evangelistic work and should be rather at the expense of the institutions. I wish to see the institutions continued and much better provided for and their past usefulness recognized by generous future grants, but I feel that if all our re-inforcements are to go into these institutions instead of going into the circuits it is not wise and when there are cuts in appropriation or there is continuance of a short force this should be entirely placed at the doors of the institutions hereafter and the evangelistic work should go free.

And lastly, the pay of helpers should be recommended by us for an increase.

Respectfully submitted,

W. B. SCRANTON, Superintendent.

REPORT II.—CHEMULPO CIRCUIT.

I returned from the Annual Meeting fifteen months ago much refreshed in spirit and mind and determined to seek the leadings of God's providence in all things. We immediately engaged in the erection of the new parsonage which occupied my attention for six months. To properly oversee this work a small bungalo was put up into which I moved so that I was able to attend personally to the building operations. This bungalo is now used as an office and has become the center of a widespread word all thro the district. It is a Christian intelligence distributing office and we have callers from all over Korea and daily the great truths of Christ are discussed there with inquirers either by myself or my helpers.

The new parsonage, which has been named Asbury, was completed and occupied by us Jan. 20th, 1898. It is a brick dwelling of seven rooms, commodious and comfortable, and well adapted I tnink for the uses of the mission. In the erection of this parsonage we have had the kind assistance of my friends in America, Mr. Dean Alvord, of Rochester, Mr. Geo. W. Sanborn of Utica N. Y., and Rev. W. H. Hughes, D. D., of the Troy conference, whose liberal contributions to its cost have been of material assistance to us.

Turning to the work on the Circuit our report is almost altogether of evangelistic work. We have no medical work on the circuit and for such medical services as have been necessary for my family or our church members we have been indebted to the doctors of the Anglican Mission both at Chemulpo and Kang-wha. At present three day schools are maintained by us. One at Chemulpo for boys, and also one for girls maintained by the Woman's Foreign Missionary Society. The third day school is maintained by the local church at Hong-hai on Kang-wha. Our Boy's School at Chemulpo has not been a success during the past year for lack of a proper teacher. In these schools about 60 boys and girls have been enrolled.

Last year we reported but two stations where churches were organized and only one quarterly conference. This has now grown into eight stations viz.: Chemulpo, Kyo-hang, Hong-hai, Kobu, Tam-bangni, Keul-chai, Nam-sin-dang, and Namu-kol. These stations are in the four prefectures of In-chön, Kang-wha, Pu-piong, and Yonan. In addition to these we have other villages in which work is begun and the p efectures of Yöng-chong, Kyo-dong, Nam-yang, Tong-chin, Kim-po and Hai-chu are under regular visitation. In each one of these prefectures we should locate a worker to push the work energetically.

Two new quarterly conferences have been organized in connection with our work on Kang-wha. On the morning of Dec. 9th, 1897, I organized the church at Kyo-hang into a quarterly conference and in the afternoon walked five miles across the mountains to Honghai and organized that quarterly conference. The first place, Kyo-hang, is the point where we originally

entered the island of Kang-wha. At this place we have over eighty members and probationers, and they own a chapel on which they have expended $120.00. At Hong-hai the brethren have erected a chapel and school house at a cost of $240.00 and support the helper at this point. We thus have two strong churches on Hang-wha and work at other points which promise much.

Throughout the circuit we have administered baptism to 263 persons including 196 adults and 67 children. Twice this number have been candidates for this rite but we have raised the requirements very high, and prefer to exercise every caution in accepting candidates.

We now report 510 members and probationers, including 154 full members and 356 probationers. There are also 85 baptized children or a total o. 595. These have contributed towards self-support the sum of $510.00f

We are in touch with the Epworth League movement, Ninde Chapter, named after our saintly Bishop, is a pushing, live, evangelistic force in the church. The young people manifest keen interest in it.

Mrs. Jones will report the work among women. The Woman's Foreign Missionery Society and the British and Foreign Bible Society both maintain bible women on the circuit, upon whose services I cannot place too high an estimate. The greatest problem which confronts us in the country work is that of instruction for the women. I trust these two societies will enlarge this work which they are doing for it is one of the most productive of missionary lines of work. On the circuit Mrs. Jones has taken entire oversight of this work, and met with a most gratifying measure of success. About 3,000 copies of the scriptures and tracts have been sold throughout our territory and from this work I expect great returns. I have made a special effort to reach the islands in the Han delta and along the gulf. These forsaken fishing hamlets are sunk in the grossest heathenism and are objects of pity and compassion. For so great is the work on the mainland there is a danger we may overlook them.

We would report the following Local Preachers: Wesley Quarterly Conference, Chemulpo, Local Preachers: Kim Keui-pön, Chang Kyeng-hwa, Yi Miöng-suk; Exhorters, Pak Chiöng-chai, Ha Chun-taik, Kim Siöng-ho. Kyo-hang Quarterly Conference, Kang-wha, Local Preacher; Kim Sang-nim; Exhorter, Yi Siöng-whan. Honghai Quarterly Conference, Kang-wha: Exhorters, Pak Neung-il, Chang Yang-il.

Respectfully Submitted,

GEO. HEBER JONES, Preacher in charge.

REPORT III.—PYENG YANG CIRCUIT.

To the Bishop and Members of the Annual Meeting:

The past year has brought to our church a steady growth in members and probationers, and, which is not the least satisfying, a growth in spiritual life.

The regular mission work has been divided with erecting mission buildings. We have erected four buildings and built an addition to the church. Among the new buildings is a chapel at 봉룡동 which our superintendent dedicated last fall. The Pyeng Yang church building now is in the form of a cross forming three rooms; at the center is the pulpit. The men are seated in the two sides and the women in the prolongation of the cross. The men's rooms will accommodate that part of the congregation for the present but the women's room is too small, especially is this the case when we endeavor to form the S. S. into classes. I have held 512 regular services during the year; 259 were preaching services. Mr. Kan and Mr. O. have also been constant in their efforts visiting, exhorting, and preaching. In October we organized the Goodsell chapter of the Epworth League with a membership of 41. The members have been enthusiastic as visiting committees. A course of talks on geology seemed to interest and profit them a good deal.

Last year the church membership was 28 this year 52; Probationers last year 235; the year 378; Total last year 263; this year 525. Contributions last year $164; this year $278.00. We have a following of 195 more than was reported in our whole Korean church three years ago. 19 names have been removed from the list of probationers. During the year personal friends in America sent us a small organ, the first to be used in a church service in Pyeng Yang. The people are delighted with it and I believe are helped to get nearer our Lord. Two months ago Mrs. Noble presented the church with a bell brought from America. We built a belfry over the church and on the next Sabbeth morning rang it joyously; startling the the city for the first time in three thousand years with a call to worship its God. The new addition to the church will seat more than a third larger congregation than we had last year; built entirely from contributions from our own people. The chapel across the river from this city, at 봉룡동 was built from contributions of that class alone. A year ago there was not a single Christian in the town; to-day we have 58 probationers.

Sunday School,—Attendance last year was 83. This year 104 and frequently our numbers are swelled to 150. To this number must be added 16 who are in constant attendence at 봉룡동. Making a total of 120 Sunday school scholars.

Day School,—The day school is taught by Mr. Whang. The attendence last year was 32; this year 36. The school had been conducted in the

than Christian for their organization it is much easier to enter a new field than to reform the class, and when the class is once wrong their influence is harmful throughout our whole work. The most interesting of our circuit work is the village to which I have already referred about two miles from our Pyeng Yang church called by natives devil village in honor of a grove that had been preserved for centuries for spirit worship. Early in the year I commenced work there holding services in a private house. Our numbers grew until we determined to build a church. Our Christains were nearly all heads of the village clan and took advantage of the privileges their position church building but it destroyed reverence for the church among the students and also outside people, and became the source of some irritation. The church finally determined to put up a separate building which it did on a beautiful site overlooking the city and can boast of a room larger than any other, whether foreign or native, in the city of Pyeng Yang. The building also furnishes a reading room for the Epworth League Country Work; Last year our regular country preaching places were 13, this year 39. The results of country work has been gratifying, yet never will be entirely satisfactory until some one is added to our working force here so that the work can be followed up more closely. Classes that we form on these itinerating trips flourish for a time but for the want of care are apt either to be perverted into a guild or die out altogether, and when they once get other ideas allowed, entered the grove, pulled down the spirit house, and fetish covered buther, cleared up the ground and built a chapel. The only building I know of in northen Korea built of hard wood This was done without asking helf from the mission. The people have changed the name of the town to 봉룡동.

During a part of the winter I held a Theological class composed of young men from the country and men and women of our church in Pyeng Yang. The country people were entertained by our church members Our work was confined to the interpretation of scripture, doctrine and polity of our church, and, for the Local Preachers and exhorters, studies in Homiletics. Such studies give character and efficiency to our whole church.

Mrs. Follwell and Dr. Hall have been added to our working force among the women, and are doing much for our Lord. I trace the steps of many of our converts through Dr. Follwell's hospital I do not need to refer perticularly to the women's work as it is reported in full by others. It is not separate, yet with separate features determined by Korean society. No part of the work is more gratifying than the steady growth in numbers and in individual character among the women.

The year has been filled with many instances of remarkable conversions and of Christains living alone heroically battling for God. It is a great temptation to extend my report to write particurlarly of these brave

men and women. Time does not permit me to write their names. They are written in the Lamb's Book of Life.

Respectifully Submitted,

W. A. NOBLE.

REPORT IV.—CHONG-DONG, EWA HAKDANG AND CHONG-NO CHARGE.

To the Fourteenth Annual Meeting:

DEAR BRETHREN AND SISTERS:—This is probably the last report that will come from this charge under this name. The completion of our new church and the brothers and sisters "worshipping under the same roof will do this. Our first thought is prayer and thanksgiving to God for his great goodness and help unto us. Like one of old we were for the past several years engaged in a great work, a work to which the pastor and the ladies of the W. F. M. S. together with the hearty co-operation of the Korean Christians, gave their united and I might almost say undivided attention o this enterprise. The story is familiar to you all and need not be retold. The work was begun in faith, carried on in faith and will be completed in faith. From the time when the first money was subscribed, in December, 1894, until the dedication of the church in December, 1897, we had the blessed assurance that comes from a consciousness of divine approval and and help that the work was the Lord's. We give Him all all the glory. It is possible that this unstained ceiling, these unpainted windows and doors, these moveable doors between the auditorium and class-rooms, may not seem as beautiful to some eyes, but to us they are lovely. We are going on to perfection, however, and hope to be perfect in this life.

Briefly stated we broke ground for the new church and laid the foundation in 1895; in 1896 we builded thereon, and in 1897 we moved into it as our permanent house of worship. This on Sunday, October 3, the sermon on the day being preached by the Superintendent of the Mission. The dedication took place December 26, 1897, when Dr. Scranton again preached and dedicated the church to the worship of Almighty God "according to the Discipline and Usages of the Methodist Episcopal Church." May it never be used for any other purpose and may the Methodists of the Capital be so zealous in good works that no other church will want to secure this beautiful temple of worship.

Up to the day of dedication the total cost of the church, with possibly slight variation was Yen 8048.29

Of this amount the Korean church gave 693.03 and has increased it quite a little since then. This in something over two years is a fine show-

ing. Especially in view of the fact that one member in good and regular standing in this mission ventured the opinion that if the brethren would contribute 500,000 cash or 200 yen they would do their share. That is the last time I indulged in prophecy of this kind tho the Presiding Elder seemed to agree with me that my figure was sufficiently high.

I am not an expert at counting Israd. We have some probationers of long standing others leave us, perhaps to be lost entirely, tho in some instances, they turned up again with us or in another church.

Full members	102	
Probations	118	
Total		220
Received on probation since we came into the church Oct. 3		
On probation	70	
Into full membership	35	

This is a good showing. Our congregations have never been as large or as regular as they have been since we worship here. "This is the largest Korean congregation I ever preached to" was the remark a Presbyterian brother made after the morning's service. The congregation at the door changes continually. The people are attracted by the singing which is very good, tho the major credit belongs to the Ewa school girls. We have had good soul stirring meetings. At the last communion services, the atlar was filled (or nearly so) seven times—men and women bowing reverently side by side.

With the beginning of this new year, the congregation has undertaken to pay the salary of the Korean assistant pastor and to provide for running expenses of the church. Thus far the bills have been met and with a firm support and not too much encouragement we will continue.

Received for assist. pastor's salary	56.00
For janitor services	10.50
For the poor men 4.18, women 10.97	15.15
Pai Chai School contributions	24.00
Epworth League	19.00
General, collected by the women	40.45
Sundries on church since Jan. 1, 1898 &c. &c.	25.00
Total	180.10

Bro. Choi my faithful and efficient assistant made one trip, at the expense of the local church into the country. He also went to Japan with Bro. Bunker in the interest of the Trilingual Press for which he did good service. Local Preachers Song and No and Exhorter Moon have been ready and did acceptable service whenever they were called upon. Bro. Choi is recommended by the Quarterly Conference for admission on trial to the Annual Conference. He is a good man and should he admitted.

Two chapters, Bishop Warren and Bishop Joyce, of the Epworth League were organized in this charge last fall by Brother Jones. Both chapters entered upon their work with much enthusiasm and the several departments are working effectively.

At Chong-no Misses Rotheweiler and Lewis together with Korean sisters held meetings on Sunday afternoons. I baptized several there and administered the communion once.

This charge covers the northwestern, *Chakold* district, of Seoul and Mohakwan, which to use a political phrase somewhat common in the East, which come within the sphere of our influence. Some of our people living on the border line between us and Talsung attend at both places and frequently I fear at neither.

REPORT V—PAI CHAI COLLEGE.

"Undoubtedly the establishment which has exercised and is exercising the most powerful educational, moral, and intellectual influence in Korea is the Pai Chai College so named by the King in 1887. * * * This College is undoubtedly making a decided impression, and is giving, besides a liberal education, a measure of that broader intellectual view and deepened moral sense which may yet prove the salvation of Korea." Such is the voluntary testimony of Mrs. Bishop in "Korea and Her Neighbors" to our school which she visited while in Seoul. This is high praise. I quote it not so much for the generous and faithful recognition, but rather as a reminder of our duties and opportunities to this part of our splendid and growing work.

Pai Chai College enjoys an enviable reputation among Koreans. Our boys are known and respected. At the expiration of the agreement between the School and the Department of Education last spring—even before the item was placed tn the Annual Budget as early as January,—I stated the matter to the American Minister and he represented to the Department, unofficially of course, the willingness of the school authorities to continue the present relations. The Minister of Education laid the matter before the Emperor who gave order that the agreement be renewed for a period of two years; the same was done in due time and in proper manner. It is in all respects the same as the previous contract. The selection of teachers and their dismissal; the course of study and discipline of the pupils are all in the hands of the foreigners in charge of the school.

We compass in this report from May, 1897, to the present time. In March of 1897 Brother Bunker, a zealous and successful teacher, was taken

from the school and assigned other important work. There have been a few changes in the personnel of the Korean assistants.

The wave of reform, progress, and civilization that started four years ago and on which our school was borne along to an enrollment of 176 in June of last year began to recede even before the opening of the school last September, thanks to the chilling and killing effect the presence of the great northern power had in Korea.

We reached high water-mark at the closing exercises on July 8, 1897. The new church was far enough along towards completion to be used. A whirlwind, such as struck the United States at the time President Cleveland wrote about Venezuela, only on a smaller scale, swept the school and before the boys knew it the darling top-knot was off and sad havoc was made with the Korean dress generally. As a result most of the lads emerged in a neat Pai Chai uniform. Having recovered from this shock and the natural effects of the new suits, the boys entered with great enthusiasm into the closing exercises. Like most of us, get the Koreans aroused and they are in for a good time. Invitations were issued to Cabinet Minister and humble patron and both accepted. The day was pleasant. The crowd commenced to come. Every Cabinet officer with one exception, and he enjoys the reputation of being one of the first Chinese scholars in the land, was present: The United States Minister, Mr. Sill, made an address: "The Independence of Korea," an oration by one of the young men, was well received and then came the debate into which the lads entered with refreshing enthusiasm. After the exercises in the church were over, a collation was served on the school campus and the boys went thro some calisthenic exercises they had learned. The day ended with some evolutions on the outdoor gymnasium, which we were told later took away the breath of the acrobats and gymnasts in the royal palace. It was a memorable day.

Now I am coming to the point for which I built this entensive entrance—the exercises opened the eyes of the Cabinet and other high officials as to the capabilities and possibilities of young Korea. It sent a chill down the backs of our stunchest conservatives and they whispered "Whence" "whither?" These lads endanger our positions. *There were exactly right!*

This year we stopped school on the last day of June for the summer. Last year special exercises were wanted, needed; this year neither. The year's work which ended with no flourish of trumpets was in all probability more satisfactory than the work of the previous year. We had too great an influx and there was a danger of being swamped by outside heathen influence.

At the beginning of the year, Brother Bunker and I in connection with the Korean teachers adopted a course of study. Three years for the Academic or preparatory course, and four years for the College. The Junior and senior years of the College course were so far removed that we thought we would let the pupils work up a little closer to them and then decide the

details. I submit herewith a copy of the Course of Study and would ask the Mission to consider this subject carefully and at as an early a date as possible. My request includes the formation of "The Seoul University," for which purpose we have already filed a request in the United States Legation of this city. This request is in the handwriting of Bishop Fowler. In my judgment the time has now come for us to move forward, if we mean to continue to hold the leadership of Christian education in Korea. In other words I ask for the formation of a regular College department.

I also feel the time has come when a Theological Seminary with a regular course of study and corps of teachers should be formally organized. Three men will in all probability be recommended for Reception on Trial in the Annual Conference this year. They are worthy men and like many of our brethren at home come up from the ranks of "Junior preachers." It is our duty to provide for Korea an educated ministry.

I should like to see a medical department in the school, but the details of that I leave to our doctors. We gave to our hospital the most amiable and brightest boy—all things considered—in the school.

We had an enrollment during the year of 176 in the English department and 68 lads in the Chinese schools. It is due the school to say, what has been said or hinted at in every annual report, that the attendance of some whose names appear on our rolls is not satisfactory. "We are in Korea" will go far to explain this. But we have some boys of fine capabilities and one may well covet an opportunity to teach them for a sufficiently long period to develop them intellectually and to lead them to the Great Teacher, the source of all wisdom.

Brother T. H. Yun for several months last winter and spring gave lectures, once a week, on Introduction to the Sciences which were very instructive and highly appreciated. We are indulging the hope to secure his services again the coming year.

THE PRESENT NEEDS OF THE SCHOOL.—1. We need a teacher of the sciences, a man well acquainted with the subject and able to teach in the vernacular. Mr. Yun's lectures in a manner prepared the way for this or I may say filled the place.

2. We need also a teacher of higher arithmetic, algebra, &c. These can be taught thro the medium of the English language. For the months of May and June Bro. Swearer did very excellent work and I think he received quite a favorable impression of the capacity of some of our pupils for mathematics.

Aiside from the class work the principal has been accustomed to carry on, we need two men now for these positions

3. The Industrial department should be enlarged. A manual training school is needed. We have proved, tho we were told the contrary, that the Koreans will work. The cry "give me rice and I will come to your school" is no longer heard and has not been for five years. But "Can you not give

me work?" so that I may be able to go to school a little longer. The press furnishes steady work for some and the native and foreign bindery for others. We now need to open a manual training school or in plain vigorous English, if you prefer, a carpenter and a cabinet shop. The idea is not a new one. I once thought I had enlisted a Korean of money and experience in this work, but he has had the good fortune or otherwise to secure lucrative government jobs and it is not in human nature to angle for minnows when whales are in sight.

A competent foreigner, with a good working knowledge of the language, should be at the head, and if carried on in a business like manner, will pay for itself, the foreigner's salary, or at least the larger part of it included. The mission is always engaged in building something. Doors, windows, flooring can be made better and cheaper than the Koreans can do it. The plant should be furnished, after that expenses can be met by the institution.

In the native bindery since May 18th when the work fell to my hands, the twenty boys working there have turned out 7,100 volumes Romans; 5,982 volumes Presbyterian Hymnal; 2,994 volumes Baptismal Catechism; 7,083 volumes Timothy and Titus; 10,000 volumes Guide to Heaven; 6,298 volumes Matthew's gospel; 5,000 volumes Roberts' Rules of Order; 2,495 volumes The True Saviour of the World; A total of 56,952 volumes.

In addition to this we bound a hundred or more volumes in foreign style of binding.

From the Manual training department we can go on to the machine shop with all that is involved in the word, and thence on to make our own paper for our press. I must, however, leave something for next year or for my successor to write about.

Our best boys, those who are most faithful, are Christian boys. The oldest boys are almost without exception Christians. This is as it should be. Were it otherwise I should and could not rest content. We are here to save souls and if the boys whom we teach are not converted then we must look well to the foundation principles on which we are working. But thanks to God, the boys are coming to Jesus and I pray for a strong and mighty spiritual influence, a soul convincing and soul converting power, the blessed presence of Jesus himself, to be ever with us in Paichai. We want this school to be beacon light in this dark and wicked city and we want it to be a great spiritual power in our church. Jesus in the class-room, Jesus in the closet. Jesus everywhere. We believe the Lord will raise up among us men of might and power. We pray for the young men and the boys as they go forth from us that they may prove faithful to the teaching of Jesus.

Respectfully Submitted,

H. G. APPENZELLER, President.

REPORT VI.—DR. McGILL, WONSAN.

I made one trip to the capital of the province, a distance of 90 miles, selling books, and met a few who seemed interested in Christianity.

We have one baptised man in that section and a number who call themselves Christians but as I have not seen enough of them I do not count them. There was a call for me to go down the eastern coast 100 miles from Wonsan where I met four men who are enrolled and seem in earnest to become Christians.

Also at another place there were as many more who are interested readers of our books. 20 miles from Wonsan is 서동동 where we had a class of twenty but they have fallen off to ten of not much promise. There is one full member at this place. Also at 허과과, 20 miles from Wonsan, we have a class of thirty of much promise but as they have no place of worship the women do not attend the meetings but count themselves Christians. I was able to be with them four or five Sundays this summer and think some good was done. A remarkable work was started by a solitary reader 66 miles from Wonsan and I was invited to visit them where a large class was formed of upwards of 50 men There are some very promising men in this place and if I could visit them often think we would soon have a large church at this place.

We have a class of twelve regular attendents in Wonsan most of whom are ready for baptism. This is the second place where we have women attending. They have contributed 11.33 yen, three yen of which was given by a poor boy for our mission in China. He is an old patient and a good Christian. I do not treat patients in the country and my absence from Wonsan interrupts my medical work there.

Medical work treated, 19,23 cases. My medical receipts are 1,500 yen. Of this I have received about 1,100 from the Koreans.

I have many wants but could not call them a report of work done.

Repectfully Submitted,

W. B. McGILL.

REPORT VII.—DR. FOLLWELL.

The past year has been one of happiness as well as of disappointment and trial. Very little has been accomplished to what might have been. It is often said by pastor and people at home that medical missionary work is the key that unlocks the door to evangelistic work and opens up paths that could not otherwise be trodden. This is true to-day in a great many

places but I shall not put this argrment forth as far as Korea is concerned except in a few instances. There are some who think medical workers are not needed, especially in this country, only to look after the health of other missionaries and then spend the rest of the time in evanglistic work, but I for one would be very sorry to have a physician treat me whose only medical practice consisted in attending to the health of other workers. We are here to do this but we are also here for other great and lofty purposes and I was sent to Korea to "heal the sick and say unto them, the Kingdom of God is come nigh unto you."

Medical missionary work can be made to be one of the most powerful evangelistic agencies in the world. One reason we do not have better results from our medical work is partly because it is poorly supported. If medical work is worth anything at all let us support it, if not we had better close our hospitals and go home. The Hall Memorial hospital needs more financial and pastoral support. It is utteriy impossible for one foreigner with only one native assistant to do any real evangelistic work when patients are all day coming for treatment. Last year I asked for one native evangelist but this was not allowed me and since last Annual Meeting I have been handicapped in every way. We have a wonderful field in North Korea but it makes my heart sick when so many golden, brilliant opportunities are slipping from our Methodist grasp, and we have to sit by helpless. The Hall Memorial Dispensary was built without cost to the Mission. I come before you again this year for help in building hospital wards suitable for in patients. Through the kindness of Mrs. Hall in a gift from friends of some 300 yen I shall be enabled to commence building three ward rooms but shall need 200 yen more to finish. I have been often discouraged, often cast down, yet with all obstacles have cause for thankfulness to God for what has been done, wishing it might be a thousand fold more.

I do not hold any regular service for patients. It is not possible with the help I now have to do so but I make it a point to introduce myself as far as my imperfect knowledge of the language will permit, at every opportunity and draw the individual into conversation. Many have never heard of Jesus, many have in name only from those who have travelled through the country to their several homes. I have tried to introduce our Christian literature to the patients who come to our Dispensary. In this way I trust evangelistic work has been done in a quiet way.

Since last Annual Meeting fourteen have joined our church on probation. Of these, one was a man who brought his son from a distance of 70 *li* for surgical treatment. On his arrival, the boy was unable to stand and in great pain. The father had carried his son on his back the 70 *li*. For six weeks this little patient was with us and at the end of that time left for his home a happy boy and cured of all bodily pain, while the father carried the glorious news of the healing power of Jesus blood to his home and friends.

Not all our patients become Christians though nearly all have been grateful.

Two cases came to me with cataract. One had one eye totally distroyed and the other eye had cataract of several years standing. The other patient had cataract in one eye and corneal ulcer in the other.

I operated the same morning on both cases giving special instructions to both not to touch the eye or dressings with their dirty fingers. I threatened them with all kinds of punishments if they disobeyed and yet in spite of this, within the next 24 hours both bandages were pushed aside and the dirty fingers poked in the eyes to scratch them because they were itching. Severe inflammation followed and I dispaired of saving either eye. To say the least, I was righteously indignant, whatever that may mean. I did my best however and after a few days both left for home very little better. Some three months later a man came to the dispensary, introduced himself to me, asking if I didn't know him. I saw in him one of my old cataract cases who had poked his dirty finger in his eye and found on examination the man could see perfectly. He said he came to thank me for giving him eyesight. A few weeks later a letter came addressed to me from the other cataract case telling how well he was able to see.

Some 11 months ago I was called to see a boy suffering from acute nepheiti ; several quacks had been called to see the case and after the boy had been taken with several convulsions and was nearly dead the father called me. Through the blessing of God my little patient was restored to health and we never saw a more grateful man than was that father. He came to my home with his boy and introduced him to my wife as the one I had saved. He brought us presents also. Soon after this the son began to attend our day and Sunday school. The mother attended our services, became a probationer, but the father never came to church. Months passed by though he visited me many times with his son and was always very grateful he did not attend our church until three months ago when he came to Sunday school and stayed to church afterwards; since then he was been a faithful attendant at Sunday school and church morning and evening and at Wednesday prayer meeting last month he begged Mr. Noble to baptize him but it was thought best to let him wait another month or two

Once in a while I have an ungrateful patient as in the case of a man who came nearly 200 *li* requiring surgical treatment. He was destitute and I took him in, and treated him until he was almost well when one morning my assistant told me that the worthy gentleman had left for parts unknown *plus* one of our hospital blankets.

I have sold in the despensary from December to July, Methodist Catechisms 41; 성교촬리, 42; 구세진젼, 44; 권중회기 59; 묘축문답, 15; Acts, 3; whole gospel, 1; Hymnal, 1; John, 2; Advocates, 38; Next year I intend giving every patient one or another of the

above named books, charging them for same in with the medicine. In this way several hundred Christian books will find their way into as many homes which will be one of the very best kinds of evangelistic work, for after all what is evangelestic work if it isn't getting Christian literature into heathen homes. And then whose fault is it if we don't do more. We do the best we can with the poor support we have.

Since last Annual Meeting I have had 13 working months during which time 3,552 patients have come to Hull Memorial for surgical and medical treatment who have in all made 7,568 visits.

Respectfully submitted,

E. DOUGLAS FOLLWELL.

REPORT VIII.—TRILINGUAL PRESS.

As the present manager did not arrive on the field until February 14, 1898, and did not take charge of the press until March 31st, some of this report is mere guess work, and much of it is general rather than specific. The report aims to cover the ground from June 1, 1897, to August 1, 1898.

I. OUTPUT OF PRESS.

The following table shows the output in pages of purely religious and Scripture printing for the months covered by this report:

1897.	PAGES.
June	10,100
July	88 600
August	295,200
September	5,100
October	131 260
November	109,800
December	109,200
1898.	
January	90,695
February	57,600
March	106,050
April	679,700
May	987,200
June	234,300
July	2,252,450
	5,157,195

This table only covers the religious and semi-religious printing. None of the secular or commercial work is included in it. The amount of secular work done has been quite large most of the time. The *Korean Repository* has been regularly printed all the time. Other newspapers have been printed from time to time, and at the present the press is print-

ing an English tri-weekly newspaper and a Korean daily paper. Another regular issue not included in this table is the Sunday school lesson leaf taken from John, and a considerable number of which are to be bound as a commentary on John when the issue is complete.

The amount of Scripture printing has been considerable during the last few months. In November the epistles of Peter were put out. In March and April the epistles of Colossians, Galatians, James, and Philippians came out in quick succession. In May the epistle of Romans was put forth and in July the epistles of Timothy, Titus and Philemon and the Gospel of Matthew made their appearance. During the present month the epistles of John and Jude have been finished, while the Gospel of Mark and the epistle of First Corinthians are in the press.

The prospects for a much larger output for the coming year are good, provided the quality of work can be improved, and the facilities for greater rapidity be provided.

II. BUSINESS AND FINANCE.

Financially, thanks to the splendid management of Mr. Bunker, the Trilingual Press is on safe ground to-day. I submit the following table showing the income from printing and paper sales during the fourteen months covered by this report:

1897	PRINTING	PAPER
June	Yen 261.45	Yen 16.15
July	202.79	63.46
August	199.60	30.18
September	25.35	42.95
October	354.92	91.87
November	227.11	285.45
December	162.83	19.00
1898.		
January	349.26	76.50
February	174.94	44.23
March	221.16	47.41
April	686.29	170.75
May	911.11	172.89
June	382.84	40.40
July	1,489.59	144.10
	Yen 5,649.24	1,245.34

It will be seen by this table that the average monthly business has been about 400 yen, but that the business for the last seven months has been much larger than that of the first seven months. This is not due in any appreciable sense to the change in management, as nearly all this work was secured by Mr. Bunker. The increased facility for press work has been quite a factor in the increase. The unusually large figure for July was because of the completion of the popular edition of Matthew.

On the 31st day of March the debt of the press was in the neighborhood of $400. Part of this debt was paid by Mr. Bunker while in Japan, leaving about $200. Our present indebtedness is about $500, with as much more contracted for, but this amount is fully covered by amounts

due and coming due on printing contracts. Our pay-roll from averaging ninety yen at the beginning of the year has increased to about 350 yen per month. But as very much of the pay-roll is for piece work an increase in amount of wages means an increase in output of work. Financially the outlook is very bright. If the quality of the work can be improved so that the present output can be maintained there is nothing to fear along money lines.

III. CONDITION OF PLANT.

It would be much pleasanter to confine my report to the two paragraphs already written, but in order that those paragraphs may be reproduced another time it is best for us to look at other things in connection with the concern.

The English department is in a pretty fair condition considering the work there is to be done in the English language. Something over one hundred yen has been expended upon this department since my advent and over one hundred and fifty yen in the months previous making a total in a year of over 250 yen. The department is good enough for the present and the manager would not recommend the expenditure of any more money here, unless for small things to enable a better use of meterial in hand.

The Chinese department is practically a minus quantity except for the font at the Independent plant, which we have the liberty to use at present. We have a small font of Chinese type but it is "pied," and we have no Chinese compositor. I do not think it would pay us at present to put this department in working order. From appearances it looks as if the use of the Chinese character was on the decrease, and would soon disappear in all ordinary work.

The Enmun plant is in very bad condition. We have two fonts of this type, both of which are in a fearful state, being literally worn out. Steps have been taken to procure three new fonts, and proofs of matrices to the number of 350 characters have been accepted. The matrices will come some time for the large font which is the first to be made. The smaller fonts will follow as rapidly as we can push it but Orientals are very slow. The work being done with the present type is simply abominable Nothing was furnished the men to work with heretofore and the result has been fearfully hard on the material in hand. We are seeking to improve the plant as fast as possible, but money and time are needed for the task.

One cause of poor work is the poor machinery. The presses we have suitable for rapid work are all of Japanese make, and are lacking in all the characteristics necessary for nice book printing. We need western presses and we shall never be able to do any first-class work until these are procured. The door is open before us. But it will not remain open always. If we do not prepare ourselves to do first-class work we cannot

expect to hold the patronage of the Bible societies or of other publishing societies here. We need two first-class presses and a paper cutter, and and power to run them. These will cost not less than $3,000 in gold. This may seem a large amount, but one of the other church boards has recently appropriated $50,000 gold to establish a publishing house in North China, and it seems to me that one-tenth of that amount would not be an extravagant sum for the establishing of a first-class publishing house in Seoul.

IV. BUSINESS POLICY.

When we arrived on the field the first thing that struck us as queer was the amount of secular business done. I talked with the former manager, and with the superintendent about it. The former manager was in favor of it, while the superintendent, though not in favor of it, thought it necessary at present, on account of the financial needs of the press. Thus, while not in favor of doing any amount of secular business there seemed no alternative. In the financial table you will notice that the sales of paper and stationary amounted to over twelve hundred yen for the fourteen months. When the present manager arrived and was appointed on February 15, the press was printing one weekly newspaper in the Korean language and the *Korean Repository* regularly. Later, and before I took full charge, the former manager contracted to print a biweekly newspaper, and this was printed for three months. Subsequently both of these papers were taken from the press and printed elsewhere. The press at this time was very short of printing facilities, we only having one cylinder press It was rumored that the *Independent* plant was to be disposed of, and I was instructed to secure a refusal of it. I did so, and at a later date, while the Superintendent was absent from the city, the owner of that plant offered to lease the plant to us at what I thought to be very reasonable terms. A contract was drawn up by the terms of which the two newspapers, the *Independent* and the Korean edition, were to be printed there and all other work was to be at our discretion. This contract was for two years dating from the 15th of last May.

Upon his return the superintendent entered an emphatic protest against the contract and said that neither the manager of the press nor the "Advisory Committee" had any authority to make such a contract in his absence, and notifying me that the matter would be brought up before the Annual Meeting. The owner of the plant had left for America before the return of the superintendent or steps would have been taken to abrogate the contract. Since then I have written to the owner of the plant telling him the circumstances and asking him to annul the contract. It is hoped by the manager that a definite policy will be laid down by this meeting and its presiding bishop; a policy definite enough to guide in all future cases.

The policy of the press in regard to Scripture printing has caused some

comment among outsiders in the community. The press was asked recently to print an edition of the psalms and the advisory committee passed the following resolution:

"That as the Methodist Mission has entered into an agreement with the other missions in Korea to place all the translations of the Scriptures into the hands of the Permanent Executive Bible Committee (see constitution of said committee), we do not see our way clear to undertake the publication of other Bibical manuscripts unless so desired or sanctioned by the Permanent Executive Bible Committee, or authorized by our own Annual Meeting, or at the request of the Annual Meeting of the missionary concerned in the publication."

It is the manager's desire that by resolution or otherwise the Annual Meeting will announce just how far the Trilingual Press is authorized to do secular printing, private Biblical printing, tract printing, or literary work for outside parties. It is desirable to have a definite policy, so that the public generally, the advisory committee, and the manager shall know what kind of work the Trllingual Press is authorized to do; and also in regard to the sale of printing material. In other words is the Trilingual Press to be a public or a private business concern.

GEORGE C. COBB.

REPORT IX.—TAL SUNG CHURCH, SANG DONG, SEOUL.

It is five years next month since the first appointment to this charge was made. Since that time the charge has grown from five to its present number, 301. Our present membership consists of full members, 168; Baptized probationers, 70; Unbaptized probationers, 63: total, 301. This is a gain of 45 for the past year. Four members have died during the year. Nine have been dropped from the rolls. Two have taken letters to other churches.

Although we have ex-governors or ex-magistrates among us yet our congregation represents the middle class largely and none of the rich are included among us. On the contrary we have many of the poor and aged and during the past winter it was a task to feed as many as we would have liked to have helped.

We have from Sunday to Sunday an audience of about 300. A Sunday school of about 200. This charge has been no tax to the Missionary Society, beyond the foreigner's salary and that of two native helpers who are largely engaged in the circuit to the south also. We have paid all our expenses from native contributions, our fuel, lights, repairs, entertainment at Christmas, and poor fund.

Total receipts for the year, yen 154.11: disbursments, yen 143.48; balance, yen 10.63: in bank, yen 8.64: total amount on hand, yen 19.27.

The present chapel has become too small for our Sunday morning congregations and a new building must be considered. Toward this the small sum of yen 485 has been raised and is now in hand,

I make grateful acknowledgment for the kind assistance rendered me by Rev. H. B. Hulbert during my absences from Seoul. He has frequently taken my services for me.

Our Epworth League, with a membership of over 40, has made a good beginning and has brought the young of the church forward in a helpful way.

As for my work outside my charge, I am happy to report I have finished the assignment in the New Testament made to me by the Board of Translators, namely, Romans, He brews, I and II Peter, and St. James.

The work on the Discipline is progressing and we will have a special report by the committee on that work. We would have had the Discipline in print to present to you to-day but for the fact that we are waiting to bring it out in our new type which is now being made.

Respectfully submitted,

W. B. SCRANTON, PASTOR,

REPORT X.—BALDWIN CHAPEL, EAST GATE, SEOUL.

This charge has been supplied throughout the year by our local ministry. During the first half of the year Pro. I. Kobayashi, our Japanese local preacher, supplied there and was very acceptably received by the people. His license was renewed at the last Annual Meeting but in some way his name failed to appear in our minutes. In January he left our employ to enter educational work conducted by the Japanese among the Koreans. I am very sorry that he felt it necessary to do this, though I can fully sympathize with him in his course. I had hoped and do still that Bro. Kobayashi will go on to full connection in the travelling relation. We should look to this and make it possible in some way.

East Gate has been unfortunate this year. One of the oldest members in whom we relied fully committed suicide. I believe this was due to melancholia in consequences of a sickness under which he suffered for many years. This has been a great sorrow as well as damage to the work. An other member, a local preacher, left us suddenly for Japan and beyond. To say the least we cannot sympathize or endorse the method by which he gained the means to go and his recommendation for renewal of license will

not be made. This charge has had a long uphill fight. I believe its future is secure and the work is growing stronger. The residence there now of foreigners is a sure help. I have already mentioned the earnest work Miss Rothweiler has done at this point among the women. We have 17 full members, and 26 probationers, or a total of 43. I believe this is same as last year though there have been a few changes in the rolls.

One marriage ceremony has been performed during the year.

REPORT FOR AOGI.

Nothing can be reported for this place. Services have been held from time to time from Chong Dong and Song Dong but they have failed to take a hold. At Tai Sung Church are a number of members whose homes are in the vicinity of Aogi. These however prefer to go further than to gather nearby. The constant attendance of a foreigner at that point would remedy this but no appointment can be made there with our present force.

Respectfully submitted,

W. B. SCRANTON, PASTOR.

REPORT XI.—SI PYUNG WON HOSPITAL.

To the Bishop and Members Annual Meeting, Brethren:—

Being a new arrival in Korea, I can only report for five months' actual work in Si Pyung Won, Hospital and Dispensary. The total attendance at the dispensary for the five months has been 1,578. New cases 759. The dispensary receipts have averaged $14.70 per month; 20 cases have received treatment in the hospital, only those being received, with a few exceptions, that could pay for the actual cost of their food. As many as 200 or 250 patients have been turned away that could only be treated with success in the hospital, because they were destitute or dependent on very poor relatives. Can there be a thing much harder to do, than for a physician to repeat day after day to the poor diseased unfortunates that we cannot help them as we have no means for their support. The most pathetic cases are those that come from the country, perhaps having sold their few possessions to defray the expenses of a trip to Seoul, and upon their arrival at the hospital, to be rejected, and turned away to suffer and die. They hear of the Christian doctrine, and of the foreign physicians in Seoul, and expect help when they come to our hospital. If they have a little money to pay for their food we can receive them, if not we are compelled to tell them to go away, and this of course is not consistent with the teaching they may have received from God's word. In the dispensary we charge a fair price for the drugs, to those who can pay, as otherwise the drug stock would soon be depleted, while

the attendance at the dispensary would be more than one physician could well care for.

Religious instruction is given every day to the men while waiting for treatment, and this year I hope to have a bible woman to conduct the same service for the women and children. Contrary to the usual custom of Korea the woman and children are coming to the dispensary in large numbers, so that I was compelled to give up the room formerly used as physician's office, to be used as a waiting room for the women.

The outlook for the coming year is to us very encouraging, providing of course, that the appropriations will meet the requirements of the hospital and dispensary, otherwise the physician's time, salary and current expenses of the hospital will be that much less to the missionary society. The high favor that is growing among Koreans, and the great respect they hold for the foreign medical work, their own physicians and most of their medicines being worse than worthless, make it a ripe opportunity for our church to be the possessor of a flourishing Christian hospital and dispensary. The completion of the Seoul-Chemulpo R. R., and the building of the Seoul Electric street R. R. will certainly develop an emergency practice, which would be no small factor in help making our work self supporting. To improve any of these opportunities a hospital building is an immediate necessity. The hospital site being on the most travelled street in Seoul, and in fact being the best location of any hospital in the city, and also being nearer to the centres of travel, make it a marvelous opportunity for, we hope, a self supporting religious and medical work. Among our patients at the dispensary are many that have come from the country, and while it is not very satisfactory from a medical standpoint, to give a farmer a bottle of medicine and not have the case under observation until cured, and perhaps never see the patient again, to these I have adopted the plan of giving each a copy of the Gospels and a tract, and in that way we have a wonderful opportunity of sewing God's word in the needy land. A missionary of another denomination told me recently of a man who among other things was a drunkard and gambler, who came to Seoul to spend his ill gotten earnings. On his return home he stopped at the Methodist book store and bought a copy of one of the Gospels. A few months later the missionary was traveling near the city where this man lived. The man hearing that a missionary was in that part of the country sent a messenger, asking him to come at once and tell them more about the Christian religion. The missionary found the man with nine companions studying the Christian book, each having put off the heathen religion, and were trying to live according to the teaching of the Gospel of Christ. The missionary learned that the man on his return home had put off drinking and gambling, much to the surprise of his friends, and was living a quiet sober life. He began to read to his friends from the book, and so effective were his endeavors to lead them into the truth, that the missionary found a strong nucleus for a church, and all with-

out a word from a missionary, and only the word of God and the sword of the spirit to make it effectual. While we know that a large percentage of the bibles and tracts will be destroyed or used to paper the walls of their huts, nevertheless God says of his word, that, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Respectfully submitted,

H. C. SHERMAN.

REPORT XII.—BOOK CONCERN.

The bookstore at Chong-no, *i. e.* Bell Street, is a genuine joy and satisfaction. The Lord sent us a good man, one who has business instincts and who attends to his business faithfully. He is recognized by the brethren as an exceptional man in this respect. He knows every book he handles or has handled; he knows what books sell and what will be dead stock. Of Faber's Christian Civilization he says he can sell a ship load. He knows when Chinese dealers handle the same books but neither he nor I have yet found out how they are able to place books on the market for less than they can be bought by us from the Presbyterian Mission Press in Shanghai. We hope to learn and do not despair.

The Department of Education has some of its books with us. Financially this is no gain to us, but probably it is best to make friends with the unrighteous mammon as a Department's good will is better than ill will.

At the close of the year according to my report to the Superintendent of the Mission we had a credit balance of yen 231.22 and an actual increase of stock during the year of 231.84.

In accordance with the custom prevailing in the home Conference the Bishop might present the Annual Meeting with a check for 110.30, the amount we have on hand now in the bank after all bills are paid, and a fairly good stock on hand. In other words we are gaining a little.

I recommend the enlargement of the bookstore. We should have a foreign bookstore in this part of the city and with care and close supervision, the enterprise could be inaugurated without any outlay of Mission funds and it would pay a handsome interest on the principal from the very beginning. It would be a splendid addition to the industrial department of the school.

H. G. APPENZELLER, Manager.

REPORT XIII.—THE KOREAN CHRISTIAN ADVOCATE.

This is a weekly paper, the organ of the M. E. Church in Korea, published at the Trilingual Press, subscription thirty six sen a year payable in advance, postage not included.

We began Vol. I. No. 1, Feb. 6th, 1897, this being the first distinctive religious paper published in Korea.

Theoretically the paper is self supporting with the aid given by the S. S. Union for the publication of the two pages devoted to the Sunday School lesson. Miss Rothwieler supplied the comments on the lesson in the N. T. and the questions by Bro. Jones. Bros. Choi and Song are my right hand help.

With the beginning of this year we enlarged the paper from four to six pages, this greatly improving the paper, which we think is a good one as it now is.

Respectfully submitted,

H. G. APPENZELLER, Editor.

REPORT XIV.—COURSE OF STUDY IN KOREAN LANGUAGE.

FIRST YEAR.

1. The Alphabet and Syllabaire. (The latter to be thoroughly drilled under Korean teacher.)
2. The Noun in it simple forms with post positions. (See Scott's Manual, Underwood's Grammar.)
3. The Pronoun. (See Underwood's Grammar. 60-66 inclusive.)
4. The Verb:
   a. Simple Indicative, Interrogative, Imperative of present, past and future in low, high and middle form. (See Gale 1-36)
   b. Simple subordinate forms. See Gale 88-92.
   c. Participial forms. (See Gale 120-124.) Uuderwood's Grammar 150-154.
   d. Adjective, adverbial and substantive forms. See Underwood's Grammar.
5. Salutation and dismissals (Cousult teacher.)
6. Chinese and Korean Numerals and counting of money.
7. Euphonic peculiarities. See Scott and Underwood.
8. Sentences in Scott's Manual up to page 200, and adverbs according to Scott.
9. To be committed—The Lord's Prayer and Apostle's Creed.
10. To be read and studied first eight chapters of Matthew.

11. Tò be read, Methodist Catechism.

Books recommended;—Mrs. Baird, Fifty Helps; Scott's Manual; Underwood's Grammar; Gale's Grammatical Forms; Gale's Dictionary, and French Grammar and Dictionary.

Perfect freedom in consulting any member of the examining committee is urged.

SECOND YEAR.

1. Connective Particles. See Gale.

2. Pronouns—Demonstrative as—그; 이; 뎌:

Reflexive as 스ᄉᆞ로.

Collective as 모도.

Relative as 바.

Intensive as 민.

Distributive as 각.

Reciprveal as 서로.

Interrogative or Indefinite } as 누가; 엇던.

3. Compound tenses of the verb, as ᄒᆞ엿겟소; ᄒᆞ엿셧겟소; ᄒᆞ더라; ᄒᆞ엿더라; ᄒᆞ엿겟더라; ᄒᆞ노라 etc.

4. Desiderative as ᄒᆞ고져ᄒᆞ오.

Hortatory as 홉세다.

Exclamative as ᄒᆞ난고나.

Dubitative as 홀넌지.

Promissory as ᄒᆞ마.

Petitionary as ᄒᆞ쇼소.

See Gale's Forms.

5. Noun Classifiers. See Underwood's Grammar, 77 and others.

6. Complimentary terms for 2nd and 3rd person.

Consult teacher.

7. Completion of sentences in Scott's Manual and extemporary conversations.

8 Remainder of Gospels and Methodist Catechism to be studied and names of the books of the Bible to be learned.

9. Ten Commandments to be committed.

10. To be read—성경도설 and 묘쵹문답.

THIRD YEAR.

1. Involved sentences and connective particles.

2. Complex forms of noun endings as 의 ᄭᅴ로 etc.

3. Completion of all verbal forms according to Gale's Grammar Forms.

4. Elision and its laws. See Gale 136.

5. Idioms and proverbs. Consult teacher.

6. Literary forms. See Gale

7. General review.

8. Ability to pray in public and to preach or address a congregation.

9. To be studied—Acts—Epistles—Methodist Ritual and completely analyze 묘쵹문답.

10. To be read 오륜힝실—all five volumes.

REPORT XV.—COURSE OF STUDY FOR NATIVE PREACHERS.

I. For Renewal oe Exhorter's License.

Candidates for renewal of Exhorter's License are to be examined in the Old Testament-Narratives (셩경도설); the Harmony of the Gospels; the Articles of Religion and the General Rules of the Methodist Episcopal Church; Primary Geography (Hulbert's 민스필지), the Methodist Episcopal Catechism.

They shall be able to repeat the Ten Commandments the Apostle's Creed and the Beatitudes: also Psalms 1, 23, 31; Isaiah 53, 55, and First Corinthians 13.

They shall have read Genesis and Exodus (as far as available in Ernmun), the Gospels and Acts, also Pilgrim's Progress.

II. For Local Preacher's License or 1st Year.

Candidates Preacher's License are to be examined in I and II Samuel (as far as available in Ernmun); the New Testament as far as II Corinthians (inclusive), Methodist Episcopal Church discipline, Elementary Arithmetic; Geography (Hulbert's).

They shall be able to repeat Psalms 8, 15, 19, 37, 63, Isaiah 40, and 61, and Mathew 5, 6, 7.

They shall have read Martin's Evidences of Christianity; John's Gate to Virtue and Knowledge, and John Wesley's Life.

III. For Renewal of Local Preacher's License, or 2nd Year.

Old Testament: Numbers, Joshua, Judges, Ruth, I and II Kings, Job Psalms.

New Testament: Galations to Hebrews (inclusive): Binney's Theological Compend; Scripture Geography; Introduction to Church History (Jones).

To repeat: Genesis 1, Deuteronomy 8, Psalms 5, 90, 91, Ezekiel 18, John 14, 15, 16.

To read: Homiletics (Noble.)

To present a written sermon.

IV. For Entrance to class in Preparation for Admission on Trial or Orders:—

An examination of 90 in the whole course above given.

V. Course of Study for class in Preparation.

Course to be assigned later.

JOURNAL OF

THE FIFTEENTH ANNUAL MEETING

— OF THE —

KOREA MISSION OF THE METHODIST EPISCOPAL CHURCH.

Held At

THE FIRST METHODIST EPISCOPAL CHURCH, SEOUL,

MAY 12 TO MAY 17,

1899.

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP EARL CRANSTON.
SECRETARY,	W. A. NOBLE.
ASSISTANT SECRETARY,	W. C. SWEARER.
KOREAN SECRETARY,	NO PYENG SUN.
TREASURER,	H. G. APPENZELLER.

COMMITTEES.

M. E. TRACT SOCIETY, AND SUNDAY SCHOOL UNION.

G. H. JONES, H. G. APPENZELLER, W. B. SCRANTON,
MRS. M. F SCRANTON, MISS L. E. FREY, W. C. SWEARER.

RESOLUTIONS.

G. C. COBB, W. C. SWEARER.

AUDIT—MISSION TREASURER.

W. C SWEARER, H. C. SHERMAN, A. M. BROOKS.

AUDIT—TREASURER WOMAN'S FOREIGN MISSIONARY SOCIETY.

MRS. H. G. APPENZELLER.

AUDIT—PRESS BOOKS.

H. G. APPENZELLER, G. H. JONES.

FINANCE AND LOCATION, BUILDING AND FURNISHING OF MISSION PROPERTY.

H. G. APPENZELLER, W. B. SCRANTON, G. H. JONES, W. B. MCGILL,
W A. NOBLE, G. C. COBB, W. C. SWEARER, H. C. SHERMAN,
E. D. FOLLWELL, A. M. BROOKS.

EPWORTH LEAGUE.

G. H. JONES, W. A. NOBLE, MISS L. E. FREY, MISS J. O. PAINE,
MRS. MARY WHANG, KIM KEUI-POM, NO KWANG-OK, YI EUN-SONG.

CONFERENCE COURSE OF STUDY, LOCAL PREACHERS AND EXHORTERS.

W. B. SCRANTON, G. H. JONES, H. G. APPENZELLER, W. A. NOBLE.

STUDY OF THE KOREAN LANGUAGE.

H. G. APPENZELLER, W. B. SCRANTON, G. H. JONES, W. A. NOBLE, MRS. M. A. JONES.

TRANSLATING DISCIPLINE AND RITUAL.

G. H. JONES, W. B. SCRANTON, H. G. APPENZELLER, W. A. NOBLE.

TEMPERANCE.

E. D. FOLLWELL, MISS E. A. LEWIS, MISS M. M. CUTLER, H. C. SHERMAN, MISS LILLIAN HARRIS.

EDITORS OF THE HYMN-BOOK.

G. H. JONES, MISS L. C. ROTHWEILER.

REPRESENTATIVES ON THE PERMANENT BIBLE COMMITTEE.

G. H. JONES, W. A. NOBLE.

PUBLIC WORSHIP.

H. G. APPENZELLER.

FRATERNAL RELATIONS.

G. H. JONES.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

Bishop Joyce has Episcopal Supervision.

TRAVELLING CONNECTION.

FULL CONNECTION.

Name	Conference.
W. B. SCRANTON,	New York East.
H. G. APPENZELLER,	Philadelphia.
G. H. JONES,	Northern New York.
W. A. NOBLE,	Wyoming.

PROBATIONERS

G. C. COBB,	Nebraska.

In studies of the second year.

W. C. SWEARER,	Pittsburg.

In studie of third year.

A. M. BROOKS,	Japan.

In studies of first year.

LOCAL PREACHERS.

Name	Quarterly Conference.
W. B. MCGILL,	Chemulpo.
E. D. FOLLWELL,	Pyeng yang.
KIM KUI-POM,	Chemulpo.
YI MYENG-SUK,	Chemulpo.

CHOI PYENG-HÖN,	Chong Dong.
KIM CHANG-SIK,	Pyeng yang.
YI KUN-SONG,	Sang Dong.
NO KOANG-OK,	Chong Dong.
SONG KEUI-YONG,	Chong Dong.
O SYEK-HYENG,	Pyeng-yang.

EXHORTERS.

Name	Quarterly Conference.
MUN KYENG-HO,	Chong Dong.
CHANG KYENG WHA,	Chemulpo.
YI KEUK-HYEK,	Tal Sung.
POK CHUNG CHAI,	Chemulpo.
AN KUE-HYENG,	Pyeng-yang.
POK NEUNG-IL,	Chemulpo.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

FRIDAY, MAY 12TH, 1899.

Opening. The Fifteenth Annual Session of the Korea Mission of the Methodist Episcopal Church convened in the First Methodist Church, Seoul, at 9:30 a.m., Bishop Earl Cranston presiding.

Devotional Service. A hymn was sung, the Bishop read the 61st and 62nd chapters of Isaiah, and G. H. Jones read the 8th chapter of Romans in Korean, which was followed by a short and impressive address by the Bishop interpreted into Korean by G. H. Jones.

The Bishop led the meeting in fervent prayer followed by W. A. Noble with prayer in Korean. Then assisted by H. G. Appenzeller and G. H. Jones the Bishop administered the Sacrament of the Lord's Supper.

Roll Call. The secretary of the last Annual Meeting, G. H. Jones, called the roll and the following responded to their names:

H. G. Appenzeller, G. H. Jones, W. A. Noble, E. D. Follwell, Geo. C. Cobb, W. C. Swearer, H. C. Sherman, A. M. Brooks.

W. B. Scranton and W. B McGill reported on furlo.

Kim Kui Pom, Yi Myeng Suk, Kim Chang Sik, Yi Eun Sung, No Pyeng Sun, Song Kui Yong, Mun Kyeng Ho, Yi Kuk Hyek were present.

Choi Pyeng Hon, O Syek Hyeng, Chang Keung Wha, Pok Chung Chai, An Kui Hyeng were absent.

Organization. On nomination of G. H. Jones W. A. Noble was elected secretary. W. C. Swearer was nominated Assistant Secretary and was approved by the Annual Meeting. H. G. Appenzeller nominated Yo Pyeng Sun Korean Secretary. G. H. Jones was elected Statistical Secretary.

The Bishop here introduced Mr. Bostwick of San Francisco, an elder of the Presbyterian Church, to the members of the Mission.

On motion of G. H. Jones the daily session was fixed from 9 a m. to 12m.

Nominating Committee. It was decided on motion that the list of standing committees remain the same as last year. On motion the Bishop appointed as a committee to nominate members to serve on standing committees H. G. Appenzeller, G. H. Jones and W. A. Noble.

W.F.M.S. The ladies of the Woman's Foreign Missionary Society were especially invited to be present at all the sessions of the Annual Meeting and the privileges of the floor were extended to them.

Journal. W. A. Noble, W. C. Swearer and G. C. Cobb were appointed a committee to edit the Journal and reports and prepare a synopsis of the same to be published in Korean.

Question 13. Disciplinary Question 13 was taken up and the name of H. G. Appenzeller, Philadelphia Conference, was called, his character passed, and he read his report of the Chong Dong and Chong No Charge.

Adjourned. Adjournment was taken by motion after singing the doxology in Korean, and the benediction was pronounced by the Bishop.

SECOND SESSION.

SATURDAY, MAY 13TH.

Opening. Meeting convened at 9 a.m. Opening devotions were conducted by G. H. Jones. The Bishop then took the chair and called for the minutes of the first session which were read in both English and Korean, and approved as corrected.

Members of Annual Meeting. The Bishop gave it as the opinion of the Board of Bishops that in foreign missions not yet organized as Annual Conferences the Annual Meeting of the mission includes as members: Physicians and Lay Teachers who have been sent out by the Missionary Board, Probationers as well as those in Full Connection in a Home Conference who have been appointed to the Mission, and also the Native Preachers employed as helpers and supplies.

Nomination Committee. The chairman of the committee on nomination of members to serve on standing committees reported and the nominations were approved (see committees).

Question 13. G. H. Jones. Disciplinary Question 13 resumed. The name of G. H. Jones, Northern New York Conference, was called and his character passed. He read his report as Acting Superintendent of the Mission.

W. A. Noble. The name of W. A. Noble, Wyoming Conference was called and his character passed. He read his report of Pyeng Yang Circuit.

W. C. Swearer. W. C. Swearer, Pittsburg Conference; name called and character passed. It was stated by the Bishop that W. C. Swearer had been recomended to Elder's orders by his Conference and would be ordained at the close of the Sunday morning service.

A. M. Brooks. The name of A. M. Brooks of the Japan Conference was called and his character passed.

G. C. Cobb. The name of G. C. Cobb was called and his character passed. He read his report as pastor of the Talsung Church and also his report as the Manager of the Press.

E. D. Follwell. The name of E. D. Follwell was called and his character passed. He read the report of medical work in Pyeng Yang.

Reports. Local Preachers. The names of the following Local Preachers were called, their characters passed, and they read their reports: Choi Pyeng Hon, Chong Dong Quarterly Conference: Kim Chang Sik, Pyeng Yang Quarterly Conference; Yi Eun Sung, Talsung Quarterly Conference; Chang Kyeng Wha, Chemulpo Quarterly Conference; Kim Kui Pom, Wonsan Quarterly Conference.

Introduction. D. L. Gifford of the Presbyterian Mission was introduced by the Bishop to the Meeting.

Report. G. H. Jones. G. H. Jones read his report as pastor of the Chemulpo Circuit.

Adjourned. The session adjourned by expiration of time. The doxology was sung in Korean and D. L. Gifford offered a closing prayer.

SUNDAY SERVICES.

SUNDAY, MAY 14TH.

Love Feast. At 9 a.m. a love feast was conducted with W. A. Noble as leader.

Sermon. Ordination. At 10 a.m. Bishop Cranston preached to the Korean Church, his sermon being interpreted by G. H. Jones. After this service Bishop Cranston,

assisted by the Elders, H G Appenzeller, G. H. Jones and W. A. Noble, ordained Wilbur C. Swearer of the Pittsburg Annual Conference to the order of Elders.

Anniversary of League. At 2 p.m. the Epworth League held a John Wesley service; No Pyeng Sun and Mrs. Mary Whang made addresses on the subject.

Other Services. At 4 p.m. the Bishop preached to the foreign community.

At 7:30 p.m. Kim Kui Pom preached to the Korean Congregation.

This certifies that at Seoul, Korea, May 14th, 1899, assisted by other Elders, I ordained to the office of Elder in the Methodist Episcopal Church WILBUR C. SWEARER, who was elected to this order by the Pittsburg Annual Conference.

EARL CRANSTON.

Done at Seoul, May 18, 1899.

THIRD SESSION.

MONDAY, MAY 15TH.

Devotions. The session convened at 9 a.m. Devotions were conducted by W. A. Noble. At 9:30 Bishop Cranston took the chair and called for the reading of the minutes of the second session. The minutes were read in English and Korean and approved as read.

Question 13. H. C. Sherman. The 13th question was continued from the second session The name of H. C Sherman was called, and his character passed. He made his report of the Si Pyeng Won Hospital.

Report. W. C. Swearer. W. C. Swearer read his report of the Suwon and Kong-chu Circuit.

The following Local Preachers and Exhorters made their reports as helpers: No Pyeng Sun, Kim Song Min, Pak Nung Il, Mun Kyeng Ho, Pok Chung Chai.

D. A. Bunker. G. H. Jones read a letter from D. A. Bunker, formerly of this mission, giving an account of his work at Chittaballa.

Disciplinary Questions. The Disciplinary Questions were taken up by the Bishop. (See Disciplinary Questions.)

G. C. Cobb. Geo. C. Cobb of the Nebraska Conference in the presence of the Annual Meeting was examined by Bishop Cranston as provided in ¶151 of the Discipline; he gave satisfactory answers to the questions and the Annual Meeting recommended him for election to Elder's orders under the Missionary Rule and the Secretary was directed to communicate the record to the Secretary of the Nebraska Conference. G. C. Cobb deposited with the Secretary the following declaration (according to ¶151 note, and ¶146 of the Discipline):

SEOUL, KOREA, May 15th, 1899.

To the Fifteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church: I am not in debt so as to embarrass me in the work of the ministry. I will gladly abstain from the use of tobacco.

Sunday Service. The record of the Sunday Services was directed to be published in the Journal.

Hymn-book. G. H. Jones reported for the Hymn-book Committee and the report, on motion, was referred to the committee on Tract and Sunday School Union for action.

20th Century Fund. Moved and carried that the Annual Meeting of the Korea Mission of the Methodist Episcopal Church ask of the proper authorities that $35,000 of the 20th Century Fund be applied to educational work in Korea.

Epworth League. The Field Secretary of the Epworth League, G. H. Jones, read his report and it was accepted by the Annual Meeting.

Paichai College. H. G. Appenzeller read the report of Pai Chai College.

Adjournment. Adjournment was taken by motion; the doxology was sung and the benediction pronounced by G. H. Jones

FOURTH SESSION.

TUESDAY, MAY 16TH.

Devotions. The session convened at 9 a.m. Devotions were conducted by No Pyeng Sun. The Bishop then called for the reading of the minutes of the last session; they were read in English and Korean and approved as read.

Sunday Service. The record of Sunday Services was read.

Reports. The reading of reports was resumed and the following Local Preachers and Exhorters had their characters passed and reported: Song Kui Yong, Yi Chang Hak, Yi Mye ng Syuk, Ha Chun Tak.

Committee on Korean Language. H. G. Appenzeller reported for committee on examination in the Korean Language as follows: The Committee had three sessions of two hours or more each. We wish to congratulate our Mission on the faithful and careful work on the Korean Language now being done by the members of the two Boards who appeared before us. It was to us a pleasure and a satisfaction to meet these students of this difficult language and to test their work. We record our conviction that a good beginning has been made and we venture to exhort them to "go on to perfection." There was an evident desire on the part of

the candidates to follow the course as laid down by Annual Meeting and while this course can be improved with profit in some respects, we are of opinion, it is very well adapted for the end it has in view.

The examination was both oral and written. Attention was given to pronunciation, orthography, writing of the character, and the construction of sentences, *i.e.* the grammar—everything we could think of. The result is as follows:

Third year—	No. 1 7, E. D. Follwell, oral only	Passed
Second year—	Entire, Miss Nellie Pierce	99
	Entire, Miss Lillian Harris	95
	No. 1-6 inclusive, Mrs. Florence Sherman,	94
	No. 1 7 inclusive, Dr. H. C. Sherman,	97
First year entire—	Miss Lillian Harris,	100
	Dr. H. C. Sherman,	95
	Mrs. Florence Sherman,	95
	W. C. Swearer,	95

Miss J. O. Paine addressed a letter to the Committee stating that she would not appear before the Committee for examination.

G. C. Cobb appeared before the Committee but was not examined.

A. M. Brooks appeared before the Committee but did not take examination

Report. Christian Advocate. H. G. Appenzeller read his report as Editor of the Korean Christian Advocate and also of the Chong no Book store. (See reports)

Conference Course. G H. Jones reported for the Committee on Conference Course of Study, Local Preachers and Exhorters. (See reports.)

Local Preachers Course. The Course of Study prepared by the Committee for native Local Preachers and Exhorters was read and it was stated that in due time the authorized course would be furnished those taking the course of study.

Renewal of License. Local Preachers and Exhorters recommended for renewal of license were called and their license renewed. (See Local Preachers and Exhorters.)

Conference Examinations. G. H. Jones reported for the Committee on Conference Course of Study that Geo. C. Cobb had passed his examinations in the studies of the second year.

Audit Report. W. C. Swearer for Committee to audit the treasurer's accounts and also for the committee to audit the Press accounts made a verbal report.

Adjournment. Adjournment was taken after singing the doxology and the benediction was pronounced by H. G. Appenzeller.

FIFTH SESSION.

WEDNESDAY, MAY 17TH.

Devotions. The session convened at 9 a.m. W. A. Noble conducted the opening exercises. The Bishop then called for the reading of the minutes. They were read in English and Korean and approved as read.

Home Missionary Society. By motion the chair appointed a committee of five to prepare a constitution for a Home Missionary Society auxiliary to the work of the Mission. And the committee was instructed to receive during the year any sum contributed to the 20th Century Fund. The committee named consisted of G. H. Jones, W. A. Noble, H. G. Appenzeller, Choi Pyeng Hon, and Pok Chung Chai.

Statistics. The statistical secretary read the report of the statistics. The report was accepted and ordered published in the Journal.

Resolutions. On behalf of the Committee on Resolutions W. C. Swearer presented the following:

WHEREAS, The work of our mission for the last few years has suffered seriously because of inadequate financial support, and the appropriations have been scarcely more than one half the amount needed to carry on our work,

Resolved, That we call the attention of the Missionary Committee to the rapid developement of our work, the inadequacy of our equipment, and insufficiency of the annual appropriation to meet our needs;

Resolved, That it is our conviction that after 15 years of growth the Mission cannot afford to be conducted on less than $25,000 a year.

This resolution was adopted and ordered by vote to be forwarded to Dr. W. B. Scranton with the request to use his personal influence to make the resolution effective.

WHEREAS, We have had with us for the last two Annual Meetings as our presiding officer, Bishop Earl Cranston,

Resolved, That we wish to convey to him an expression of our thankfulness for his interest and co-operation in our work and only that regret circumstances were such that he could not extend his visit to the interior stations,

Resolved, That we express our great pleasure at having the presence of the Bishop and his daughter in our homes and trust that their return to the homeland will be filled with pleasant experiences.

This resolution was adopted unanimously by a rising vote.

WHEREAS, There are absent on furlo Dr. W. B. Scranton and family, Dr. W. B. McGill and family, Mrs M. F. Scranton, Miss L. C. Rothweiler and Miss L. E. Frey,

Resolved, That we extend to them our greetings and we trust their vacation may be pleasant and profitable, and that they may return to us in due time with renewed strength for the work.

This resolution was unanimously adopted.

Conference Studies. The Chairman of the committee on Conference Course of Study reported that A. M. Brooks had passed the examinations in the studies of the first year and recommended that he be advanced to the studies of the second year and the Secretary was instructed to notify his Conference of the action.

Adjourned. It was moved that after the approval of the Journal and the reading of the appointments the Annual Meeting stand adjourned *sine die.* The Bishop made

an address after which the appointments were read. H. G. Appenzeller, G. C. Cobb, and Choi Pyerg Hon led in prayer, the benediction was pronounced by the Bishop, and the Meeting adjourned *sine die.*

EARL CRANSTON, President.

W. A. NOBLE, Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

5. Who have been continued on trial?
   (a). In studies of the first year: A. M. Brooks of the Japan Conference.
   (b). In studies of the second year: Geo. C. Cobb of the Nebraska Conference.
   (c) In studies of the third year: Wilbur C. Swearer of the Pittsburg Conference.
12. What others have been elected and ordained Elders?
   (b). Under Missionary Rule: Wilbur C. Swearer of the Pittsburg Conference.
13. Was the character of each preacher examined? It was strictly done in open session.
25. What is Statistical Report for this year? (See Statistical Tables).
26. What is the aggregate of the Benevolent Collections ordered by the General Conference? (See Statistical Report).
29. Where are the Preachers stationed? (See Appointments).
30 Where shall the next Annual Meeting be held? At Seoul.

APPOINTMENTS 1899-1900.

GEO. HEBER JONES, (Northern New York) Acting Superintendent.

Aogi—to be supplied.

Baldwin Chapel, Seoul—to be supplied.

Chemulpo Circuit (Prefectures of In-chon, Pu-pyon, Kim-po, Tong-chin, Nam-yang, Yong-chong, Kang-wha, Kyo-dong, Yonan and Hai-chu)—Geo. Heber Jones (N. New York) and four to be supplied.

First Church, Seoul (Chong-dong, Ewa Hak-tang and Chong-no)—H. G. Appenzeller (Philadelphia) and one to be supplied.

Pyeng Yang Circuit (Prefectures of Sam-wha, Kang-so Chung-san, Ham-chong, Nong-kang and Woon-san)—W. A. Noble and three to be supplied.

Tal-sung, Seoul—W. C. Swearer Pittsburg in charge and one to be supplied.

Su-won and Kong chu Circuit (Prefectures of Su-won, Si-heung, Tok-san, Hong-chu and Kong-chu)—W. C. Swearer (Pittsburg) and two to be supplied.

Tai-ku—to be supplied.

Wonsan Circuit—A. M. Brooks (Japan) and one to be supplied.

Woon-san—to be supplied (by D. A. Bunker).

Pai Chai College—H. G. Appenzeller, President.

Principal of Academic Department—to be supplied.

Medical Work, Seoul—H. C. Sherman, M.D., in charge.

Medical Work, Wonsan—W. B. McGill, M.D., in charge on return from leave, and member of the Wonsan Quarterly Conference.

Medical Work, Pyeng Yang—E. D. Follwell, M.D., in charge and member of the Pyeng Yang Quarterly Conference.

Manager Trilingual Press—Geo. C. Cobb (Nebraska), and member of Tal-sung Quarterly Conference.

Editor of the Tai Han Christian Advocate and Manager of Bookstore—H. G. Appenzeller.

Field Secretary Epworth League—G. H. Jones.

W. B. Scranton, Superintendent absent on leave.

W. B. McGill absent on leave.

WOMAN'S EVANGELISTIC WORK.

First Church Seoul—Mrs. H. G. Appenzeller in charge.

Tal-sung, Seoul—Mrs. H. C. Sherman in charge.

Pyeng Yang Circuit—Mrs. Noble and Mrs. Follwell in charge.

Chemulpo Circuit—Mrs. Geo. Heber Jones in charge.

Wonsan Circuit—Mrs A. M. Brooks in charge.

APPOINTMENTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Miss J. O. Paine—in charge of Ewa Hak Tang and day schools connected with it in Seoul.

Miss Nellie Pierce—Teacher in Ewa Hak Tang and in charge of day school and evangelistic work at Talsung.

Miss M. M. Cutler, M.D.—In charge of Po Ku-nyo Kwan (Woman's Hospital and Dispensary) Seoul. One doctor to be supplied.

Miss E. A. Lewis—Assistant in Hospital and evangelistic work in connection with Chong Dong Church, Seoul.

Miss Lillian Harris, M.D.—East Gate Dispensary, Seoul. Evangelistic worker to be supplied.

Mrs. R. S. Hall, M.D.—In charge of medical work Pyeng Yang Circuit.

Two to be supplied for evangelistic work on Su-won and Kong-chu Circuit.

One to be supplied for evangelistic work in Pyeng Yang.

One to be supplied for evangelistic work in Chong Dong.

Mrs. M. F. Scranton home on leave.

Miss L. C. Rothweiler home on leave.

Miss L. E. Frey home on leave.

ANNUAL REPORT 1899.

REPORT I—GEO. HEBER JONES, ACTING SUPERINTENDENT.

To the Bishop and Members of the Fifteenth Annual Meeting of the Korea Mission:—GREETINGS:—

A short working year of eight months has just closed and we pause today to look back over the road we have come, locate its course on the map of God's great campaign against sin and heathenism, and relate our experiences along the way.

First of all we are glad to welcome to the Mission Rev. A. M. Brooks and family who joined us in October last. Brother Brooks makes good the loss to the Seoul work occasioned by the removel of Rev. D. A Bunker to the Woonsan Mines We are also glad to welcome Miss Paine of W.F. M.S. who after a very short furlo in the Unites States hastened back to her post in the Girl's School at Seoul. Impaired health and medical advice rendered imperative the return of others of our workers to America and today we miss more than we can express the presence of Dr. Scrant n and his family, of Mrs. M. F. Scranton, of Dr. McGill and family, and of Miss Rothweiler and Miss Frey, and our hope is that the rest in the homeland will prove beneficial and that they all may be speedily restored to us.

We have called loudly for reinforcements and regret that an inadequate appropriation has rendered it impossible to secure them. As a result this past year we have met an enlarged and more exacting work than ever before with a force diminished beyond ability to cope with it. And no second sight is necessary to discover that this will continue to be the status until relief is granted. Sickness has visited a number of our homes but so far with the exception of Mrs. Cobb no serious impairment of the health of any of the members of the Mission has taken place. These experiences have taught us how responsive and lasting is the love of our brothers and sisters in Christ, and we who in our helplessness were the objects of the kind care of our more fortunate friends can not find words to fittingly express our gratitute. In this connection however I wish to officially express the thanks of the Mission to Dr. Gates of the Protestant Episcopal Mission in Shanghai, to Miss Shields of the Presbyterian Mission in Seoul, and to Dr. Carden of the Anglican Mission in Chemulpo for kind services to sick members of this Mission.

I. THE WORK IN GENERAL.

The past eight months has been a time of much political excitement throughout Korea and this has not been without some effect upon us. As a Mission we have resolutely stood aloof from all political embroilments, and have given ourselves strictly to the business of extending the Redeem-

er's dominion over the hearts and minds of men. The 2000 and more converts, however, who make up the Methodist Church in Korea carry into private life the principles of Christ and it is not surprising that there has been a clash some times with those opposed to these principles. Last December when the death struggle took place between radical and conservative principles in politics represented by Independents and Peddlars, there came one day to our school a letter of abuse and threats from the Peddlars. Through the prompt steps of Hon H. N. Allen before whom Mr. Appenzeller immediately laid the matter, the letter was disavowed. The Christians however, did not let the matter rest there but organized a public demonstration and appealed direct to the Emperor The public demonstration was uncalled for and I trust will not again occur or have to occur, but time has shown it did no harm and Mr. Song who headed the demonstration now wears an official's cap and has the rank of *chusa* having been appointed to office by the very men he attacked.

Among the people themselves Christianity is in high favor, but there is trouble ahead with the scholar class. Inconsiderate zeal and enthusiasm on the part of our convert in attacking the customs and institutions of the past will precipitate a conflict of which there are sure signs already. With the increase of our converts it becomes more and more necessary to maintain the closest relations and the firmest possible grip on the native church and workers. And it is a pleasure to note that our Korean brothers and sisters realize this and demand of us our closest supervision. In a recent trip to the north I called upon the Mayor of Pyeng-yang, the governer of the Whanghai province and the prefect of Yonan district. These three men are representative of the classes ruling Korea today. I was entertained with courtesy by them, and in answer to my question, as to how they regarded Christianity and its spread in Korea they replied that they looked upon it with favor and had only one caution to give and that was that the Christians should obstain from interfering with officials or seeking redress for wrongs by force. I asked if any of our Christians had been guilty of this and they said no, and that if in the future the Christians were careful they would guarantee them justice in all things. This I beleive represents the attitude of Korean officials toward us today. Throughout the country districts however the refusal of the Christians to take part in heathen practices, and their abandoment of the worship of their ancestors and of the local deities has drawn upon them much petty persecution, which in some places has proven burdensome to bear. We can but assure them that the experiences in this are not unusual. It has always been so and always will be. The only course for our converts is to endure it with fortitude treasuring the words of Christ "Blessed are ye when men shall reproach you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

In literary work our Mission has not been idle. Dr. Scranton and Mr. Appenzeller have completed their assignment of work on the New Testament and it has been or is being published. It may be of interest to know that in this work Mr. Appenzeller has translated Matthew, Mark, I and II Corinthians and in the O. T. Geneses and Dr. Scranton has translated Romans, Hebrews, I and II Peter and James. It is to be specially noted also in this literary work that a text book on physiology has been issued by Misses Frey and Paine. This I suppose will take its place in our series of text books which will consist of three works so far the other two being Mrs. Jones vernacular primer and Mr. Bunker's Introductory English, which has been revised by Mr Appenzeller. I have finished my translation of our introductory catechism on church history and but for unavoidable delay it would have been published before now.

It has been a pleasure to us older missionaries to note the enthusiasm with which our younger confrees have taken up the study of the Korean language. Meetings have been held, subjects discussed and the hard drudge work with teachers supplemented by various expedients to obtain a more complete and better working knowledge of the language. We older missionaries have been levied upon We have been summoned to meetings, puzzled with questions we couldn't answer, pinned down and compelled to own "we didn't know." Even the examining committee has been no refuge to us and unless we look well our laurels will pass to more worthy brows.

II. EVANGELISTIC WORK.

It is a pleasure for me to report that every member of our Mission and every agency of which we have control stands in a helpful relation to a greater or less extent to the work of evangelisation. When we mention this work there arises before our minds a vision of churches, organized, of souls saved, of preaching far and wide the unsearchable riches of Christ. And to this work, whatever may have been the special duty which has fallen to each one, every member of the Mission has been consecrated, body and soul. Most of the tutors in our schools do regular preaching and teaching on Sunday. The Press is a million tongued preacher of scriptural holiness And the hospitals: well you know the story "sick and ye visited *Me*" But I want to tell an incident. I found Dr. and Mrs. Sherman on Kangwha living in a Korean hut working hard to get this Korean language. And this is what the Helper there told me. Said he "You don't know how much good the visit of Dr. and Mrs Sherman has done us. As we have watched them working hard day after day to learn this language in order to be able to tell us about Jesus we have learned a lesson in industry ourselves and we shall try to be less lazy and more in earnest about our Father's business in the future."

A fair measure of success has attended the churches and new work is reported in various localities. For the detail of the work the reports of the missionaries will give full particulars but a few notes in passing may not be amiss.

Soul has three churches

Chong Dong.—H. G. Appenzeller pastor. Leads the self-support column of the Mission paying $12.00 a month towards the support of Brother 최병헌 who assists the pastor. It has a Sabbath school of about 200 members and two Epworth Leagues with a total of about 60 members.

Tal-sung.—W. B. Scranton pastor This church has missed the firm hand of its pastor and founder Dr. Scranton and is looking forward longingly to his return. During his absence Brother Cobb has stepped into the breach and has aided and counseled the Korean helper Brother Yi Eun-seung in holding the church together. The attendance at the services is about the same as it was while Dr. Scranton was here and the church members have not been idle. The church has received a gift of gold $4000 with which to erect a proper building and a site should be early selected for the same.

Baldwin.—As Dr. Scranton said in his report last year Miss Rothweiler was virtually the pastor of this charge and held it together when we were without a helper to oversee it. On her return to America Brother Appenzeller consented to the appointment of Brother No Pyeng-sun, a tutor in the school, as preacher there and I also asked Brother Swearer to exercise as much pastoral oversight as he could spare from his strength on the South Circuit. This arrangements has worked well and I trust it will be continued. I look upon this Baldwin work at the East Gate as offering one of the best openings before the Mission. The W F M S have a home and a

hospital there and this should be supplemented by a missionary of the parent Board resident there who would work the region east of the city. The Baldwin church has 17 members and 44 probationers; a Sabbath school of 56, and has raised $18.07 towards self support during the year.

For report work on Chemulpo Circuit see pastor's report.

Pyeng-yang—W. A. Noble pastor.—I have visited this district once. I landed at Chinnampo the new port of the north and in a stroll thro the town with the Commissioner of Customs he pointed out a house where he said Christians held meetings. It proved to be a Methodist Class Meeting This post is 50 miles south of Pyeng-yang city and here I was met by Brother Noble. We went overland to Pyeng-yang and along the way I found evidence of the wide and industrious sowing of Brother Noble and those associated with him in the work. In Sam-wha I met Mrs. Hall who was making an evangelistic trip thro the country. At this point resides Kim Chi ng Sik who is doing solid, lasting work for the master

At Pyeng-yang Brother Noble's parsonage is partialy completed. It is a substantial solidly built house, a sort of material object lesson of the kind of work Brother Noble has been doing since he came among us and is on one of the finest sites anywhere about Pyeng-yang. After visiting and carefully looking the entire city over I am convinced that our Mission site could not be better located.

But Pyeng-yang not only embraces the city and region south and east to the sea but also north and west in sections which I was unable to visit. In company with Dr. Follwell however I went north 86 miles to Woonsan where Brother Bunker has opened up work in the mining concession. I spent one sabbath with him and preached twice in a Korean inn to an interesting congregation of 40 or 50 Koreans Brother Bunker reports 27 probationers and collections as follows: For general expenses, $9.23; for poor, $4 33; total, $13 56. It is probable that the Korean inn will give way to a little chapel before long.

Our work in Pyeng-yang has grown beyond our ability to care for it under the present force and workers must be located either at Chinnampo or Pyeng-yang as soon as possible. We are losing the fruits of our work under the present inadequate arrangement and laying a burden on Brother Noble too heavy for him to bear. Our Presbyterian brethren have the third largest Mission station, in the world, of their church, at Pyeng-yang, and there is plenty of room for us to duplicate it with another "third largest station." I trust one of the results of this meeting will be to determine to locate two more clerical workers at Pyeng-yang, or one of them at Chinnampo, if that should seem wise.

Kong-chu Suwon Circuit.—W. C. Swearer, pastor.—I greatly regret that sickness has prevented me from visiting either this South Circuit or Wonsan. I had my plans and dates set for both places but circumstances rendered their fulfillment impossible. Brother Swearer however has done faithful work in visiting and working on his circuit and reports a steady growth. I am interested in a special manner in the work in the south; the province of *Chung chong* is the most intellectual and influential in the whole realm. The people compose the finest in the empire and once our work is established there will afford us a source upon which we can draw for our best workers. I would recommend the immediate entrance of Kong-chu, and the working of the two divisions of the province by Korean helpers under Brother Swearers supervision

Wonsan—Supplied by K. P. Kim.—Brother Kim Keui-pom has been in charge of Wonsan since Dr. McGill's departure. He has had to bear the burden alone and it has been hard at times, but he has stood the test well and the work from all I hear has not fallen off. But it is a question in my mind whether our present policy in connection with Wonsan is a wise

one or not There is no question but that a territory of a most inviting description calls upon us to put forth our best endeavor at that point. But it is not right to leave Dr. McGill there year after year to struggle alone with the growing demands of the work The question before us now is "What constitutes, or how shall a Mission Station be, constituted?" For myself I believe each Mission Station should have at least three foreign workers, two clerical and one physician. I would open no stations that did not need at least this number. Therefore let us plan to place two more men in Wonsan one to take charge of Ham Kyeng and the north and the othe to take charge of Kang-won and the south.

The greatest problem which confronts us in connection with the evangelistic work is that of the training of the native church. I hope this meeting will give the matter earnest and prayerful attention. Converts to Christianity are springing up by the hundreds all about us, and the instruction of these converts will have to be undertaken by our Korean workers. But how shall we train these workers? What course shall we put in their hands? Where and how shall we missionries meet them for the speci l purpose of instructing and training them?

In accordance with the plans of last year I called the Korean workers together in a mid-year training class in Seoul Feb. 9-18. There were present 21 men altogether, one of whom was a helper of the M. E. Church South whom Brother Collyor sent up for the class. Four hours a day were spent in study and three general lin s of study taken up The first line of study was the gospel of Mark and we went over about half of it the class memorizing and reciting it. The second line of study was in the Ritual and Brother Swearer had charge of it. The matter of baptism in most of its aspects was thoroughly canvassed. For our third line of study we held a number of open or free conferences together on questions relating to doctrine and work. Among the questions discussed was "The relative value of work in prefecture cities as against villages and hamlets." "The use of principles of Confucianism in preaching" on which occured an animated debate; and "The relation of the doctrine of free-will to the mystery of evil." The entire session was a pleasant and profitable one and the interest was maintained throughout the ertire time. They voted to call the class the Sin Hak-hoi or Theological Association or Club. They suggested that instead of always convening in Seoul it meet at other places, and that the best time to hold it would be about the Chinese New Year. I would suggest that this annual meeting take this matter under consideration and prepare a plan for the enrollment of all our workers in this association, a point time for sessions and work out a graded course of instruction. Brother Noble, Brother Swearer, and myself can organize branches to it in our circuits and we might be able to arrange for an interchange of help in instruction.

But much as the men need instruction the women need it more. It was a pleasure therefore to find last winter a class in session under Miss Lewis' instruction in Seoul The women in our country charges are crying loudly for light and instruction and the safety and perpetuation of our work lies in our rising to this demand

In this connection I would call the attention of our ladies to the conditions prevailing in our country charges. Christ has no more devoted followers in Korea than are found among the women of our native churches. But they sit in darkness and helplessness manaceed by their own ignorance. They have seen the great light, they have heard the wonderous story, and they long to know more. "Oh! that some one of the foreign ladies would come and tell us!" is the cry repeated to me frequently.

During the past year trips have been made by Dr. Cutler, Mrs. Noble and Dr. Hall, Mrs. Follwell, Mrs. Jones and Mrs. Sherman and I wonder

if it would be too much to suggest that our ladies inaugurate a compaign of visitation to every charge where there are believing women in Korea, between now and next annual meeting. The ladies can reach these Korean women and we men cannot. Just one visit a year to each point would result in incalculable good.

I would also call your attention to the efforts put forth by the Korean churches in the matter of self-support. Chong-dong Seoul leads the way raising $12.00 a month towards the support of the Korean preacher. Then follow Tai-sung Seoul, Pyeng Yang, Chemulpo, and our two Kangwha churches, at Kyoha g and Honghai all of which raise monthly sums towards preacher's support. We have also a devoted band of volunteer helpers who do full services for the master without pay of any kind.

III. EDUCATIONAL WORK.

The reports from Paichai and from the days schools will show that some of our best effort has gone into this work. I believe our day schools were never in better condition than they are at present. We have well conducted schools at Chemulpo, East Gate Seoul, and Pyeng-yang. I think no better work could be done than to increase this number to ten, during this coming year. The details of the work of Paichai will be shown in the report of the president. I would like to mention again, however, the fact that nearly all the native tutors in Paichai have taken up some kind of evangelistic work. This is as it should be. More and more the controling influence in the training of our Korean church should come to center around this the chief institution of western education in Korea.

The Epworth League is becoming a factor in this general work of education and lectures of a most instructive and entertaining character have been delivered to our young people. Among other things we cannot do better than turn our attention to text books for educational work. Among others a combined Biblical Introduction and Bible history is under preparation and when finished will be available for school and League work.

One of the chief needs of our educational work is properly equipped school houses. The liberality of our native brethren at Pyeng yang has given them a fine large school house, but at Chemulpo and Wonsan the structures occupied are a hindrance and not a help to the work.

IV. MEDICAL WORK.

With the absence of Dr. McGill it has been necessary to close up the Wonsan hospital. Dr. Follwell has a finely located hospital in Pyeng yang; a hospital however which has no wards. These should be given to him as soon as possible. In fact one of our needs is a plan for a model dispensary with ward accommodations for about twelve in-patients. Little can be done that is satisfactory from a medical stand point with our present equipment. Dr. Sherman with my consent has devoted himself to the study of the Korean language. He feels that his whole missionary career rests upon his getting this language now and he has preferred to do less medical work and more study on the language. In this I am heartily in sympathy with him. It is better to throw ones strength into the language and secure a working knowledge now than stutter and stammer all your life in Korean.

A total of about 10,000 patients have been ministered to by our medical [illegible]. A Korean literary graduate said to me recently, "We Koreans thought Christianity was an inhuman, iniquitous system, but its good deeds have conquered our prejudices." These 10000 patients mean [illegible] more favorably disposed towards Christianity than [illegible]

V. PRESS.

Of the Press I need say little. I do want to say, however, that we are all convinced that the right man is at the head of it. Our prayer is that God may give Brother Cobb strength and help to realize the plans he has to increase its efficiency. A new outfit including power is essential to the success of the Press and an application has been made for a loan to accomplish this. Could not this meeting pass an action setting forth the necessity for this? The opening before the Press is of the brightest possible character. We have in our press and its possibilities an institution which in time will become to the Korean church all that the Book Concern is to Methodism in the U. S. Let us be as wise and forehanded as were our forefathers who laid the foundations of that great institution, and move forward and seize the opportunity which God has graciously placed within our reach.

VI. WOMAN'S WORK

With three of the best equipped workers of the W.F.M.S. absent from the field our ladies have had to carry unusual burdens. But they have done it and no word of complaint has arisen. It is unnecessary to speak in words of praise. I have already mentioned how glad we are to have Miss Paine back, the country trips of Dr. Cutler and Dr. Hall, and the training class for women by Miss Lewis. There only remains for me to say that Miss Pierce and Dr. Harris are making a fine record on the language.

I think a whole annual report might be devoted to the work of the missionaries' wives in Korea. I had intended to write about ten or fifteen pages on the subject myself but found it would be so inadequate I gave up the plan. However when the great books are opened in divine judgment it will be found that much of the success of the Korea Mission has been due to the earnest faithful missionary work of our wives. Where they have found the time from home duties to look after accounts, take care of women, attend services, instruct children of younger or older growth I know not, but they have done it.

It has occurred to me that something ought to be done to secure a better representation of the work done by our lady workers than finds its way into the annual report of the W.F.M.S. This is not spoken in a spirit of carping censorious criticism but in a simple desire that justice might be done to the noble band of women with whom we men feel it an honor to be associated in the work of Christ in Korea. With a Boarding school that is ideal in its missionary character, and several branch day schools, with three hospitals for women, and a wide spread evangelistic work that touches every charge and aims to come in contact with every women seeking Christ in Korea, a little more might be said than a few personal paragraphs from letters of the workers. The little volume of reports issued by the ladies last year is one of the most interesting publications on Korea, but that volume cannot hope to reach the wide circle of interested readers to which the W.F.M.S. annual report goes. Might not one of the ladies be appointed to prepare for the Editor of the report a representation of what is being done here for women.

CONCLUSION.

I wish to call your attention to the subject of temperance. Intoxicating liquors are a weakness of the Koreans. As every where else on earth so in Korea the cup that inebriates is the prominent feature of every social function and all social intercourse. It is known that our church is the foe of alconol, and that the Discipline requires every Methodist to be a total abstainer. And yet I am sure the con-cience of the native church is dull on this question. We must rouse them. Let us have a temperance Sunday [illegible] the matter home on the hearts and consciences of the members

Is not the time ripe to organize a Home Missionary and Church Extension Society? The little groups of believers are growing into churches. They early undertake heavy burdens in the matter of church erection. The result very often is an experience bitter and trying. Small places unable to raise the entire sum necessary to complete a chapel, mortgage it for the balance at from 60 to 100 p.c. interest. Then comes a long hard pull to clean off this debt and days of anxiety and trial.

After talking with the brethren in various charges I am convinced that the Koreans would readily respond to a Home Missionary and Church Extension project. Such a society might be organized at this meeting and permitted to appeal to every charge for one collection a year. When a capital fund of 500 000 cash is accumulated it could be loaned out under proper guarantees to churches proposing to build and year by year it would increase until a large sum would be available for this purpose. Feeling sure that the time is ripe for something of this kind I stand ready to go before the native church on a project of this kind and would suggest that a Committee of say five members, three foreigners and two natives be appointed on the matter.

Respectfully Submitted,

GEO. HEBER JONES,

Acting Superintendent.

REPORTS OF PASTORS.

First Church (Chong dong), and Chong no.

To the Fifteenth Annual Meeting:

DEAR BRETHREN AND SISTERS—Our church work moved on in its quiet way during the eight and a half months that intervened since our last Annual Meeting. I was absent nearly a month on the trip to Wonsan last fall—whither I was sent by the Mission—but aside from that I was privileged to spend every Sunday with these people.

At the first Quarterly Conference this year it was decided to raise the salary of the assistant pastor, Choi Pyeng Hon, from eight yen a month to twelve yen, the same to begin with the 1st of Jan. 1899. This was a big step forward, I readily grant, but it was taken not so much at any suggestion from the foreigners as from a conviction on the part of the native brethren of the justice as well as necessity of the advance. All the expenses have been regularly and promptly met.

In the fall during the political excitement, which shook the government in a way it was not shaken at any time since our residence here, attendance at our Sunday services varied considerably. Some times when Korean ken saw danger ahead, there was a very considerable increase and then as the tide of success rolled in the direction of the agitators, they felt much less drawn, to all outward appearances, towards the sanctuary. After the dispersion of the crowds in December, the streets in this part of the city were so closely guarded that the attendance was not as large. Since the guard was withdrawn, the attendance has increased again.

We did some missionary work. One of the brethren, Moon visited Aogi and spoke there once or oftener a week. The Local Preachers supplied or assisted at Talsung Church and at Baldwin chapel Since February Brother No went regularly each Sabbath to the East Gate · Brother Choi visited a place 25 miles outside the city twice, Brother Moon once and as the result we have an interesting work there with seventeen who signified a willingness to become Christians. Brother Choi likewise went into the country on Brother Jones district spending 22 days and travelling 200 miles all on foot of course.

I have not given the church roll the pruning it was my intention to give and I therefore in my report give only the addition.

No. of probationers	187
No. of full members	122
No. of Local Preachers	3
Baptisms children	4
Baptisms adults	7

The total number of probationers and members is according to this count 309 but a careful examination by the Leader's and Stewards' will I doubt not reduce this number somewhat, but until that is done the numbers may stand. Eighty five names were given in since last Meeting as expressing a desire to join on probation. Brother Choi visits a great deal among the men, and on his judgement and recommendations much reliance is necessarily placed.

Miss Lewis in addition to her duties at the Woman's hospital, visits among the women, meets them in meetings during the week and on Sunday afternoon conducts the class at Chong-no.

The day schools established under the supervision of the ladies of the Ewa school are becoming centers of work and it is pleasant to note the increase in attendance at our services on the Sabbath.

The Epworth Leagues are in good running condition and helpful to the young people. The two chapters meet in the class-rooms of the church.

At the Quarterly Conference held a few weeks ago the pastor reported that an interested friend had offered five hundred yen to be used for the erection of a parsonage or rather proposed the erection of a parsonage for the native preacher at a cost of 500 yen. His proposition was accepted with a vote of thanks to the generous donor by the Conference. When this is built First Church will be equipped for aggressive work and I pray God will baptize the members with mighty power from on high and make this church a strong, spiritual soul-saving church.

H. G. APPENZELLER,

Preacher in Charge.

REPORT II—CHEMULPO CIRCUIT.

Nothing unusual has happened on the Chemulpo Circuit during the past year. We have had a good year. There has been a fair growth in numbers and a most encouraging growth in grace. Some refreshing church trials have relieved us of some of our spots and blemishes and resulted in

Illness laid me on the shelf during a good portion of the short year of eight months ended. But the Korean workers rose to the occasion and have carried on the work splendidly. I wish here to make special acknowledgment of the labors of Brother Chang Kyeng-wha, who not only during my sickness but during absences from Chemulpo takes charge of the work in the port. He does all the preaching, oversees all the meetings, takes care of the chapel compound, has charge of the finances, is Local Preacher, and not only gives all his services without remuneration of any kind but contributes about $20.00 a year to the expenses of the church.

We have had an incipient revival throughout the circuit and the churches are alive and active. I am especially grateful to report a large number of young people who have become earnest Christians. They are in earnest and will not allow any compromise or deviation from all that Christianity stands for. I had an example of this recently in which our young people aided me most materially in disciplining one of our older members who had gotten under the power of Satan again. They held an indignation meeting, brought the brother before me for judgment and gave him his choice between genuine complete repentance and newness of life or else expulsion from the church. The brother repented on the spot and has been a new man ever since.

I CHURCHES

The Chemulpo Circuit has grown into three distinct circuits actually, and potentially consists of at least twelve large circuits. This report deals with the actual not the potential circuits.

First the Chemulpo station.

This has oversight of the work in the In-cho'n, Pu'pyeng, Kim-po and Nam yang Districts. The work thro out this territory is reported to the Chemulpo Quarterly Conference.

(1) CHEMULPO WESLEY CHURCH. This is the mother church to all the work thro out the entire circuit. We have here our largest church numbering 64 full members and 73 probationers or 137 in all. We are still worshipping in the little chapel built eight years ago. It can accomonadate about 100 persons when crowded. As a result we cannot hold a meeting for all our members at one time. This has been a great drawback to us. In fact we are in a position where we are under necessity to stop work in the port for we cannot invite the heathen to our services having no place to receive them. At present part of the church meets in the chapel and part in my office at Asbury.

It has been a sad disappointment to us that the appropriation of $1000 placed in the estimates had to be cut out. We have tried to raise money for this fund and have received so far in cash 375 52 yen. There is also pledged $225.00 more making in all $600.52 towards the enterprise. We shall need $3500 to $4000 in all.

This church is spiritually in better condition than ever before. The membership is alive and were it not for the paralyzing effect of this lack of church accommodation we might have a large, strong, self supporting church in the port. We have raised without much effort $89.38 by collections of which $32.00 or $4 00 a month was paid towards the salary of my helper Mr. Pok Chung-chai and $47.97 was spent for general expenses leaving a balance of $9.41 in the treasurer's hand.

(2) TAMHANGNI. This little church has grown out of the class reported last year. It has suffered some losses by death, and from persecution and poverty. They possess however a house in which divine worship is held and have 22 full members and 92 probationers total 114. These people not all from the village of Tamhangni itself but scattered in twelve different villages and hamlets. They will form the nuclei from which other

annual meeting. They have raised $17 86 towards self-support. Here resides my personal helper Pok Chung-chai who is recommended for renewal of Exhorter's license.

(3) PU-P'YENG—KEULCHAI. This little church has also grown out of the class reported last year. They have a house of their own in which resides the leader Yi Yong-sung and here they have fitted up a small chapel. They number 16 full members and 48 probationers total 64 and have raised this past year $31.50 towards self-support. 29 adults and 4 children have been baptized during the year. The leader Brother Yi gives his services without remuneration. The people attached to this church are also scattered among seven villages and hamlets. About one mile away from Keulchai is the hamlet of Tong-myon in which a class meeting is held once a week.

(4) KIMP'O—ORIKOL. The class here of eight probationers has suffered from lack of supervision during my sickness and also absence from home. I have hopes however that the ground lost may be recovered. This completes the immediate circuits about Chemulpo. It shows a total of 315 members and probationers scattered about in 21 towns and hamlets, 55 baptisms during the year and $138.74 raised towards self-support.

In addition to these places where we have established work our Christians have done much seed sowing in the prefectures of An-san, Tong-chin, Nam-yang and Yeng-chong, but as yet we have made no attempt to harvest results.

The second circuit embraces the island of Kang-wha and vicinity. On the island of Kang-wha itself we have three live, growing churches. The first is at

(5) KYOHANG. Here resides Local Preacher Kim Sang-nim who as paid helper of the Mission exercises oversight of all our work in the Kang-wha Circuit. We have here 58 full members and 57 probationers or 115 in all. The church has had a slow but solid growth. They have raised during the year $44.10 towards self-support of which $5.00 was paid towards the helper's salary, and the balance towards general expenses. Church discipline has been well maintained and the church contains a number of bright young men who promise well. Allusion has already been made to the residence of Dr and Mrs. Sherman for over two months at this point studying the language and the good he has done. If any other members of the Mission would care to attempt it, I think Brother Kim and the people would be glad to welcome them.

(6) HANGHAI. The church at Hanghai is rejoicing over wiping out the church debt which proved such a burden to them. For this purpose they have raised $98.96. They have also paid out $25.00 in running expenses besides supporting their leader, which has been reckoned at $6.00 a month or $48.00 in all. The total therefore raised by the church is $171.96. They number 33 full members and 23 probationers or 56 in all. Exhorter Pok Neung-il is their leader. He comes before you for renewal of license which I am very glad to recommend.

(7) KOBU. This little church in a picturesque valley of Mt. Korea and just underneath the famous monastry of the Falling Rocks is struggling to complete a remodelled house into a chapel. Here we have 18 full members and 31 probationers making 49 in all. They have raised $20 towards self support. Close supervision and personal visitation would result not only a strong church here but also in a good work in adjacent villages. The Kangwha brethren have also made themselves responsible for the work in adjacent islands. The work on Kyodong is already beginning to show fruit and several men have enrolled themselves as inquirers. We regret hing from there this year except the fact that the Kangwha brethren

will open his *Sa rang* to a service and sometimes they have to take a few souls up on the mountain side and pray and preach, but the work is going on and will one day become established

We report a total of 109 full members and 111 probationers on Kang-wha, 220 in all and $235.97 raised towards self-support. This membership is scattered in 15 of the 17 cantons of the island and will develop into many churches.

The third circuit is that in the Whanghai province. We began here in August 1897 and in August 1898 my helper, Brother Yi Myeng-suk took up his residence in the prefectural town of Yonon holding services there and in the neighboring villages. We are now beginning to reap the results of our seed sowing in that section. We have four classes or embryonic churches organized there and the beginnings of work in a number of villages.

(8) YONAN. The work in this town dates from last August as above stated. We have here 19 probationers resident and they have a church fund of $64.00 with which they have probably already purchased a building in which to worship. We have here an energetic leader and I am sure a good work will grow up there.

(9) NAMSIN-DANG. The second church on this circuit is at this point. Here resides a class leader Yu Seung-an who has charge of the meetings. The church numbers 76 members and probationers and has paid for its house and chapel during the year at a cost of $82.00.

(10) NAMU-KOL. This little village 10 miles west of Yonan forms the most promising class so far in our Whanghai work. Here we have 40 members and probationers and they have raised $28.00 towards self-support. On my last visit I baptized 19 adults and children there.

(11) NACHIN-PO. This is the main port of entry to the Yonan prefecture and is about 3 miles away from the perfectural city. We have here 25 members and probationers and $40.00 has been raised towards a church fund. In this little class are some most promising Christians, men of means who show evidences of genuine conversion.

In addition to these places we have work all the way to Haichu the capital of the province in which we have already secured a promising foothold.

This gives us a total of 5 full members and 169 probationers or 174 in all, and $214.00 raised towards self-support, on this Whanghai Circuit.

The Chemulpo Circuit embracing as it does three actual circuits therefore reports 216 full members and 493 probationers or a total of 709 in all, a net gain of 62 full members and 137 probationers or 199 in all, and $588.71 raised towards self support against $510 00 last year. Baptisms 81 adults and 12 infants, total 93.

II. SUNDAY SCHOOLS.

This year we have been able to pay more attention to Sunday School Work and organize into better shape. We have 6 Sabbath Schools with 23 teachers and 284 scholars. I do not know the exact number of the copies of Advocate taken but think it is about 130. For the coming year I promise myself considerable effort in this Sunday School Work. The church has reached a point where its attention cannot too strongly be directed to God's holy word. The Advocate is proving a benefit to all the charges. I make it obligatory on all official members to take it. It is read, studied and quoted.

One of the pleasing results of our Sunday School Work is the benefit it has been to the women of our charges. In some of our Sunday Schools among other things, they have taught the ignorant to read. Some attention might profitably be paid in the Advocate to work among the women and

III. DAY SCHOOLS.

Our day school has at last secured in Mr. An Chong-su a capable earnest consecrated Christian teacher who has been a help to everything good since he came among us. He has taught not only Chinese and Korean but also elementary English and as a result the school has been in better condition than ever before. We have 24 pupils in it.

Mrs. Jones has also personally supervised a day school for girls with 10 young girls as pupils. It has been something of a task to walk a mile thro the native town every day to teach this school but God's blessing has rested on the endeavor in a special manner. The girl's school at present has a small house amply sufficient for its needs, but when our new church is erected it is probable that the ground will be needed in which case might it not be well to make arrangements for a permanent building at this time.

In connection with our boys school we shall also need some dormitories. Young men from out country charges are coming up to Chemulpo at their own charges for the specific purpose of placing themselves under Christian instruction and guidance. All they ask is quarters in which to live. All expenses are borne by themselves. Already two young men are living at Chemulpo for this purpose and others have applied to me. They are not seeking the more liberal education which Pai chai offers or I would insist on them going to Seoul but what they want is an opportunity to study God's word and Christian truth under the pastor's persona guidance. I have now six young men and in guiding them in their studies I have found inexpressible pleasure. Four live in Chemulpo and two are the boarders above mentioned.

For the works among women I would refer you to the report of my best friend—my wife. She is quite competent to speak for herself, so I shall remain contented with saying that all she says and much more of the same tenor is absolutelty true of the work among women on the Chemulpo Circuit.

Our Epworth League is gaining strength and beginning to show signs of teeth. At the interesting age of two years it certainly should have a fair outfit along this line and with the coming of teeth comes a change from a milk diet to solid food. The league is growing not in numbers but in grace.

We found that Union Meetings did not work so that the young men now meet separately and the young women also for prayer meeting, the literary meetings being enjoyed in common.

Respectfully Submitted,

GEO. HEBER JONES, Pastor.

REPORT III—PYENG YANG CIRCUIT.

To the Members of the Fifteenth Annual Meeting:

We feel grateful for the success that we have been permitted to attain during the last year and for the peace and security in our work. There has been a steady upward move throughout the whole circuit. In some places there has been a falling away but the advance has far out balanced

One of the brightest periods of the year was during December and January in which time we held protracted meetings. Many wept from sorrow for sin and rejoiced in a sense of pardon in the old fashioned way.

We present the same thankful complaint that we did last year: the congregation has far out grown the city church accommodations. It has ceased to be a matter of congratulation and has become a serious hinderance to our work. We asked last year for an appropriation for a church with the same result that many other requests were made

Our missionary community has been one in effort. The two hospitals have added their forces to the evangelistic work. Mrs. Noble and Mrs. Follwell have contributed largely through their work with the women

I have pleasure in recording the substantial and moral support that my fellow missionaries have given at all the church services by their constant, present and active effort. The native brethren have joined hands in a loyal, earnest spirit. The church building last year was left, for the lack of funds, in an unfinished state. The people from their own contributions completed the building and without suggestions from their pastor conceived the idea of placing benches in the church which soon became an accomplished fact. They have now become quite used to one of the acts of civilization. About seventy per cent of the converts are received on probation in this church.

Sunday School. The Sunday Schools have grown steadily. Last year scholars numbered 130, this year 208. These figures include the city church, Pong-nong-dong and Sam-wha-kol, and are divided as follows: Pyeng Yang 145, Pong-nong-dong 35, Sam-wha-kol 28. The value of Sunday School work cannot be over estimated. Our people are often remiss in attendance upon the class meetings and the teaching does not consist in searching the Scriptures, but they are filled with enthusiasm in their study of the Sunday School lesson. There are fourteen officers and teachers in the Sunday School.

Theological Class. I held our Annual Class during the Korean holidays. It had been preceeded by a similar class for the women taught by Mrs. Noble, members of which found their way into the men's class. Thirty five were in attendance and showed exceptional interest in their studies. The Epistle to the Romans, eight chapters, Epistles of James, three Epistles of John, Epistle to Titus and Epistle of Jude, were the subjects of critical study also Theological questions as they were suggested were made the matter of careful study and in some cases certain formulas were translated and committed to memory. Mrs. Follwell resumed the work with the women's class toward the close of the year. At this stage of the work, it is my opinion, our class leaders should be thoroughly indoctrinated in the main points of our Theological faith; the catechisms do not meet the need. The facts must have added to them the reasons necessitating extended discourse.

Itinerating. I have traveled in the country over three thousand li during the last eight months. The city work is enough to demand all ones time and effort. The country work already inaugurated is sufficient to demand the effort of two missionaries while the work from natural affiliation is expanding every day. There should be two evangelists added to our circuit immediately. Mrs. Dr. Hall has made two trips to the southern point of the circuit. The results following her visits suggest what might be the glorious results if a force of workers able to travel over the circuit, could be furnished us by the W.F.M.S. On one trip to the interior I had the benefit of the counsel and the pleasure of the companionship of Dr. Follwell. At the close of the year the Superintendent found it convenient to travel with me from Chinnampo through the southern port of the Circuit to Pyeng

Yang. I hope in the future he will give us the no small pleasure of his presence through other ports of the circuit.

Pong-nong dong. The most important centre of our outside work is at Pong-nong-dong about ten li across the river from the city. Probationer's list last year was 58, to that number has been added thirty-eight making a total of ninety-six. The work in this town has had as close over-sight as that of the city. Mr. O, our local preacher, is the S. S. Superintendent. Mr. Kim Sikee is the class leader, and gives a great deal of his time to the work. Like all our work where we have organized classes the attendance is made up, a great deal, from adjourning villages. Six villages are here represented.

The first half of the Conference year Mrs. Noble carried on personal work at this place visiting women at their homes and teaching in public and in private. She started a day school for girls which continued through three months. Disaffection of some of the probationers, with which our new work is sometimes afflicted, made it seem wise to discontinue the school for the time. The class is now all we could wish it to be. Faults in our work when once corrected and dead material lopped off result in a deeper rooting and a more vigorous upward growth. Mrs. Follwell's return from China and happy restoration to health enable her to resume work at this place with results that have been gratifying to the pastor and the church.

The congregation has outgrown the seating capacity of the church. The problem of enlargement is now before us. The women so far have been seated with the men. We might take it as a sign of improvement in Korean social matters but the practise is not from choice and excludes the younger women. The danger of the instruction of children in the Chinese classics by a heathen teacher and the lack of instruction given to girls are live questions in Pong-nong-dong.

A school building for boys and girls is another step now under contemplation.

Sam-wha-kol is the next important centre. This town is situated thirty li from the port, Chinnampo, and is a centre of a great population. I have given the point more personal care during the year than any other interior point. Our Local Preacher Kim Chang-sik was located here at the close of the last Annual Meeting. We have forty-two faithful Christians here who represent five villages. The many inquirers now promise much for the coming year.

Chinnampo. This is the port for Pyeng Yang province. The town is growing rapidly. One year ago there were but a small cluster of houses but now the population is estimated at four thousand besides many small villages within an hour's walk of the port. Until the present there had been no building in which the people could gather for worship regularly. On our way to attend this Annual Meeting I secured a house costing one hundred and five dollars. The greater part of the sum is contributed by the missionaries of our mission to whom the Pastor and Christians of the Pyeng Yang Circuit take occasion to express their gratitude. Our class here numbers twenty-six. There should be a missionary stationed at this point at the earliest possible date. There is a vast population east and south besides work already inaugurated west and north, beyond our strength to cope with. A site for a missionary residence has been selected and visited by the Treasurer and Superintendent. Dr. Follwell and Dr. Hall after examining the location state that in their opinion it would be a healthful place to live. In addition to the above named places we have work in Kangsan, Hangchong, Chungsan and Nongkang Counties, a total of forty one villages.

I have to record that the reaper called Death has entered the homes of two of our workers. Mr. Whang's mother in February passed into the realm

of the unseen. She had known our Lord but a short time. It was a short journey from the new birth to the consumation of her hope which she had given frequent testimony.

Mr. and Mrs. Kim Chang-sik were called upon the mourn the loss of their little daughter. Brother and Sister Kim testify that the power of Christ can comfort even in the hour of death.

Day School. Mr. Whang is still our teacher. Under his care the school has developed steadily as an evangelizing agency. The attendance is forty-seven, an increase of eleven over last year. The ages of the boys range from seven to fifteen. They are taught besides the Chinese Classics.

The New Testament in Chinese, eight students;

M. E. Catechism, twenty students;

Catechism on Baptism, eight students;

Beginners learning to read the Character, twelve students.

Religious exercises are held twice a day at which all students are required to be present. The Lord's prayer and the Apostles Creed are committed to memory by all who attend the school. In order to sustain this interest I taught English for a short time. The sentences I find written on my compound gate give evidence of their progress in the study of the English language. Twenty-six of the boys attend the church services regularly and are under the instruction of a class leader with whom they meet one night each week.

Mrs. Noble has a school for girl's. I refer you to her report. Probationers on the Pyeng Yang Circuit, 708. Last year, 473. Full members, 77; last year 52. Total: this year, 785; last year, 525. Baptized during the year, 60.

The above figures include 27 probationers—the result of D. A. Bunker's work at Chittabalba.

Respectfully Submitted,

W. A. NOBLE.

REPORT IV—SU-WON AND KONG-CHU CIRCUIT.

To the Bishop and Members of the Annual Meeting:

It was the purpose of both Dr. Scranton before he left Korea and of Brother Jones later to accompany me on an introductory trip over the Circuit to the south. But other duties and the sickness of Brother Jones prevented such plans from being carried into effect and I was compelled late in the fall to make my initial trip alone. However, I was not entirely alone, for Yi Eun Sung the native pastor at Talsung Church accompanied me and Rev. Appenzeller very kindly sent from Pai Chai College and the Chong Dong charge Mr. Mun Kyeng Ho, a young man who has some acquaintance with English. Through what little Korean I knew and the aid of Mr. Mun I was able to get a pretty fair understanding of the situation and the demands of the work.

In the spring I made another trip covering the entire Circuit, travelling for five weeks and a distance of 425 English miles. In this way and through the reports of my helpers and colporteurs I am gradually getting

a better grip on the reins. This report must necessarily be modest in suggestion according to the limited experience of the writer.

Churches. We have organized churches in fifteen villages scattered over the country south of here as far as Kong-chu—100 miles distant. As yet we have no work in Kong-chu, which point is located at such a distance from our southern-most work that almost a week is spent in reaching that one point. This make clear one fact of importance: that is, *that it is impossible for one man to work this whole Circuit.* In fact there are two large Circuits in this territory. The Su-won Circuit lying within a semi-circle of 50 miles of Seoul has a total of 13 organized churches. The Kong-chu Circuit has as yet but two Churches and these are far apart and difficult of access. Therefore while the Su-won Circuit is an established and growing work, the Kong-chu Circuit is scarcely yet opened and is virgin soil for some sower demanding the constant attention and labors of a consecrated worker. Although we have no work in Kong-chu as reported by Dr. Scranton last year, contrary to his report we have at least the beginnings of work in Su-won. There are several Christians in influential positions who have removed there from Seoul and we are hoping soon to have the work organized. There is also another work in Su-won at which some would look with questioning eyes. The history of it is painful inasmuch as it pertains to unjust governors, unrighteous judgment and jails. After making a thorough investigation of the case I am convinced that our Christians who are confined in the Su-won jail are innocent of any crime. Taken by an unjust governor from one of our charges to the south of Su-won on a trumped up charge but in reality simply because they were Christians and would not deny their profession, they are in constant and torturous confinement. I say, All honor to these men for their fidelity to the cause of our Lord and Master! They continually hold services in the jail for study of the scriptures and for song and prayer, and have made a number of converts in the jail during the year. Those originally incarcerated were four in number: now about fifteen of the other prisoners are studying with them and making profession. The governor attempted to compel them to give over these services but was unable to chain the souls as he had chained the bodies and the work of Christ goes on. I hope that the coming year shall see some action taken for the release of these brethren. The church from which they were so rudely taken is just beginning to recover from the persecution of that time and I hope in time will regain its former strength and vigor.

The churches with one exception throughout the circuit have had a steady growth and in two villages I organized churches that started with great promise. One of these began its existence with a membership of 21 and has been increasing since. Two families in this church are related to about 35 families living in the immediate neighborhood and they have gone zealously to work to win them: and the best of it is, they are succeeding. These Christians give glowing testimonies of deliverance from sin and of hearts made pure and of rejoicings over new and wonderful and happy feelings within.

Our largest church has a membership of about 75 including probationers.

Membership. Last year Dr. Scranton reported a total of members and probationers of 315. This year we report a total of about 400. This is a conservative figure as my statistics will show an enrollment of 426: this being the result after I had gone over the roll and eliminated a number who had been alianated to the Catholic Church or had been overcome by the desires of the flesh. Of this nubmer 67 are full members as against 59 of last year and 359 probationers as against 303 of last year.

I am glad to report a deep and earnest spiritual life throughout the membership with the exception of one charge. They are studying and inquiring. At one place where I asked if there were any questions on the scriptures, I was asked, What does the passage mean: "Wheresoever the carcass is there will the eagles be gathered together"? and again, Who is the Melchisedec mentioned in Hebrews 7th chapter? On this last question I professed profound ignorance. But best of all, they are not only inquiring about divine things but they have come to a saving knowledge of the Divine One Himself

Baptisms. I have tried to be exceedingly careful in using the privileges of my ordination and fulfilling my ordination vows, not to administer the sacred rite to any who should not receive it. I may have made mistakes but they were not such as were actuated by greed for numbers and I have a feeling that he who in sincerity asks the Divine Father's guidance through the Holy Spirit will make very few such mistakes. During the eight months I have baptised 26 children as against 28 baptised by Dr. Scranton last year and 42 adults as against 38 of last year. Total number of baptisms 68. Some rather remarkable incidents occurred in this connection. One old man *84 years of age walked ten miles to the place of meeting to receive baptism.* Another man who had waited 3 years for baptism died 8 days after being baptised, being at the time of baptism in good health with a promise of many years.

Sunday Schools. I am sorry that in the multiplicity of other work and the necessarily short stay I had to make at each village I was unable to get a good understanding of the condition of our Sunday School work. However, I report 13 schools and 13 teachers with a total of 330 scholars. This department of our work will be better organized and receive more attention next year.

Church Property Last year 3 church buildings were reported. We are glad to report 4 at the present time To save the church from going to pieces at a very promising point I bought with personal funds a large, 21 kan house and it is used as a church.

This matter of meeting-places is now becoming a serious one to us at various points on the Circuit. At some places we meet in private houses wherever we can secure the loan of a house. At one place the membership is so large that when a fraction of the congregation is packed into the house the larger part is without and if in winter must shiver through the service. When the body is cold it is sometimes difficult to warm the soul. *We must have church buildings* and I am making an effort throughout to inspire the brethren at the different points to an effort for places of worship. This coming year collections will be regularly taken up for this purpose and I am ready to thankfully receive any gifts any one may be moved to add to my building fund.

Work among women. I very gratefully acknowledge the debt I owe the ladies of the Woman's Foreign Missionary Society for the valued aid of three Korean Bible women who have travelled the Circuit working among the women. The value of their work cannot be over-estimated In fact without them the women of the Circuit would be pratically untouched for Christ. They sit in darkness and rarely is the darkness of their seclusion penetrated by any light of life or hope. The Bible woman do effective work but oh! how little can they do in such a great work—they themselves in Christian knowledge and experience being but a little above those whom they try to instruct. I would call the attention of the ladies to the doors of wonderful service open before them. The women of the south are hungry for the gospel. Personally I cannot reach them. A visit occasionally to the various churches on the Circuit by one of the ladies living in Seoul would do an immense amount of good. When I told them that I would

endeavor to get one of the ladies from Seoul to come down and teach them their faces shone and they thanked me again and again. I am grateful for the visit of Dr. Cutler who was able to touch at a few of the points on the circuit during her trip to the south. At those points they talk yet of her visit and the good she did them and express the hope that she will come again. The demand is imperative and I am hoping that the ladies will see their way clear to sow the seed and reap the abundant harvest. I am especially insistent at this point because I feel that work might be done that would produce a hundred-fold

General outlook. In conclusion I would say that the outlook is exceedingly promising. We have before us a great territory, hundreds of square miles of which containing hundreds of thousands of people, have no churches. This section is conceded to be one of the very best in Korea. From the region comprised in the Kong-chu Circuit come the literati and the best and sturdiest class of people in the kingdom. In various places I found that the Gospel had penetrated and different fragments of the Scriptures have been scattered here and there. Everywhere there is a readiness to hear the gospel message and on the part of many an earnest desire and effort to follow the truth. Our Helpers, Class Leaders and Colporters are doing a valuable and lasting work. The British and Foreign Bible Society has kindly afforded me the aid of two colporters who are doing not only the work of Bible distribution but that of evangelists. Here and there in the different churches are men who can be relied upon to keep the fire burning.

Through these various agencies the work is spreading and the Church is growing stronger. We look forward with hope into the coming years—not so very far distant either-when our Church throughout this excellent territory, firmly founded upon the Rock of Ages, shall stand a mighty edifice for the Lord's inhabiting at His coming.

Respectfully Submitted,

WILBUR C. SWEARER.

REPORT V—TAL SUNG CHURCH.

To the Bishop and the Fifteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church:—

Dr. Scranton left Seoul about November 1st, and on the Sunday before leaving, much to my surprise, appointed me preacher in charge of Tal-sung church. As far as my report is concerned it must be very brief. Brother Yi has been the faithful preacher, filling the pulpit every Sunday except while on a country trip with Brother Swearer for a few weeks late last fall. The church has about held its own, and that is saying a good deal considering how much Dr. and Mrs. Scranton were identified with the work in all departments. Dr. and Mrs. Sherman have been of great service, and especially Mrs. Sherman in looking after the woman's work. I have done no pastoral work, have preached only twice, and have attended very few meeting's outside of the regular Sunday morning service. This report is not an ideal pastor's report but it is the best that can be given. I have tried to have a meeting with Brother Yi every week with an inter-

preter, and in this way have kept in touch with the work in some slight way. I trust that the powers that be will see their way clear to put the work in the hands of some one who will be able to make a better report than this for the rest of the period of Dr. Scranton's absence. The following are the more important statistics:

Number of probationers	102
Number of full members	146
Number of deaths	10
Baptisms—Children	45
Adults	68
Number of Sunday school scholars	120
Money raised—Incidentals	Yen 34.17
For pastor	Yen 10.00
Other money raised	Yen 36 00
Total	Yen 80.17

Respectfully Submitted,

GEORGE C. COBB.

REPORT VI—PAI CHAI COLLEGE.

Pai Chai, the Hall for Rearing Useful Men, the school that of all the schools in Korea for men and boys stands for straightforward Christianity, had a stormy year since the Annual Meeting last August. For a month or longer all the forces of conservatism, a synonym for official rapacity and unscrupulous extortion, were concentrated in a greater or less degree against her. We had—and I trust the charge still holds true—the pleasure to coin new ideas, to use the figure employed by Bishop Warren twelve years ago when he opened College Hall, and the lads with possibly more zeal than discretion, saw no reason why an application of the newly acquired knowledge should not be made to the conditions and unenviable environments of the day Not as students of the school, but as subjects of His Imperial Majesty, the Emperor, they united with the party that protested against corruption and advocated progress and enlightenment. They were, as you will readily appreciate, active during the stormy weeks of last November; weeks in which the populace took hold of the fabric and shook it. Thro it all, however, we were able to keep open our school, and for only one morning did we not have the usual chapel exercises and roll-call, and that morning adjournment had nothing to do with the political meetings. When on the 26th of November His Majesty appeared in public and graciously heard the grievances and petitions of the two hostile parties, the Independents and the Peddlers, arbitrated and decided the matters between them, the decision was at once accepted as final. As soon as the streets were cleared of the extra guards, the pupils returned to their books, and that notwithstanding the fact that the people re-assembled until near mid December.

The course of study was substantially the same as that presented to our last meeting. The attendance in the English Department as reported to the Educational Department of the Korean Government with which we

ave a contract was as follows: September 90; October 98; November 98; December 103; January 105; February 105; March 97; April 100. To this number five more should be added, three Japanese and two Chinese. In the Chinese Department, where, however, the Enmun is also taught, the attendance averaged about 35 or 40.

The industrial department continues to be a great help to the needy lads in the school. In the mission press, in the native and foreign bindery and as personal teachers, many of our boys find useful employment. Over twenty lads work in the native binding and since our last Meeting, some eight months ago, about 63000 native volumes went forth from our hands. The foreign books and magazines bound run up in several hundred.

The needs of the school are the same as they were when the last report was offered to this meeting and my plans for the enlargement of the school have not changed in the least. I am persuaded we must advance if we would measure up to our opportunity not to say responsibility.

The Twentieth Century Thanksgiving fund should secure us a large donation and notice is hereby given that at the proper time we hope to make application for $25,000 gold for the enlargement and completion of our undertaking. With the incoming tide of conservatism we need to stand more firmly than ever before This is the only Christian School for men and boys in the country and it should be our purpose to make it worthy the confidence of the entire missionary body and a mighty and aggressive agency for the propagation of evangelical Christianity.

During my absence last September on a visit to Wonsan on mission business, I was unable to be present at the opening of the full term. Brother Swearer very kindly took the duties incumbent on the principal until my return. In October, the Rev. A. M. Brooks arrived in Korea and in the early part of November began the regular work of teaching.

Respectfully Submitted,

H. G. APPENZELLER, President.

REPORT VII—TRILINGUAL P. E S.

Members of the Fifteenth Annual Meeting of the Korea Mission of Methodist Episcopal Church:—GREETING.

Last year the report of the press was quite extended and we will try and make amends along that line this year. Not that we have less to speak of, but because of sheer inability to do justice to the subjects involved without wearying you And this is especially true if I should speak of the labors and needs. The output has been some larger than last year as will be seen from the following table:

MONTH.	VOLUMES OF SCRIPTURE PORTIONS PRINTED.	PAGES OF RELIGIOUS MATTER PRINTED.
1898.		
August	1,000	306,740
[illegible]	36,450	[illegible]

November	7,100	586,200
December	7,100	1,498,600
1899.		
January		460,200
February		299,100
March		385,000
April	19,300	2,116,360
Total	60,900	7,213,600

This table could have been much larger if we had had our new matrices and type that we expected to have had long before this when we wrote our report last year. As it is we show a gain on pages printed of nearly one-half, while the number of months is nine as against 14 in the last report. This includes the religious matter printed alone. We said last year that the quality of the work was "abominable." During the past year it has gone from bad to worse, and much of it is almost unreadable, and only a short distance ahead of the average Korean 'yellow novel."

FINANCE.

Financially the press is not in as good shape this year as last, although we have not lost any ground, in fact have gained a little, but the large increase in output has necessitated a much larger amount of money to be invested in stoch from time to time, and as we have no ready capital it has been hard work to get along without stoppage of work and keep our credit good. But we are glad to say that so far we have been able to meet all bills as fast as requested. We have been helped quite considerably in this by the Permanent Executive Bible Committee and the Korean Religious Tract Society, both of these organizations having made advance payments on work so that we could order our paper stock ahead. The following table shows the amount of business transacted during the nine months from August 1, 1898, to May 1, 1899:

MONTH.	AMOUNT OF BUSINESS FROM PRINTING AND SALES.	PLANT EXPENSES.
1898.		
August	Yen 910.54	Yen 968.33
September	1086.05	1011 26
October	522.63	764.75
November	612.92	2068.87
December	1536.91	1034.42
1899.		
January	635.78	1301 26
February	487.81	584.24
March	551.05	1008.52
April	1543.17	981.23
Total	Yen 7885 86	Yen 9722.88
Work finished—printed but unbound	1630.00	
	Yen 9515.86	

This table shows a loss of about 210 yen which is offset by the addition to the plant during the year of new material to the value of more than 600 yen, while the stock of paper and sundries on hand amounts to more than 400 yen.

The indebtedness of the press on May 1st was about 1,300 yen. This indebtedness is covered by about 365 yen due on current accounts and about 1,000 yen due on work on which the printing is all done but which is at the bindery.

These figures, while they show that we have not actually lost anything, still they give no ground whatever for the report that seems current that the press is "making money" We will never make money at present prices for work until economical workmen are trained, until coal costs less than 15 yen per ton, until we have a building built to keep warm in rather than for cooling purposes. Labor is the only cheap thing in Korea, and "cheap' labor in America is unprofitable, and it is much more so here where material costs so much more.

THE PLANT.

Last year we said that the English department was in a fair condition considering the work there was to do with it. This year we will say that as the demand for nice printing in the English language seems to be continually on the increase, our body type ought by all means to be replaced at once. The work speaks for itself.

Last year the Korean type was reported worn out. It does not take much of an imagination to guess at its condition this year when one thinks of the millions of pages of matter printed with it since the last report. At last, in March, we were able to commence work with the largest of the three new fonts ordered over a year ago by Mr. Bunker. We have been obliged to sublet Scripture printing contracts as our type is too bad for use. We are in hopes that the second font of matrices will be in the office in a few weeks.

We have put over 600 yen into new material since last fall but most of it has been of such a character that it expedites rather than improves the work. We have asked for American press, paper cutter and power from the Board. The Presbyterian Mission through their home board have asked that our plant be equipped so that we can handle all their printing. To do this we have asked for $5000 gold or 10,000 yen.

SUGGESTIONS.

It has been suggested to the present manager that the name of our press be changed. As a matter of fact the present name is a misnomer, as we only print in two language practically. We would suggest that the name be changed to the "Korean Methodist Press," or if there is going to be a publishing house in our mission, it might be well to have the "Korean Methodist Publishing House," with our press as one department of the publishing house. This seems to me to be a feasible move, that is bring the printing, binding, and publishing of both books and papers, and book-selling all together at least into one organization, and then let the different work be assigned to different individuals as now, if it is best, but have one central business concern which would handle all the business. Now each book published is on sale at a different place; the Advocate is published at one place, the book store is somewhere else; no one seems to know where the bindery is or who runs it, while the press is the "central office" for the whole thing, not the place where the business is done, but the place where the people are switched on to the right connection. Changing the name of a business concern is fraught with considerable trouble and we would like to hear suggestion's made as we want to do the thing all up at once, if it is to be done, and not make more than one change.

Personally, the manager has had a very discouraging year. The language is practically untouched; the press has not been improved perceptibly either as to capacity or quality of work issued; while the bank account has shrunk a little if anything. There have been no triumphs on our part; no conversions; no rousing meetings; no growing converts; no influential church; no joys of preaching; the steady grind of secular business with thirty men to keep in hand and make more useful to themselves and us; with the missionary community calling for literature; the office and

plant calling for constant supervision; and our creditors calling for their due; we have not always heeded, and if our hands have grown slack and our brains dull, we hope that our condemnation may not be too severe, and we will try a little harder next year.

Respectfully Submitted,

GEORGE C. COBB.

REPORT VIII—SI PYUNG HOSPITAL.

During the past eight months the hospital has been closed. The dispensary was in active operation for the first five months of this time. With exception of the period during the political excitement last fall, when medical work was practically at a stand still, the dispensary attendance and the work among out-patients was rapidly increasing. It being required that new missionaries should learn the language within a reasonable time. I soon found that my medical duties and the time which I should give to the study of the language. was greatly in excess of the time which I had to give or that my strength would allow. With anything but favorable hygienic surroundings here in Seoul, with anything but modern sewerage, with good water, a scarce article, and pure oxygen in the air, an unknown quantity I have felt that missionaries should look well to the care of their health. My work in the dispensary has not been satisfactory to myself for the reason that as I cannot speak and understand the language, I am compelled to depend on interpreters thereby necessitating much reiteration and loss of time in making diagnosis and giving instructions to patients. As most Korean interpreters are more or less incompetent and also prone to insert their own ideas in translating, I was constantly annoyed by misunderstandings and vexatious delays in treating and caring for the dispensary patients. Feeling very strongly the need of being able to use the language, I asked the Superintendent to approve of a plan for Mrs Sherman and myself to go into the country for the purpose of devoting our whole time to study and to familiarize ourselves with the customs of the people. Our visit to Kang Wha, was very pleasant in every respect with the exception of an unfortunate accident which occurred just as we were ready to return to Seoul. We saw the Korean in his daily life, in his joys and in his sorrow. We saw something of the good and bad of the Korean nature and we have returned to Seoul with our hearts more full than ever of love for these our Korean brothers and sisters. We were more than gratified to find such a strong growing church in Kang Wwa, and I cannot speak in too high terms of the pastor Mr. Kim. He proved himself true as steel to Christian principles and in a time of severe trial stood faithfully by my side and rendered very valuable assistance. As regards the hospital, the needs and condition of the institution are practically the same as last year. It is possessed of a big name Si Pyung Won or the General Hospital of Seoul and consists of a few old buildings located on a good lot. The equipment of the Hospital amounts to practically nothing and before I shall open the

Hospital for patients again, bedding, cooking utensils and Hospital furniture must be supplied. Total number of patients treated at the dispensary during the five months 1154, and the numbers of visits to Foreigners and Koreans 380; Total 1534.

Respectfully Submitted,

H. C. SHERMAN.

REPORT IX—MEDICAL WORK, PYENG YANG.

I have had but eleven weeks of medical work since last Annual Meeting. After adjourning at that time, with permission of our presiding Bishop, I took Mrs. Follwell to China but it was December 15th before we reached our home and not until the 20th that I opened the Dispensary. I have treated 993 new patients who have made in all 1476 visits. Four of them have joined our new church on probation and nearly 300 Gospels, Methodists Catechisms and other Christian books sold to those who came for treatment. I have had a number of in—patients and with more room could have taken in many more. I also want to extend my thanks to Dr. Wells of the Presbyterian Mission and Dr. Rosetta Hall of the Woman's Foreign Missionary Society for valuable services rendered me during the past year. They have both been most kind and considerate. We feel thankful that we have been able to accomplish some good tho it has not been as satisfactory as one might wish for. The ignorance and superstition of the Koreans is an important reason why we are not able to do more than we do. Even with our Western methods of treatment it is too often exceedingly difficult to overcome the superstition of the natives. They think a great deal of our treatment, but also think a little of their own with it would not be an unmixed evil but do double good, as in the case of ulcers and wounds and infected sores where after attending to the patient for several days he stops his visits and then reappears at an interval with Korean quackery plastered on.

Again they have the idea that our treatment ought to effect a cure in a day or two and if it does not too many stop coming to us or stop taking the medicine.

Again there is an utter disregard of following our directions. I have often given a bottle of medicine to last 25 days and have the patient return in 5 days with it all "eaten up."

In the native fevers cold bathing does great good but they will not do this unless you do it for them for they believe they are going to die if they comb the hair or bathe the body while they are sick.

Again the native food is a great difficulty with us in our treatment of the Koreans. In dysentary and other diseases where the matter of diet is so important it is almost impossible to properly treat a patient unless you can retain him in the hospital.

NEEDS: Hospital wards are an imperative necessity. My only available room is one 16ft x 12ft in wretched condition. Very special cases I put in the Dispensary waiting room. With an average attendance of be[illegible] visits the Mission should certainly help me out by an

propriating 500 yen for hospital wards. It is not a question as to whether or not we need medical workers in Korea in order to carry on our evangelistic work successfully. Remove from our own native land our hospitals and untold misery and wretchedness would abound. It is our hospitals that go a long way towards keeping the chords of love vibrating in human hearts of those who are able to give and do give of their substance for the relief of their fellow beings. Remove our hospitals from our native land and we would no longer be called a Christian country. You cannot separate the physical from the spiritual relief. They go hand in hand and so in Korea we must have our medical men and women and our hospitals in order to break down superstition, ignorance, fear and dread, and help win this people for Jesus Christ by showing that we care for their bodies as well as their souls.

Next year I hope with more hospital wards to do more good with my in-patients. These are my hopes and I trust that the coming year may see many not only relieved from physical suffering but also won for Jesus Christ and to the liberty that makes them free from the law of sin and death.

Respectfully Submitted,

E. DOUGLAS FOLLWELL,

Physician in charge.

REPORT X—CHONG-NO BOOK-STORE.

The sales of the Book-store continued at the same rate as the previous year until December 1898 when the manager was taken sick with paralysis. For nearly five months he was helpless. At first he was able to give some attention to the business but a month or more before his death he was unable to do anything. His death is a serious loss to us and at present the outlook is not as bright as we could wish. We hope to be able to continue in business and that our report at the next Annual Meeting will be a better one.

Respectfully Submitted,

H. G. APPENZELLER, Manager.

REPORT XI—THE KOREAN CHRISTIAN ADVOCATE.

We issued the paper regularly since our last Annual Meeting, thanks in a very large measure to the faithful and constant assistance rendered the editor by Brothers Choi, Song and No. These brethren have departments for which they have made themselves responsible.

In the beginning of the Korean year, the Superintendent of the Southern Methodist Mission introduced the paper more extensively among his members. The result is that nearly a fifth of the entire edition circulaty among the members of our sister church.

The edition printed at present is nearly 600. When all the brethren have paid us we shall have more money than we have now. The paper is not self-supporting. Its expenses are met by the Tract Society and S. S. Union.

Respectfully Submitted,

H. G. APPENZELLER.

REPORT XII—HYMN-BOOK COMMITTEE.

The editors of the Hymn-book would report that the recent edition of 1500 copies has been exhausted and that from all over the church came demands for a new edition. Both Miss Rothweiler and myself have gone over the matter very carefully and recommand the publication of a new edition at as early a date as the Press can get them out. The present hymn-book contains 90 hymns. We have sufficient new matter to bring this up to 150 hymns. I don't think it would pay us to publish less than 5000. for with a church of 2500 members and probationers it is reasonable to expect that we shall double in two years and I notice that the hymn-book is found in the hands of every Methodist. In fact there is a demand for it among outsiders, and it is a question whether an edition of 5000 will be sufficent.

Miss Rothweiler's absence from the field will not necessarily interfere with her work on this Committee.

Respectfully Submitted,

GEO. HEBER JONES.

REPORT XIII—EPWORTH LEAGUE.

The Epworth League has had a year of some growth and prosperity. The first glamour of the enterprise has worn off and the members are settling down to work. The General Committee appointed at last Annual

Meeting held one meeting and planned an educational campaign. Every week an article or two has been published in our Korean Christian Advocate. Miss Frey has acted as editor of these articles and has been assisted by Brother No Pyeng Sun These articles have been read throughout the church and have proved helpful. The leagues report as follows:

Ninde League, Chemulpo	38 members,
Mallalieu League, Tal-sung, Seoul	38 members,
Warren Leagu , Chong-dong, Seoul	30 members,
Joyce League, Chong-dong, Seoul	31 members,
Goodsell League, Pyeng Yang	40 members.
	177 members.

One Junior League is reported as having been organized in connection with the Tal-sung Church.

The League needs a reading course and no one could do a better service than to devote himself or herself to the preparation of a general scientific and religious literature for one young people.

There is some prosgect of new Leagues this coming year, The movement is sure to grow, but needs patient careful pastoring and control by the local pastors.

Respectfully Submitted,

GEO. HEBER JONES,

General Secretary for Korea.

REPORT XIV—CONFERENCE COURSE OF STUDY.

Your Committees on Conference Course of Study for Local Preachers and Exhorters would report that they have given three afternoons to the examination of the Korean Local Preachers and Exhorters. The result was as follows:

I. LOCAL PREACHERS.

Eleven local preachers are recommended by the quarterly conferences for examination and these we have divided into two classes.

The first class consists of

KIM KI-POM Chemulpo Quarterly Conference.
KIM CHANG-SIK Pyeng Yang Quarterly Conference.
CHOI PYENG-HON Seoul 1st Church Quarterly Conference.
YI EUN-SEUNG Seoul Tal-sung Quarterly Conference.

These brethren give evidence of faithful work in study and preaching. Their pastors give high testimony to their usefulnese. They have passed a satisfactory examination in the studies of First Year, and we recommend that their licenses be renewed and that they be advanced to studies of the Second Year.

The second class of local preachers consists of the following:

NO PYENG-SON Seoul 1st Church Quarterly Conference.
SONG KI-YONG Seoul 1st Church Quarterly Conference.
KIM SANG-MIN Kang-wha Kyo-hang Quarterly Conference.
CHANG KYNG-WHA Chemulpo Quarterly Conference.
YI MYENG-SUK Chemulpo Quarterly Conference.
O SOK-HYENG Pyeng Yang Quarterly Conference.
YI CHANG-HAP Seoul Tal-sung Quarterly Conference.

All these brethren were before us except the last two detained for cause. We examined them in as much of the course as they had taken and recommend that their licenses be renewed and that they be continued in Studies of the First Year.

II. EXHORTERS.

The following exhorters have been recommended for renewal of license.

MUN KYENG-HO Seoul 1st Church Quarterly Conference.
YUN CHANG-YOL Seoul 1st Church Quarterly Conference.
POK CHUNG-CHAI Ckemulpo Quarterly Conference.
HA CHUN-TAIK Chemulpo Quarterly Conference.
PAK NEUNG-IL Kang-wha Honghai Quarterly Conference.
YI KEUK-HYEK Seoul Tal-sung Quarterly Conference.
PAK SEUNG PIL Pyeng Yang Quarterly Conferedce.
AN KI-HYENG Pyeng Yang Quarterly Conference.

We recommend that licenses be granted them and that they be directed to pursue the Exhorter's course.

We also recommend that the licenses of Dr. W. B. McGill and Dr. D. A. Follwell as local preachers be renewed, they having been recommended by their Quarterly Conferences.

We have also given some attention to courses of study for our native workers and recommend the following.

I. LOCAL PREACHER'S COURSE.

(a) FIRST YEAR.

To be studied.

(1) I and II Samuel.
(2) John, Acts, Romans.
(3) Discipline.
(4) Geography (Hulbert).
(5) Universal history, 1st vol. (in native script).
(6) Elementary Physiology, (Misses Paine and Frey).

To be memorized.

(7) Psalms 8, and 15.
(8) Matt 5, 6, and 7.

To be read.

Martin's Evidences of Christianity; Johns Gate of Wisdom and Virtue, and Mrs. Site's life of Wesley.

(b) SECOND YEAR.

To be studied.

(1) Numbers, Deuteronomy, and Joshua.
(2) Galatians, Ephesians, Philippians and Colossians.
(3) Binney's Theological Compend, (Appenzeller).
(4) Scripture Geography.
(5) Introduction to Church History—(Jones).
(6) Homiletics (Noble).
(7) Universal History (in native script).

To be memorized.

(8) Genesis 1; Psalm 90; John 14.

II. EXHORTER'S COURSE.

To be studied.

(1) Matthew, Mark and Luke.

(2) Articles of Religion and General Rules of the Methodist Episcopal Church.

(3) Elementary Geography—Mrs. Gifford.

(4) Larger Catechism.

To be memorized.

(5) Psalms 1 and 23.

(6) Isaiah 53 and 55.

(7) 1 Corinthians 13.

To be read.

Genesis in native script.

Pilgrim's Progress.

III. CLASS LEADER'S COURSE.

To be studied.

(1) Romans and James.

(2) Life of Christ—(Gifford).

(3) Methodist Church Catechism—(Jones).

(4) Bible Story-book—(Miss L. C. Rothweiler).

To present an analysis of

(5) Leading the Family in the right way.

(6) The Temple Keeper (Appenzeller).

To be read.

Two Friends—(Moffett.)

Peep o'Day—(Mrs M. F. Scranton).

Pilgrim's Progress—Gale.

Sabbath Observance—Swallen.

We are convinced that our most pressing need at this time is a theological literature adapted to our uses, and we feel that so urgent is the case that we have placed in the Local Preachers Course, a theological compend, an elementary church history, and a work on homiletics which are as yet only in manuscript. We shall push them thro the press as rapidly as possible. We have also arranged for, and trust to have available for the church's use by next annual meeting, three elementary pamphlets on theological subjects. This small beginning looks forward to a series of text books covering the entire field of theological studies.

This course of study however must be supplemented by personal instruction to be obtained in the Mid Year theological class. We concur in the recommendation that this class take the name of Sin-hak-hai, and that it be held about the time of the Chinese New Year. We recommend that its membership be restricted to local preachers and exhorters, but others who desire to do so may be permitted to attend. It might be well to organize associated classes in our circuits to take a lower grade of work.

We would also report that we have examined Brother Geo. C. Co[illegible] the Nebraska Conference in studies of the third year and that he has [illegible] a very satisfactory examination We recommend that a request [illegible] conference that he be advanced to studies of the fourth [illegible] examined Brother A. M. Brooks of the Japan Con[illegible] the first year. He has passed a satisfactory exa[illegible] that his Conference be requested to advance [illegible]

COURSE OF STUDY IN KOREAN LANGUAGE.

FIRST YEAR.

1. The Alphabet and Syllabaire. (The latter to be thoroughly drilled under Korean teacher).
2. The Noun in its simple forms with post positions. (See Scott's Manual, Underwood's Grammar).
3. The Pronoun. (See Underwood's Grammar. 60-66 inclusive).
4. The Verb:
   a. Simple Indicative, Interrogative, Imperative of present, past and future in low, high and middle form (See Gale 1-36).
   b. Simple subordinate forms. See Gale 88-92.
   c. Participial forms. (See Gale 120-124). Underwood's Grammar 150-154.
   d. Adjective, adverbial and substantive forms. See Underwood's Grammar.
5. Salutations and dismissals (Consult teacher).
6. Chinese and Korean Numerals and counting of money.
7. Euphonic peculiarities. See Scott and Underwood.
8. Sentences in Scott's Manual up to page 200, and adverbs according to Scott.
9. To be committed—The Lord's Prayer and Apostle's Creed.
10. To be read and studied, First eight chapters of Matthew.
11. To be read, Methodist Catechism.

Books recommended;—Mrs. Baird's Fifty Helps; Scott's Manual; Underwood's Grammar; Gale's Grammatical Forms; Gale's Dictionary, and French Grammar and Dictionary.

Perfect freedom in consulting any member of the examining committee is urged.

SECOND YEAR.

1. Connective Particles. See Gale.
2. Pronouns—Demonstrative as—그; 이; 더.
   Reflexive as 스스로.
   Collective as 모도.
   Relative as 바.
   Intensive as 만.
   Distributive as 각.
   Reciprocal as 서로.
   Interrogative or Indefinite } as 누가; 엇던.
3. Compound tenses of the verb, as 흐엿겟소; 흐엿섯겟소; 흐더라; 흐엿더라; 흐엿겟더라; 흐노라, etc.
4. Desiderative as 흐고져흐오.
   Hortatory as 홉세다.
   Exclamative as 흐난고나.
   Dubitative as 홀넌지.

Promissory as 호마.

Petitionary as 호쇼소.

See Gale's Forms.

5. Noun Classifiers. See Underwood's Grammar, 77, and others.
6. Complimentary terms for 2nd and 3rd person.
Consult teacher.
7. Completion of sentences in Scott's Manual and extemporary conversations.
8. Remainder of Gospels and Methodist Catechism to be studied and names of the books of the Bible to be learned.
9. Ten Commandments to be committed.
10. To be read—셩경도셜 and 묘쵹문답.

THIRD YEAR.

1. Involved sentences and connective particles.
2. Complex forms of noun endings as 의게로 etc.
3. Completion of all verbal forms according to Gale's Grammatical Forms.
4. Elision and its laws. See Gale 136.
5. Idioms and proverbs. Consult teacher.
6. Literary forms. See Gale.
7. General review.
8. Ability to pray in public and to preach or address a congregation.
9 To be studied—Acts—Epistles—Methodist Ritual and completely analyze 묘쵹문답.
10. To be read 오륜힝실—all five volumes.

STATISTICAL TABLES.

CHURCH MEMBERSHIP.

NAME OF CHARGE.	1896				1898				1899			
	Probationers	Full Members	Local Preachers	Deaths	Probationers	Full Members	Local Preachers	Deaths	Probationers	Full Members	Local Preachers	Deaths
Chemulpo	67	27	1	0	356	151	2	8	493	216	5	1
Tal Sung	105	81	0	2	133	168	2	4	102	146	2	10
Su Won and Kong Chu	27	10	0	0	303	59	0	0	359	67	0	2
Baldwin Chapel	39	18	1	2	26	17	0	1	44	17	0	0
Pyeng Yang	30	21	1	0	473	52	2	4	632	77	3	0
Wonsan	215	4	2	0	103	4	1	0	133	4	0	0
Chong Dong and Ewa Hak dang	105	62	3	3	118	102	3	1	187	122	3	2
Woonsan	0	0	0	0	0	0	0	0	17	0	0	0
Total	588	223	8	7	1512	556	10	18	1967	649	13	16

BAPTISMS AND SUNDAY SCHOOLS.

NAME OF CHARGE.	BAPTISMS.				SUNDAY SCHOOLS.					
	Children		Adults		Sch'ls		Officers Teachers		Scholars	
	1898	1899	1898	1899	98	99	1898	1899	1898	1899
Chemulpo	67	12	163	72	9	6	31	21	260	284
Tal Sung	24	45	84	68	1	1	12	11	200	120
Su Won and Kong Chu	5	26	28	42	13	13	13	13	300	330
Baldwin Chapel	0	0	6	1	0	1	0	3	0	53
Pyeng Yang	5	12	41	48	2	3	12	14	120	208
Wonsan	0	0	0	23	1	0	1	0	12	0
Chong Dong and Ewa Hak dang	6	4	32	7	2	3	5	11	150	200
Total	107	99	354	261	27	27	73	7	1042	1192

CHURCH PROPERTY.

NAME OF CHARGE.	Number Churches		Probable Value		Miscellaneous Collections	Pastoral Support
	1898	1899	1898	1899	1899	1899
Chemulpo	8	8	3685	3710	504	85
Tal Sung	1	0			77	10
Su Won and Kong Chu	3	4	120	384		
Baldwin Chapel	0	1			18	
Pyeng Yang	2	2	300	800	117	
Wonsan	0	0				
Chong Dong and Ewa Hak dang	1	1	10000	10000	136	70
Woonsan	0				14	
Total	15	16	14105	14894	866	165

Gains in 1899: Probationers, 455; Full Members, 83; Local Preachers,

OFFICIAL MINUTES

OF THE

SIXTEENTH ANNUAL MEETING

KOREA MISSION, METHODIST EPISCOPAL CHURCH

HELD AT THE FIRST METHODIST EPISCOPAL CHURCH, SEOUL, MAY 13 TO MAY 24, 1900.

WITH REPORTS

OF THE

WOMAN'S CONFERENCE.

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	SUPERINTENDENT W. B. SCRANTON.
SECRETARY,	G. H. JONES.
ASSISTANT SECRETARY,	W. C. SWEARER.
KOREAN SECRETARY,	NO PYENG SUN.
TREASURER,	H. G. APPENZELLER.

COMMITTEES.

M. E. Tract Society and Sunday School Union.

G. H. Jones, H. G. Appenzeller, W. B. Scranton, Mrs. M. F. Scranton, Miss L. E. Frey, W. C. Swearer, D. A. Bunker.

Finance and Location, Building and Furnishing of Mission Property.

H. G. Appenzeller, W. B. Scranton, G. H. Jones, W. B. McGill, W. A. Noble, D. A. Bunker, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable.

Epworth League.

G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss J. O. Paine, Miss Nellie Pierce, Mrs Mary Whang, Kim Keui Pom, No Kwang Ok, Yi Eun Sung.

Conference Course of Study, and Local Preachers and Exhorters.

W. B. Scranton, G. H. Jones, H. G. Appenzeller, W. A. Noble.

Study of the Korean Language.

W. B. Scranton, G. H. Jones, W. A. Noble, Mrs. M. B. Jones.

Resolutions.

W. A. Noble, S. A. Beck.

Audit—Mission Treasurer.

W. C. Swearer, D. A. Bunker.

Audit—Treasurer Woman's Foreign Missionary Society.

Mrs. H. G. Appenzeller.

Audit—Press Books.

W. B. Scranton, H. G. Appenzeller.

Temperance.

E. D. Follwell, Miss E. A. Lewis, Miss M. M. Cutler, Miss Lillian Harris, E. M. Cable.

Editors of the Hymn-book.

G. H. Jones, Miss L. C. Rothweiler.

Representatives on the Permanent Bible Committee.

G. H. Jones, D. A. Bunker.

Fraternal Relations.

W. B. Scranton.

Primary Schools.

D. A. Bunker, Miss L. E. Frey, Mrs. M. F. Scranton, W. A. Noble, G. H. Jones.

Social Reforms.

D. A. Bunker, S. A. Beck, W. B. Scranton.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP JOYCE HAS EPISCOPAL SUPERVISION.

TRAVELLING MINISTRY.

Full Connection.

NAME.	CONFERENCE.
W. B. SCRANTON,	New York East.
H. G. APPENZELLER,	Philadelphia.
G. H. JONES,	Northern New York.
W. A. NOBLE,	Wyoming.
W. C. SWEARER,	Pittsburg.
S. A. BECK,	Northwest Nebraska.

Probationers.

G. C. COBB,	In studies of the second year,	Nebraska.
E. M. CABLE,	In studies of the first year,	Northwest Iowa.

LOCAL PREACHERS.

NAME.	QUARTERLY CONFERENCE.
D. A. BUNKER,	First Church, Seoul.
W. B. MCGILL, M. D.,	Wonsan.
E. D. FOLLWELL, M. D.,	Pyeng Yang.

NATIVE.

CLASS 1—THIRD YEAR.

NAME.	QUARTERLY CONFERENCE.
KIM KEUI POM,	Chemulpo.
KIM CHANG SIK,	Samwha.
CHOI PYENG HON,	First Church, Seoul.
YI EUN SUNG,	Talsung, Seoul.

CLASS 2—SECOND YEAR.

O SYEK HYENG,	Pyeng Yang.
KIM SANG NIM,	Kangwha.

CLASS 3—FIRST YEAR.

NO PYENG SON,	First Church, Seoul
SONG KEUI YONG,	First Church, Seoul.
MUN KYENG HO,	First Church, Seoul.
CHANG KYENG WHA,	Chemulpo.
YI MYENG SUK,	Chemulpo.
YI CHANG HAK,	Talsung, Seoul.

EXHORTERS.

CLASS 1—SECOND YEAR.

POK CHUNG CHAI,	Chemulpo.
PAK NUNG IL,	Chemulpo.
HA CHUN TAK,	Yonan.

CLASS 2—FIRST YEAR.

YI KEUK HYEK,	Talsung, Seoul.
KO SI HYENG,	Talsung, Seoul.
PAK SUNG PIL,	Pyeng Yang.
KANG IN KOL,	Pyeng Yang.
AN KEUI HYENG,	Samwha.
KIM TONG HYEN,	Suwon.
KIM IK HEUI,	Suwon.
PAK HAK SIN,	Suwon.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

MONDAY, May 14th, 1900.

Opening.—The Sixteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened in the First Methodist Episcopal church, Seoul, at10:30 A. M. In the absence of the Bishop the Superintendent, Rev. W. B. Scranton, presided.

Devotional Service.—A hymn, "And are we yet alive," specially translated by G. H. Jones, was sung, Acts 1st chapter was read and after prayer by the Superintendent, hymn No. 88 Korean Hymnal was sung. The Superintendent stated that the Annual Meeting this year by common agreement would be a joint session of the Annual Meeting of the Mission and of the Woman's Conference.

Roll Call.—The Secretary of the last Annual Meeting, W. A. Noble, called the roll and the following responded:

W. B. Scranton, H. G. Appenzeller, G. H. Jones, W. A. Noble, E. D. Follwell, D. A. Bunker, W. C. Swearer, S. A. Beck, E. M. Cable.

G. C. Cobb and H. C. Sherman reported on furlo. W. B. McGill reported returning from furlo.

Miss Nellie Pierce, the Secretary of the Woman's Conference, called the roll of the Woman's Conference; the following responded:

Mrs. M. F. Scranton, Miss M. M. Cutler, M. D., Miss J. O. Paine, Miss L. E. Frey, Miss L. A. Harris, M. D., Miss Nellie Pierce, Miss Emma Ernsberger, M. D.

Miss L. C. Rothweiler was reported home on furlo and Mrs. R. S. Hall, M. D., and Miss E. A. Lewis were absent.

Kim Keui Pom, Kim Chang Sik, Yi Eun Sung, Choi Pyeng Hon, Local Preachers, were present.

Organization.—On nomination of W. A. Noble, seconded by D. A. Bunker, G. H. Jones was elected Secretary. W. C. Swearer was nominated Assistant Secretary and was approved by the Annual Meeting. No Pyeng Sun was elected as Assistant Secretary for the Korean Minutes of the Annual Meeting.

On motion of H. G. Appenzeller the sessions were fixed from 9 A. M. to 12 M.

G. H. Jones made a motion that the statistics be compiled by the Superintendent, who would act as Statistical Secretary.

Nominating Committee.—The Superintendent appointed H. G. Appenzeller, G. H. Jones and W. A. Noble as a committee on nominations to membership on the standing committees.

Treasurer.—H. G. Appenzeller, upon motion of G. H. Jones, was elected Treasurer of the Annual Meeting.

Question 13.—The name of W. B Scranton, New York East Conference, was called and his character passed. He read his report as Superintendent of the Mission. Yi Eun Sung read the translated report to the Korean brethren.

Resolution.—H. G. Appenzeller rose upon a question of privilege and presented the following resolution in behalf of the Mission to the Presbyterian Mission concerning the death of Rev. D. L. and Mrs. Gifford:

To the Presbyterian Mission, North:

DEAR BRETHREN AND SISTERS:—The Korea Mission of the Methodist Episcopal Church in Annual Meeting assembled has heard with deep pain and sorrow of the double affliction and loss sustained by your mission in the death of the Rev. Daniel L. and Mrs. Gifford.. Brother and Sister Gifford during the eleven and a half years of their lives in Seoul endeared themselves to us by their catholic spirit and consecrated labors for the Master. We mourn with you. Your loss is our loss. But we remember their zeal, their faithfulness, their gentleness and we cannot but rejoice in the measure of great good they were permitted to do, and we feel comforted in the noble example of Christian manhood and womanhood they leave as a rich heritage to the Korean church. We assure you of our warmest sympathy and most earnest prayer. We tender to the mother of our beloved brother our sincerest love and commend her to the God of all grace and peace in this hour of great trial, and may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

H. G. Appenzeller moved that the resolution be forwarded to the Presbyterian Mission by the Superintendent with such additional remarks as he might deem fitting.

Fraternal Relations.—On motion of H. G. Appenzeller 11 o'clock A. M. Wednesday the 16th inst. was fixed as the hour for the reception of fraternal delegates from our sister Missions.

Journal.—Upon motion of W. A. Noble the Secretary and Assistant Secretary were appointed a committee to publish the Journal and reports, and to condense and translate the English reports and publish them and the Korean reports in the *Korean Christian Advocate.*

W. C. Swearer moved extension of time.

Mission Meeting.—The Superintendent called a joint Mission meeting for informal discussion to meet at 2:30 this P. M.

Devotions.—W. A. Noble was appointed to conduct the devotional exercises at the second session May 15th, 9 A. M.

Adjourned.—The doxology was sung in Korean and W. C. Swearer pronounced the benediction.

SECOND SESSION.

TUESDAY, May 15th, 1900.

Opening.—The second session began with devotions conducted by W. A. Noble. At 9:30 the Superintendent took the chair and the Journal of the first session was read, corrected and approved as corrected. The Korean Journal was read by No Pyeng Sun.

Committee on Nominations.—H. G. Appenzeller read the report of the committee on nominations to membership on the standing committees of the Mission. (See Standing Committees).

Question 13.—The name of H. G. Appenzeller, Philadelphia Conference, was called and his character passed. He read his report as pastor of First Church, Seoul.

The name of G. H. Jones, Northern New York Conference, was called and his character passed. He read his statistical reports as pastor of the Chemulpo Circuit.

The name of W. A. Noble, Wyoming Conference, was called and his character passed. He read his report as pastor of the Pyeng-yang Circuit.

Korean Reports.—Choi Pyeng Hon, local preacher in the First Church, Seoul, read his report.

Kim Kui Pom, local preacher, presented a short verbal report of his work in Wonsan—having left his written report at his inn.

Kim Chang Sik, local preacher, gave a short verbal report of his work on the Pyeng-yang Circuit.

A number of the Korean brethren from the country stations were introduced, after which hymn 133 of the Korean hymnal was sung.

Reports.—The report of Mrs. E. D. Follwell of evangelistic work on the Pyeng-yang Circuit was read by Miss Paine.

The report of Mrs. W. A. Noble of evangelistic work on

the Pyeng-yang Circuit was read by Mrs. M. F. Scranton. The report contained the following request:

"At a recent meeting of about fifty of the full members, women and girls at our home, it was a great pleasure to see such sincere, happy Christians together. During the meeting they decided to have me write for them a plea for new missionaries; they dictating and then signing it by a committee. It was as follows:

To the Ladies of America:

We, the women of the country districts, petition you to send us an American teacher to teach the women who believe in Jesus and long to know more of Him; and, also, to teach those who are still in the awful darkness. The Church has grown greatly but we need a woman evangelist who can come to us in the country, to our towns and villages and teach us.

Also, we, the women of Pyeng-yang, desire another worker to come to us. The harvest is great but the laborers are few. Please send us more laborers. We hope and pray for the coming of the teachers.

Signed: THE WOMEN OF PYENG-YANG,
AND THE WOMEN OF THE CIRCUIT.

Special Order.—G. H. Jones moved that the reports of our educational institutions be made the special order for Wednesday after the approving of the Journal.

Reports.—Dr. E. D. Follwell read his report of medical work in Pyeng-yang.

Question 13.—The name of W. C. Swearer, Pittsburg Conference, was called and his character passed. He read his report of the Su-won and Kong-chu Circuit.

Adjourned.—The doxology was sung and the benediction pronounced by G. H. Jones.

THIRD SESSION.

WEDNESDAY, May 16th, 1900.

Opening.—The third session opened with devotional exercises conducted by H. G. Appenzeller. At 9:30 the Superintendent took the chair and the Journal of the second session was read in English and Korean, corrected and approved.

Epworth League.—G. H. Jones, Field Secretary, read the report of the Epworth League work in English and in Korean.

Educational Work.—The special order for the hour being the report of our educational institutions, H. G. Appenzeller read his report as President of Pai Chai College.

Miss J. O. Paine read the report of the Ewa Haktang.

A discussion followed on the courses of study in the schools and on various text-books.

Report.—The report of W. C. Swearer as pastor of the Su-won and Kong-chu Circuit was read in Korean by the Korean Secretary, No Pyeng Sun.

Fraternal Greetings.—The special order for 11 o'clock was called, being the reception of Fraternal Greetings.

An address was made by J. Robert Moose of the Southern Methodist Episcopal Mission and responded to by W. C. Swearer.

Rev. J. S. Gale of the Presbyterian Mission presented the fraternal greetings of that Mission and W. A. Noble responded.

J. Alexander Kenmure of the British and Foreign Bible Society made an address and G. H. Jones responded.

Adjournment.—S. A. Beck led in prayer, the hymn, "Blest be the Tie that Binds" was sung in Korean and the benediction pronounced by Dr. W. B. Scranton.

FOURTH SESSION.

THURSDAY, May 17th, 1900.

Opening.—The session convened at 9 A. M. W. B. Scranton conducted the opening services. The Superintendent then called for the reading of the minutes of the third session. They were read in English and Korean and approved as read.

Resolutions.—W. A. Noble read the following resolutions:

1. WHEREAS, The return to the United States of the family of H. G. Appenzeller has been deemed advisable and has been granted,

And WHEREAS, It is now seven years since H. G. Appenzeller's last furlo, and a change is deemed necessary,

And WHEREAS, There are many and imperative interests of our Mission which are needing immediate and able representation at home:

Resolved, That we express our sympathy with his family in that the exigencies of the work have forced them to delay their vacation,

And *Resolved*, That we ask the Board to make provision for the return of H. G. Appenzeller to the United States this autumn with his family.

Resolved, That we empower H. G. Appenzeller to make such representations to the Board, the Bishops and the Church at large as shall bring us the necessary increase in our yearly appropriations to meet the imperative demands of our rapidly growing work.

Resolved, That we specially ask him to present the interests of Pai Chai College; the need for $1500 gold to complete a new church in Chemulpo; $2000 gold for a church in Pyeng Yang; the need for three evangelists and a doctor: one evangelist for the Pyeng Yang Circuit, one for the Chemulpo Circuit, and a doctor and an evangelist for the Kong-chu Circuit.

G. H. Jones moved the adoption of this resolution, D. A Bunker seconded it and it was adopted unanimously.

H. G. Appenzeller expressed his thanks to the Mission and said that while it was not of his seeking yet he would do his best in effecting the purposes of the resolution.

II. A resolution on the co-operation of the Methodist Missions in Korea was read as follows:

WHEREAS, The Methodist Episcopal Church and the Methodist Episcopal Church South both have Missions in Korea:

Resolved, That we on our part heartily desire that the two Missions may work together as one body as far as is practicable in the furtherance of God's kingdom among the Koreans and in the teaching of those glorious truths for which Methodism stands pledged.

Resolved, That in view of certain information which has come to our knowledge to the effect that the Southern Methodist Mission desires to strengthen its work in Kang Won Do by the entrance of Wonsan, we assure them that we would view with favor the taking of such a course on their part.

Resolved, That we recommend that the Superintendent confer with them in making such arrangements, from time to time, as will best promote helpful co-operation and that furthermore, the southern Methodist Mission be approached as to whether it would be possible for them to take over our work of the Wonsan Circuit in the event of our obtaining the consent of our Society to such a transfer.

D. A. Bunker moved the adoption of this resolution and E. M. Cable seconded it. The resolution was adopted unanimously.

III. Concerning the Wonsan work.

WHEREAS, Our work in Korea has far outgrown our present force of men and the funds at our disposal:

Resolved, That we deem it wise to close our work in Wonsan in case it can be taken up by our brethren of the Southern Methodist Mission; and that our means in men and money now in use on the Eastern coast can be more advantageously employed on the Western coast.

On motion of G. H. Jones and second of H. G. Appenzeller this resolution was adopted unanimously.

Report.—G. H. Jones read his report as Acting Superintendent.

Theological Class.—The report on Theological Class work was read by G. H. Jones.

Reports.—Yu Pyeng Hon read in Korean the report of Dr. E. D. Follwell. Kim Chang Sik read in Korean the reports of Mrs. W. A. Noble and Mrs. E. D. Follwell.

W. C. Swearer read his report as pastor of Talsung Church.

Mrs. G. H. Jones read her report of evangelistic work on the Chemulpo Circuit.

Recess.—A recess of five minutes was taken.

Primary Schools.—After recess D. A. Bunker made the following motion, W. A. Noble offering a second:

I move that a committee be appointed to be known as "The Committee on Primary Schools." The members of this committee to be composed of one member from Ewa Haktang, one from Pai Chai College and three from the Circuits of our Church.

The duties of the committee shall be to secure a series of text-books which shall afford a symmetrical course of study in all our primary schools; also to provide necessary printed forms upon which the teachers in our schools shall make monthly reports to the committee upon attendance and such other subjects as may be suggested to them by the committee.

The motion was carried unanimously.

Question 13.—The name of S. A. Beck, Northwest Nebraska Conference, was called and his character passed. He read his report as Manager of the Trilingual Press.

Reports.—Miss Nellie Pierce read her report of school work at Ewa Haktang and evangelistic and school work at Talsung, and of the Bible Woman's Training School in her charge.

H. G. Appenzeller read his report as Manager of the Chong No Book-store.

The New Testament.—D. A. Bunker presented a copy of the New Testament, nicely bound, to each of the following, with the compliments of Pai Chai College: Talsung Church, Pyeng Yang Church, Chemulpo Church, Ewa Haktang and Baldwin Chapel.

Adjournment.—The Doxology was sung and Rev. J. R. Moose pronounced the benediction.

FIFTH SESSION.

FRIDAY, May 18th, 1900.

Opening.—The session opened at 9 A. M. with devotional exercises conducted by G. H. Jones. The Superintendent took the chair and the minutes of the fourth session were read in English and Korean, corrected and approved as corrected.

Sabbath Services.—It was moved and adopted that the services of Sabbth May 13th be incorporated in the minutes.

Adjournment.—Adjournment was taken by motion at 10:30 A. M. until Monday. The doxology was sung in Korean and D. A. Bunker pronounced the benediction.

INFORMAL CONFERENCE.

Immediately on adjournment an informal conference was held to consider the questions of marriage, divorce and re-marriage in the Korean Church. Dr. Scranton presented several difficult cases and others were presented by several members of the Mission. The following is a typical case.

The husband left the wife—a young woman about 20 years of age—and has taken another woman. This action, if proven, entitles the wife, on Scriptural grounds, to a writing of divorcement which, according to Korean law, she must receive from the husband in the form of a written document. Having received this she is free to re-marry. But the case is still more complicated because the young woman's father now wishes to marry her off to a man whose wife has run away and left him; inasmuch as the guilt of the woman in this case has not been established and no writing of divorcement given the decision was against the proposed marriage.

G. H. Jones gave a word of warning that we should be careful in securing bills of divorcement for it often happens that the irated and brutal husband says, "Yes, I'll give you a bill of divorcement," then he takes her into an inner room and with a dull knife cuts her nose off and sends her away.

At 12 M. the meeting adjourned with the understanding that the subject would come up again in the course of the Annual Meeting.

SUNDAY SERVICES.

SUNDAY, May 13th, 1900.

Morning Service.—Dr. W. B. Scranton conducted the morning service which opened at 11 o'clock with singing from a leaflet the hymn "And are we yet alive." The Apostles Creed was repeated and H. G. Appenzeller led in prayer. D. A. Bunker read the Scripture lesson: John's Gospel, 21st chapter.

Sermon.—After singing a hymn, the Annual Sermon to the Korean Church was preached by G. H. Jones from the text "Lovest thou me?" John's Gospel 21st chapter, 15th, 16th and 17th verses. G. H. Jones led in a short prayer and a hymn was sung by the Congregation.

Sacrament.—H. G. Appenzeller and W. B. Scranton, assisted by the other Elders present, administered the Sacrament of the Lord's Supper. Hymn No. 33 in the new Korean Methodist Hymnal was sung and the benediction was pronounced by W. C. Swearer.

Other Services.—The other services of the day and those of the following Sunday were conducted in the various churches of the city by the visiting brethren. Sunday May 20th at 3:30 P. M. G. H. Jones preached to the Foreign Community.

SIXTH SESSION.

MONDAY, May 21st, 1900.

Opening.—The session opened with devotional exercises conducted by W. C. Swearer. The Superintendent, Dr. W. B. Scranton, being confined to his house by illness, G. H. Jones nominated H. G. Appenzeller as temporary chairman. W. A. Noble seconded the nomination and H. G. Appenzeller was elected. He took the chair and called for the reading of the minutes of the fifth session. They were read and approved.

Report.—Choi Pyeng Hon read in Korean H. G. Appenzeller's report of Pai Chai College.

Adjourned.—The motion to adjourn to meet at 2 o'clock in the afternoon was made by W. A. Noble; seconded by D. A. Bunker. The doxology wss sung in English and S. A. Beck pronounced the benediction.

SEVENTH SESSION.

MONDAY, May 21st, 1900.

Opening.—The seventh session convened at 2 P. M. After devotions conducted by S. A. Beck, H. G. Appenzeller took the chair and the minutes of the sixth session were read in English and approved as read. The Korean minutes of the fifth session were read and approved as read.

Resolutions.—On call for business W. A. Noble for the committee on resolutions read the following resolutions, which were adopted:

WHEREAS, Dr. H. C. Sherman and family have been compelled to return to America because of the ill-health of Dr. Sherman,

Resolved, That we express our appreciation of Dr. Sherman's ability as a physician and the earnest devotion of both himself and Mrs. Sherman to missionary work. That we regret their absence from our circle at this Annual Meeting and that we assure them of our prayers for the speedy recovery of Dr. Sherman to health.

Learning that Dr. McGill and family are on their journey to renew their old time labors among us,

Resolved, That we assure them of our hearty welcome and regret that they are unable to join us in this Annual Meeting.

WHEREAS, G. C. Cobb and family have been compelled to leave us because of the ill health of Mrs. Cobb,

Resolved, That we exprsss our sympathy for them in this trial and deeply regret Mrs. Cobb's continued illness.

That we assure Bro. Cobb of our appreciation of his labors among us and of his untiring devotion to the interests of the Mission press since his return to America.

WHEREAS, Our Superintendent, W. B. Scranton, and his mother, Mrs. M. F. Scranton, have returned from their furlo to Europe to assume the duties which are so near their hearts,

Resolved, That we express our gratitude to Almighty God for their safe return, and assure Dr. Scranton of our sympathy and co-operation in his many arduous duties.

That we rejoice with Mrs. Scranton over her restoration to health and congratulate her that among the abundant fruitage of her labors she has been able to secure funds for the erection of the much needed church at Talsung.

WHEREAS, In the absence of Dr. W. B. Scranton, G. H. Jones discharged the duties of Acting Superintendent of the Mission,

Resolved, That we assure him of our appreciation of his able and faithful service and brotherly counsel and help.

Resolved, That we congratulate the W. F. M. S on the return of Miss Frey to the work she so successfully aided at the Ewa Hak Tang and also for the arrival of Dr. Ernsberger whom we heartily welcome among us.

WHEREAS, We have enjoyed for the past two years the wise and helpful administration of Bishop Cranston:

Resolved, That we express to Bishop Cranston our deep sense of his sympathy and earnest efforts in behalf of the Church in Korea.

Resolved, That we express our gratitude to the Bishop for the discriminating and happy representation he has made of our needs to the Church in the home land. That the secretary be directed to communicate a copy of these resolutions to the Bishop.

Blank Forms.—On motion of W. A. Noble a committee of three was constituted to prepare and print forms of reports for Local Preachers, Exhorters and Class Leaders.

Chair appointed W. A. Noble, S. A. Beck and W. C. Swearer.

Reports.—Miss M. M. Cutler, M. D., read her report of medical work at the Woman's Hospital, Po Ku Nyo Kwan, Seoul.

Miss Lillian Harris, M. D., read Mrs. Dr. Rosetta Sherwood Hall's report of medical work at Pyeng Yang.

A discussion followed concerning the work Mrs. Hall has carried on instructing blind girls.

Miss E. A. Lewis read her report of evangelistic work at East Gate.

Miss Lillian Harris, M. D., presented her report of medical work at East Gate.

Miss Emma Ernsberger, M. D., read her report of medical work at the Po Ku Nyo Kwan—Woman's Hospital, Seoul.

Korean Reports.—Kim Keui Pom read his report of evangelistic work on the Wonsan Circuit.

G. H. Jones read the report of Local Preacher Chang Kyeng Wha and also of the Exhorter Pak Neung Il of the Chemulpo charge.

Local Preacher Kim Chang Sik read his report of work on the Pyeng Yang Circuit.

Exhorter Kim Sang Nim read his report of work on Kang Wha and Chemulpo Circuit.

Question 13.—The name E. M. Cable, Northwest Iowa Conference, was called and his character passed.

Korean Reports.—Exhorter Yi Myeng Suk read his report of work on the Chemulpo Circuit.

Exhorter Ha Chung Tak reported his work on the Chemulpo Circuit.

Permanent Executive Bible Committee.—G. H. Jones reported for the Representatives on the Permanent Executive Bible Committee. The whole New Testament is now in print.

Korean Reports.—Exhorter Mun Kyeng Ho read his report of work on the Su-won and Kong-chu Circuit.

Local Preacher No Pyeng Son reported on evangelistic work at East Gate, Seoul.

Committee on Social Reform.—W. A. Noble made a motion that a committee of three be appointed on Social Reform. Chair appointed D. A. Bunker, S. A. Beck and W. B. Scranton.

Adjournment.—Adjournment was taken on motion to meet Wednesday at 2 P. M. The doxology was sung in Korean and the benediction pronounced by D. A. Bunker.

EIGHTH SESSION.

WEDNESDAY, May 23rd, 1900.

Opening.—The meeting assembled in Talsung Church at 2:30 P. M., devotional exercises being conducted by Dr. W. B. Scranton.

On call for business the minutes of the seventh session were read, corrected and approved as corrected.

Committee on Korean Language.—W. A. Noble reported for the committee on Course of Study in the Korean Language as follows:

Your Committee would report that the examinations in the language were held Monday afternoon May 21st with the following results:

Dr. E. D. Follwell passed a satisfactory examination in the last three numbers of the third year's studies and we recommend that he be graduated from the course.

Dr. Lillian Harris appeared before the Committee and requested that her examination in the third year's studies be deferred until October in order to permit her to perfect her preparation for it. We recommend that the request be granted.

Miss Nellie Pierce wrote to the Committee stating that she was not fully prepared for the last half of the third year's examination and asking permission to wait till the end of her third year before taking the examination. We recommend that the

request be granted and her examination be deferred until October.

W. C. Swearer appeared before the Committee and stated that in view of the extra duties placed upon him in connection with the Press and the Talsung Church during the past year he had been unable to make adequate preparation for examination in the second year's studies. He asked that the examination be deferred until October and we recommend that this request be granted.

Dr. Emma Ernsberger took the examination in the studies of the first year. Though on the field less than one year she has been able to devote an average of three hours a day to language study and passed a creditable examination in the studies for the entire year. We recommend that she be advanced to studies of the second year.

E. M. Cable took the examination in the first year. He has done excellent work on the course and having fully covered the work of the year and passed a creditable examination in the same we recommend that he be passed to the second year's studies.

S. A. Beck appeared before the Committee and stated that in view of the heavy responsibilities placed upon him in connection with the Press he had been excused from the study of the language by the Superintendent. It is the opinion of the Committee that as Bro. Beck has to serve as both manager and foreman of the Press it will not be possible for him to prepare for the language examinations, at least until another foreigner arrives to help in the Press. In view of this we recommend that Bro. Beck do the best he can in connection with the study of the language but that he be released from the obligation to take the examinations.

After adopting the report seriatim, on motion of H. G. Appenzeller it was adopted as a whole.

Uniform Version of the Lord's Prayer.—The following resolution was presented by W. A. Noble, and after discussion adopted unanimously:

WHEREAS, The use of a uniform version of the Lord's Prayer is desirable by all Protestant Missionaries,

Resolved, That it is the opinion of this Annual Meeting that the last revision of the Prayer as prepared by the Board of Official Translators should be adopted for use;

Resolved, That the Secretary be instructed to communicate with the other Missions in Korea and urge them to join us in the use of the version.

Temperance.—Dr. E. D. Follwell presented the following resolution from the Committee on Temperance. After amendment it was adopted as follows:

WHEREAS, The Discipline of the Methodist Episcopal Church states the position of the Church on the question of temperance as follows:

"Maintaining the high position in respect to temperance and prohibition that the Methodist Episcopal Church has so long occupied, we emphasize as indicating our attitude as a Church the following

DECLARATION OF PRINCIPLES.

1. That total abstinence from intoxicating beverages is the duty of every individual.

2. That the liquor traffic is a business at once injurious, immoral, and antagonistic to every interest of the Church of God.

3. We condemn the license feature of all statutes by which money is accepted for the legal protection of an immoral traffic.

4. In accepting money for such a purpose the government, whether National, State, County, or Municipal, becomes a partner in a business justly declared to be an enemy of God and of man.

5. That the Christian's only proper attitude toward the liquor traffic is that of relentless hostility, and that all members of the Methodist Episcopal Church who enjoy the elective franchise should so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which has been brought upon it by a criminal complicity with the liquor traffic.

Resolved, That we emphasize the law of the Methodist Episcopal Church and require total abstinence on the part of our church membership.

Social Reform.—D. A. Bunker for the Committee on Social Reform presented the following resolutions. These were interpreted into Korean and were unanimously adopted:

WHEREAS, At this time in our work in Korea there seems to be special need of a careful setting forth of the rules of our Church upon the subject of Marriage and Divorce,

Resolved, That we give to our Korean Christians in printed form the following statements as the utterances of our Mission on this subject.

1st. That those persons who were married according to Korean law before they were baptized into the Christian faith shall be considered lawfully married, and that these persons need not be re-married according to the rites of our Church, unless they so desire.

2nd. That those who marry after baptism must be married according to the rites of our Church, as laid down in the Discipline.

3rd. That we use our greatest influence to dissuade those too young from marrying; that, in our judgment, a girl should not marry before she is eighteen and a boy before he is twenty years of age.

4th. That we are determined to discourage the marriage of Christians with unbelieving persons.

5th. That adultery is the only ground for divorce; that one who has been divorced because of adultery cannot be married again according to the rites of our Church; but that the innocent party may be married again after he or she has been legally divorced.

Publications on Temperance and Social Reform.—D. A. Bunker presented the following motion:

That the utterances of this Annual Meeting on Temperance, and on Marriage and Divorce be put in form and printed for free distribution among our Korean Christians; and that a committee be appointed to supervise the publication of the same.

The Chair appointed D. A. Bunker as such committee.

Conference Studies.—G. H. Jones read a partial report from the Committee on Conference Course of Study, and Local Preachers and Exhorters. It was adopted seriatim and then as a whole as presented. It was moved and carried that the committee complete the report and publish it in the Minutes.

The finished report is as follows:

Elmer M. Cable a probationer in the Northwest Iowa Conference in the studies of the first year appeared before the Committee. We find that he has taken Principles of Rhetoric and Outlines of Universal History in Cornell College, Iowa, and has a diploma covering the same. We therefore recommend that he be continued in the remaining studies of the first year.

Dr. E. D. Follwell, a Local Preacher in the second year's studies appeared before the Committee and stated that he was unprepared to take the examination in the Local Preachers' Course. We recommend that he be continued in studies of the second year Local Preacher's Course.

We recommend that the license of Dr. W. B. McGill, as a Local Preacher, recommended by the Chemulpo Quarterly Conference, be renewed.

We have examined the following Local Preachers in studies of the second year Korean Course, viz. Kim Keui Pom, Kim Chang Sik, Choi Pyeng Hon and Yi Eun Sung, and recommend that they be advanced to the studies of the third year and conditioned in studies of Numbers, Deuteronomy, Joshua; and memorization of Gen. 1, Psalm 90, and John 14.

Recess.—On motion at 4:30 P. M. recess was taken to break ground in Song-dong for the Mead Memorial Church to take the place of the Talsung Chapel. At 5:30 the meeting re-assembled. On motion it was decided to enter in the Journal the services at the breaking of ground for the Mead Memorial Church. They were as follows:

Hallelujah Song, No. 103 of the Korean Methodist Hymnal, was sung and H. G. Appenzeller called on G. H. Jones to lead in prayer. After the prayer Mrs. M. F. Scranton took the first shovelful of dirt from the foundation. Then followed the other members of the Mission and members of the Korean Church; men, women and children throwing out their shovelful of dirt. This ceremony completed, the doxology was sung and the benediction was pronounced by D. A. Bunker.

Report.—Yi Eun Sung read his report as a Local Preacher in the Talsung Quarterly Conference.

Korea Methodist Publishing House.—W. A. Noble presented the following resolution on the change of the name of the Press and it was unanimously adopted:

Resolved, That in view of the great increase in investment and broader outlook for the Press we heartily adopt the suggestion of the Press manager made in 1899 for the organization of a Korea Methodist Publishing House, and authorize the use of said name.

Report of G. H. Jones.—It was moved and carried that inasmuch as the pastor of the Chemulpo Circuit has been unable to present his written report owing to ill health, that the reading be dispensed with and that the report appear in the Journal among the other reports.

Minutes.—A discussion followed concerning the printing of the Minutes and the Secretaries were authorized to make a canvass and ascertain how many copies of the Minutes it would be necessary to publish. They reported that 1000 copies would be needed.

On motion is was decided that hereafter the Secretary shall preserve at least 25 copies of the Minutes annually for a file.

Adjournment.—On motion adjournment was taken to meet Thursday afternoon at 2 P. M. at Talsung Chapel. The doxology was sung in Korean and S. A. Beck pronounced the benediction.

NINTH SESSION.

THURSDAY, May 24th, 1900.

Opening.—The opening devotions were conducted by D. A. Bunker. Business was called at 2:30 P. M., the Superintendent, W. B. Scranton, in the chair. The minutes of the eighth session were read, corrected and approved. The minutes in Korean were read, corrected and approved.

Local Preachers and Exhorters.—G. H. Jones, for the committee on Local Preachers and Exhorters, read the list of Local Preachers and Exhorters whose licenses were renewed. (See list of Local Preachers and Exhorters in Ecclesiastical Status.) In the case of Yi Chang Hak, who had failed in his examinations and in whose recommendation the committee could not concur, the Meeting decided, in view of his age and past services, that he be given another year on trial as a Local Preacher in the first year's studies.

Pai Chai.—H. G. Appenzeller moved that that part of the report of Pai Chai relating to the representation last year of our fraternal delegate to the Methodist Episcopal Church, South, on the subject of co-operation in educational work be endorsed by this Annual Meeting and that the same be published in our minutes as follows:

METHODIST CO-OPERATION.

"When I had the pleasure to visit as fraternal delegate the Annual Meeting of our Southern Methodists last fall, in my address I suggested that in educational work at least we ought to co-operate. The senior Corresponding Secretary, Rev. W. R. Lambuth, D. D., was in the chair and in response to this sentiment he told his Mission that he heartily favored the idea. Later in further conversation at my house he said again he would favor co-operation and would urge it before their Board and that in time as required they would place a teacher in the school."

Tract Society and Sunday School Union.—H. G. Appenzeller presented the report on behalf of the committee on the Methodist Episcopal Tract Society and Sunday School Union. (See reports.)

Audit.—W. C. Swearer reported that he had audited the books of the Treasurer and Custodian of the committee of the Methodist Episcopal Tract Society and Sunday School Union for the years 1897, 1898, and 1899 and to May 10th, 1900, and had found them correct. He was directed to file his report with the secretaries.

Mrs. H. G. Appenzeller reported that she had audited the accounts of the Treasurer of the Woman's Foreign Missionary Society and found them correct.

Retrospective.—H. G. Appenzeller spoke concerning our prosperous growth during the fifteen years closing the century. He suggested that some one be appointed to write a history from the inception of the Mission in 1883 until the present in detail, and he nominated G. H. Jones, who was elected for this work.

Report of Resolutions.—The Superintendent reported that he had presented the resolutions concerning Rev. D. L. Gifford and Mrs. Gifford to Mrs. M. L. Gifford and to the Presbyterian Mission and had received an acknowledgement of the receipt of the same.

Hymn-Book.—G. H. Jones read the report of the editors of the Hymn-book.

Annual Meeting, 1901.—Dr. W. B. Scranton, pastor, extended an invitation to the Annual Meeting to convene in the Mead Memorial Church, Sang-dong, Seoul, in 1901. It was moved we accept this invitation and the motion was unanimously carried.

Statistics.—Dr. W. B Scranton, Statistical Secretary, presented the statistical report for the year and called attention particularly to the wonderful increase in membership and native contributions. (See Statistical Tables.) The report was interpreted into Korean.

A Fraternal Letter.—A fraternal letter from the West China Mission was read to the Meeting. The Secretary of the Annual Meeting and the Secretary of the Woman's Conference were directed to make a conjoint reply.

Exchanges.—On motion the Secretary was directed to communicate with the Missions in East Asia and send our Minutes to them with a request for an exchange of Journals.

D. A. Bunker.—G. H. Jones reported the request of D. A. Bunker to take up his location and re-enter the travelling connection. He moved that we concur in this request and ask the Superintendent to so inform his Annual Conference.

Recess.—H. G. Appenzeller moved that a recess be taken to allow the Secretaries to write up the minutes. Re-assembled at 5:15 P. M.

Reports.—Song Keui Yong, a Local Preacher in the First Church, Seoul, read his report of evangelistic work.

Yi Keuk Hyek, an exhorter in the Talsung Quarterly Conference, read his report.

Adjournment.—It was moved that after the reading of the minutes, devotional exercises and the reading of the appointments the Annual Meeting stand adjourned sine die.

It was moved by S. A. Beck that the printed minutes be made the official record of this Annual Meeting.

The Superintendent read the appointments, after which he

conducted devotional exercises and called upon E. M. Cable, W. C. Swearer and Kim Keui Pom to lead in prayer. The doxology was sung, the benediction pronounced by W. B. Scranton and the Meeting adjourned *sine die*.

W. B. SCRANTON,
President.

GEO. HEBER JONES,
Secretary.

THIS CERTIFIES that this Journal is a complete and correct record of the proceedings of the Sixteenth Annual Meeting of the Korea Mission and was adopted as the Official Record.

GEO. HEBER JONES,
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 5.—Who have been Continued on Trial?

(a) In Studies of the First Year.

ANS.—E. M. Cable, of the Northwest Iowa Conference.

(b) In Studies of the Second Year.

ANS.—Geo. C. Cobb, of the Nebraska Conference.

QUES. 7.—Who have been Admitted into Full Membership?

ANS.—W. C. Swearer, of the Pittsburg Conference.

QUES. 10.—What Members have completed the Conference Course of Study?

(a) Elected and ordained Elder previously.

ANS.—W. C. Swearer, of the Pittsburg Conference.

QUES. 13.—Was the character of each Preacher examined?

ANS.—It was strictly done in open session.

QUES. 25.—What is the Statistical Report for this year? (See Statistical Tables.)

QUES. 26.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary? (See Statistical Report.)

QUES. 29.—Where are the Preachers stationed? (See Appointments.)

QUES. 30.—Where shall the next Annual Meeting be held?

ANS.—In the Mead Memorial Church, Song-dong, Seoul.

APPOINTMENTS 1900-1901.

W. B. SCRANTON, M. D., (New York East) Superintendent.

Chemulpo, Kang-wha, and Yonan Circuits—G. H. Jones (Northern New York) and two to be supplied.

Pyeng Yang and Samwha Circuits—W. A. Noble (Wyoming) and two to be supplied.

Aogai, Seoul—To be supplied.

Baldwin Chapel—E. M. Cable (Northwest Iowa) and one to be supplied.

First Church (Chong-dong, Ewa Hak-tang and Chong-no)—H. G. Appenzeller (Philadelphia) and one to be supplied.

Talsung—W. B. Scranton (New York East) and one to be supplied.

Suwon and Kong-chu Circuits—W. C. Swearer (Pittsburg) and two to be supplied.

Taiku—To be supplied.

Wonsan Circuit—To be supplied by W. B. McGill.

Pai Chai College—H. G. Appenzeller, President.

D. A. Bunker (Member of First Church, Seoul Quarterly Conference) Principal of Academic Department.

E. M. Cable, Teacher in Academic Department.

Medical Work, Pyeng Yang—E. D. Follwell, M. D., in charge and Member of Pyeng Yang Quarterly Conference.

Seoul—H. C. Sherman, M. D., in charge. Absent on leave.

Wonsan—W. B. McGill, M. D., in charge and member of Wonsan Quarterly Conference.

Korea Methodist Publishing House—S. A. Beck (Northwest Nebraska) Manager and member of the Talsung Quarterly Conference.

Editor of the Tai Han Christian Advocate and Manager of Chong-no Book-store—H. G. Appenzeller.

Field Secretary Epworth League—G. H. Jones.

G. C. Cobb (Nebraska) absent on leave.

WOMAN'S EVANGELISTIC WORK.

First Church, Seoul—Mrs. H. G. Appenzeller, leave of absence granted.

Pyeng Yang Circuit—Mrs. W. A. Noble, Evangelistic work Pyeng Yang and day school Kangso.

Mrs. E. D. Follwell, Evangelistic work and day school Pyeng Yang.

Chemulpo Circuit—Mrs. G. H. Jones, Evangelistic work and day schools.

Wonsan Circuit—Mrs. W. B. McGill, Evangelistic work.

APPOINTMENTS OF WOMAN'S CONFERENCE.

Mrs. M. F. Scranton—Evangelistic work at Talsung and on Su-won and Kong-chu Circuit.

Dr. R. S. Hall—Hospital in Pyeng Yang and Medical and Evangelistic work on Pyeng Yang Circuit.

Miss E. A. Lewis—Evangelistic work at Baldwin Chapel and Chong-no.

Miss J. O. Paine—Ewa Hak-tang and day schools connected with it.

Miss L. E. Frey—Ewa Hak-tang and Evangelistic work in Chong Dong Church.

Dr. L. N. Harris—Baldwin Dispensary, East Gate.

Miss Nellie Pierce—Bible Woman's Training School and day school at Talsung.

Dr. E. Ernsberger—Po Ku Nyo Kwan and Dispensary.

Dr. M. M. Cutler—Leave of absence granted.

Miss Rothweiler—Home on leave.

Special Request for New Workers.

Two evangelistic workers for Pyeng Yang.

Two evangelistic workers for Chemulpo Circuit.

Two evangelistic workers for Kong-chu and Su-won Circuit.

One evangelistic worker for East Gate.

One Trained Nurse for Po Ku Nyo Kwan.

REPORTS.

Report I.—W. B. Scranton, Superintendent.

DEAR BRETHREN:—After an absence of sixteen months from Korea, it has pleased God to bring my mother and myself back to this land. We have returned gladly. We think we see in this an indication that God permits us to again work together with Him for Korea.

During our absence and all our wanderings we have not seen, save in our own family, any faces so dear to us as yours; any hearts with whom we have like sympathies. And our gladness in returning is largely due to this, that we are permitted to look into your faces, take you by the hands, and work with you once more. It is a great pleasure to find Brother and Sister Bunker among us, and to see new faces, those of Bro. Cable, Brother Beck and family, and Miss E. Ernsberger, M. D. We all regret that sickness has visited us and so sorely tried the Sherman's and Noble's. Brother and Sister Cobb are missed, and we are sorry that prolonged sickness will probably prevent their return. We shall miss the firm hand, the clear judgment and withal the sympathetic heart of Bishop Cranston this year. While we are here gathered together—only a few of us—concerned with some of the details of the work of our great Church, let us not forget in our prayers the General Conference which is now in session.

The report of the Superintendent this year must of necessity be a meagre one. I have been unable as yet to visit the distant fields since my return, so you will hear what I would say in my report in the detailed reports of the individual members of the Mission, or later, if you like, you may read the Superintendent's report in the Missionary Society's Annual, after I have had the privilege and opportunity of listening with you all to these individual reports and have drawn from them the facts and incidents which make them so interesting to our Annual Meeting and to the Church at large. All I can express at any time in my reports, or try to express, will be but echoes from the Misson. I have visited the charges in Seoul and Chemulpo and held the fourth Quarterly Conference in each. A glad key-note was struck for Korea in the first Korean meeting I attended on landing. As I entered the Chemulpo church on Sunday morning they were singing "Jesus thine all victorious love shed in my heart abroad, then shall my feet no longer rove, rooted and fixed in God." First impressions and waking thoughts have a considerable control over us I know, but in this case, I am glad to say, my later observations confirm me in the impression that our Church in Korea has

everywhere taken this desire and prayer very deeply into their hearts—the desire to experience and know more of the love of Jesus. Some one asked me whether I noticed in our special charge at Talsung church any falling off or loss during our absence. I could answer very thankfully and heartily that on the contrary I can notice growth. It is painful to see that some, for whom we had much solicitude before our departure, have dropped themselves from the rolls by non-attendance, and so have severed themselves in fact as before in heart from us, and some familiar and loved faces have passed on beyond into the mystery of glory. I want to take this opportunity to thank you all for the kind assistance you have rendered that Church during our absence. The labor you each put forth is very evident. The seed came up at once.

Chong Dong Church reminds me of the entire Methodist Church at the present time. It is conscious of pent up power which longs for spiritual direction and guidance to accomplish great things for God.

Ewa Hak-tang makes me proud and glad every time I see the girls. Proud because I can point to what Methodist women are doing; glad because I can see the blessing of God on their efforts, in the sweet, clean changed lives and faces which all promise so much for future usefulness.

The warm symplicity of the Chemulpo Church always gladdens me. It does me good to visit them. I always come away conscious of help received, and with great encouragement. Our Gospel nightily works in and enriches the heart, and no class can turn away saying "Who will show us any good?"

The East Gate Baldwin Chapel is making a mighty struggle. There is a personality about places and Churches that is more than that of the individuals who sustain them. Holy places become composites of the spirit of all the laborers who have put forth their efforts. Miss Rothweiler's labors and her faithfulness-yet speak. I hope Dr. Harris will pull up a little and work a little less so she can stay with us longer. The ladies at the East Gate need our special prayer. I believe there is to be a day of rejoicing for us at the East Gate. The cloud of promise may now be no larger than a man's hand of earnest effort, but the power behind that cloud of promise that is now working in that region, is God's.

From Wonsan comes the tale of five different points of work, and some fifty faithful souls waiting patiently and longingly for baptism. Wonsan is a great field and far beyond the powers of our present force of workers and too far from our other work. It tries one's faith in God, when work of such undoubted promise cannot obtain that support from home, which we and they perfectly agree in, as needing and inviting cordial effort, and promises great returns. A clerical worker in full use of the language would reap an early and surprising harvest.

Pyeng Yang Circuit is like a young man in his strength. It will soon snap its finger at the Home Church and Missionary Society, and say we can go alone, if you will not help. We shall hear a most encouraging report from there this year. We are thankful to God that he has spared Brother and Sister Noble to us and has given renewed health to them. We can all rejoice with them in their good fortune in the

prospective arrival of a new worker. Bro. C. D. Morris is to be sent out from "Drew" in August, his outgo and salary for one year being paid by the Seminary. His probable appointment is Pyeng Yang, to be initiated into his missionary career by Brother Noble.

Su-won, Kong-chu and the south is a greater work than perhaps you may think it, until you go over the circuit once. Our one worker there needs a great deal of sympathy and all the support we can give him. The proportions are some like an elephant and his driver, not that the man is so insignificant, but that the elephant is so big. Or to change the figure, stray seeds blown by the wind invisible to all but their Creator, have dropped and taken root all over that vast territory. It taxes one man beyond all reason to nurture and organize and even to travel over so scattered a work.

And finally, there seems to be everywhere I go, and from every place I hear, an eager waiting to be filled, and an unsatisfied condition of heart, which indicates that God is calling for a further work of grace. Our people who have crossed the Red Sea in baptism and have journeyed with us for a few years in the wilderness struggles, are now drawing near to the brink of the Jordan, seeking a fullness of entering into the promises. The dawnings of the fullness of the promises begin to break on their hearts. Songs of rejoicing seem in many cases just poised on their quivering lips. Experiences seem already to have been reached by some which they do not quite understand, but with trembling and rejoicing they are hiding them in their hearts with hope. God is leading us in Korea to a glorious work, and Methodism is in Korea what she has been ever since the days of Wesley, the instrument of God to show men the *fulness* of a new life, and the *rejoicing* that comes with a couscious assurance of God's favor.

It remains to say a word about the Press. By the return of Brother Cobb to the United States our Press has caused us considerable trouble again this year. We are being considerably helped with new machinery from home, by the raising of $5000 gold for that purpose. It is being sent out to us, however, without the funds to set it up, and is causing much anxiety to know how to use a thing before we get it, and to reap its benefits before it arrives, as seems to be required of us, so that our gift is not an unmixed good. The representations that have been made to the Board have been over-sanguine, or else the Board has jumped to conclusions not warranted by the facts presented to them. Brother Beck is now Manager of the Press. His has our full sympathy in his struggle with a new language, and new conditions of labor, with no capital. He began with the handicap of debt and a run-down stock. He has stood to his load faithfully, and you can begin to see the Press cart wheels steadily rising out of the ruts.

The Bible Woman's training school is the latest departure in our Mission. It has been started in a modest and quiet way but will be a power amongst us. There is no work in our Mission which rejoices me so much as this training school, and the theological classes which are held each year, and the local efforts made to this end. These efforts are

the strength of our work, and will be the source of inspiration and fire to our native workers. They breathe the very spirit of Methodism, and are the returning to our first principles, when our Conferences were for spiritual strenthening, enlightenment and mutual up-building. I wish we could turn each of our Quarterly Conferences into such a season of more seeking for the will of God and the work of God in our hearts, and could afford more time for lengthened consideration of local and common needs and that each Quarterly Conference could be thus made to mark a distinct era in every Church of its progress toward perfection in holiness which we are each seeking.

It has been suggested that we hold afternoon discussions on topics of common interest to us all. I would like to propound one. Can we not profitably at Quarterly Conferences spend more time in spiritual pursuits? Do we not miss the main purpose of Quarterly Conferences when such pursuits are not chiefly emphasized? You will say I am chiefly to blame in this. I will take the blame for the past if you will share the responsibility in the future.

There are other topics we shall want to discuss. An afternoon can well be given to a discussion on enforcing our General Rules, chiefly with regard to use of alcohol, advocating the disuse of tobacco, especially among our licenciates. Marriage and divorce needs to be looked into and a special representation of our Church's teachings to be presented in our "Advocate." I would like to see something done to closely federate us with our Southern Methodist brethren. A uniform Ritual has been suggested. Some understandings or at least talks with them in regard to territory can be helpful to both of us.

And finally permit one word from our Discipline which should aid us at this time surely. It is under the heading "Deportment at the Conference." It says "It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart. In order therefore that we may best improve our time at the Conference, 1. While we are conversing let us have a special care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor."

Report II.—Acting Superintendent.

Now that our Suprintendent is once more on the field and in the saddle a special report from me is hardly necessary. However, he has asked me to report the chief events which, for the continuity of our history, should be recorded, and I do so. The past year has been a hard and

trying one forall the members of the Mission, and it is with a deep sense of the guidance of Almighty God that we look back over our past experiences. His protecting care alone has enabled us to weather all storms and today our cup is more mingled of joy than of sorrow. I will not enter into the details of the illnesses which have reduced our ranks, the changes which have occurred during the year, and the heavy burden of work which has rested upon us all. Through it all God has supplied our every need as occasion arose. The first matter of which I would speak concerns

WONSAN.

One of the chief developments of last Annual Meeting was the transfer of Brother Brooks, at his own request, from the school work to the evangelistic work, and his appointment to Wonsan. This was done because of the extreme need of Wonsan. Year after year that station had pled for an evangelistic worker, and of the absolute necessity to thus reinforce the place not a shadow of doubt existed in the mind of any member of the Mission. Bishop Cranston, after considering the case carefully, was convinced that only two courses lay open to us in the matter, either we must give the station the man demanded or we must abondon the place. In justice to the work there seemed to be no middle course. Brother Brooks was therefore appointed Preacher in charge, and was to have gone there in August. In the meantime, however, he received permission to return to America, and Wonsan lost her much needed evangelistic worker. The property and work has therefore continued in charge of my helper, Brother Kim Ki-pom, who has done well and deserves the thanks of the Mission. I can, however, get along without him no longer and must ask that he be returned to his work on the Chemulpo Circuit, which in sparing him to the Wonsan work for two years has done all that should be asked of it. It will therefore be seen that the whole matter presents a complicated problem, which in justice to all concerned should find some solution at this Annual Meeting.

THE PRESS.

On the adjournment of last Annual Meeting it became necessary for Brother Cobb to return to America on account of the health of Mrs. Cobb. The Press was just entering, under Bro. Cobb's leadership, on a plan for securing a much needed new equipment of our plant, so that the necessary absence of Brother Cobb from the field left us in a very serious plight for a time. I thought seriously of closing the Press under the circumstances, and called a meeting of the members of the Mission before Brother Cobb's departure to consider the advisability of this step. It was found that such were our obligations under contract, especially in connection with the printing of the Scriptures, that this would be impossible, and Brothers Appenzeller and Swearer volunteering for the work, I appointed them as acting Managers of the Press. This was an additional burden to these brethren which they could ill afford to carry, and it was with a heavy heart I assigned this work to them, but there seemed no other way.

But help was at hand. Brother Cobb had sent home an appeal for a

trained printer to come out as Foreman of the Press, and in answer to that appeal, Brother Beck arrived in August. His arrival was for us most providential, and he took hold of the problem which comfronted the Press with a firm hand. His report to this Annual Meeting will show that that problem was one of no small dimensions.

The Press has occasion for genuine rejoicing, at this time, for during the year one of the most noteworthy events has been the success of our appeal, issued at last Annual Meeting, for a new equipment to cost 10,000 Yen. Today the Press possesses the finest printing equipment that has ever come to Korea, and we trust that when it has all arrived and been set we shall be able to produce more work and better work than all other printing establishments in Korea combined. To the ready sympathy and energetic measures of Bishop Cranston and our Corresponding Secretary, Rev. W. T. Smith, D. D., the success of this is largely due, but especially so to the Christian generosity of Korea's friends in America whose liberality has so bountifully supplied our need. Some of the machinery has already arrived and been set up, and the balance is on the way. This is certainly an occasion for gratitude.

PAI CHAI.

On the transfer of Brother Brooks to the evangelistic work it was necessary to secure some one for the place thus made vacant in Pai Chai. The decision was in favor of a single man, a layman, if possible, to come out and make school work a specialty. The matter was so represented to the Board and Brother Cable was sent out, and we had the pleasure of welcoming him in October last. We congratulate the school.

But further good fortune awaited Pai Chai. About the end of the year circumstances made it possible for Brother Bunker to return to the Mission and his old post in the school. This has given Pai Chai three foreign workers since the arrival of Brother Cable on the field,—more possibly than we could very well spare from our small staff of workers, but in view of all the circumstances,—the heavy calls upon Brother Appenzeller's time in connection with the work of Scripture translation, and the fact that all the brethren concerned would ultimately be attached to the school, it seemed best that such should be the arrangement from the beginning.

LIGHTS AND SHADOWS.

Before the hot summer was over sickness entered our midst and we were called upon to sorrow with Brother and Sister Beck in the death of their infant son Paul. This heavy sorrow encountered by our Brother and Sister at the very threshold of their missionary life was peculiarly painful, but we sorrow not as those who have no hope, for in another and a better land these dear ones await us. And little Paul though dead will yet speak to Korea of Christ and heaven.

The summer proved a severe one on Dr. Sherman. Illness among the members of the Mission made heavy demands on his strength, and a severe attack of dysentery came on. From this he partly recovered, and on becoming convalescent he, at the urgent solicitation of his physician, took a sea trip along the coast. This seemed to benefit him for a time.

but on his return to Seoul the trouble broke out afresh, and his return to America became a necessity. And today we greatly miss him and Mrs. Sherman. While among us the Doctor's high ability as a physician and the consecration and zeal of both himself and Mrs. Sherman proved them missionaries of high promise. We miss them today, but rejoice that we can commend them to the God of all comfort, Who never tries His children above that they may endure, and "Who healeth all our diseases."

In October last we all heard with genuine sorrow of the serious illness of Mrs. Noble at Pyeng Yang. For a time it seemed as if a return to America was imperative. This, we rejoice to record, proved not necessary. A trial was given Chemulpo over the winter and proved most satisfactory. A house was rented there and Mrs. Noble and the children moved down, Brother Noble remaining at his post on the circuit. The absolute rest and the bracing sea air of Chemulpo worked wonders, and by the time the first steamers north began to run this spring Mrs. Noble was ready and eager to go to Pyeng Yang. This was done in March, and thus was averted the heavy loss which threatened the Mission.

But our record would be incomplete if we failed to mention one of the good things of the year, the arrival of Miss Emma Ernsberger, M. D., to reinforce the work of the Woman's Foreign Missionary Society. Dr. Ernsberger immediately took up work in the Woman's Hospital in Seoul.

WORK FOR THE BLIND.

Korea, in common with China and Japan, possesses a large number of blind people. They find employment as exorcists and sorcerers, from which service no inconsiderable income is derived, so that their lot physically is not so sad as it might be were extreme destitution added to the heavy affliction from which they suffer. Deprived of sight, however, their lot is at the very best an indescribably hard one, and the blind have ever been special wards of Christianity, which has found many ways in which to alleviate their affliction. Mrs. Dr. Hall gave some attention to the adaptation of the New York point system to the Korean alphabet, and after the adjournment of last Annual Meeting, before her return to Pyeng Yang, a general meeting of the foreigners resident in Seoul was held to hear her explain her work. It proved a most interesting meeting and resolutions were adopted approving the system and recommending its use in work for the blind in Korea. Mrs. Hall has used this in work among the blind in Pyeng Yang, and we all listened with intense interest to how the little blind daughter of one of our Local Preachers was taught to read by it. In securing a point system adapted to the Korean alphabet one great step has been taken in helping the blind of Korea.

ITINERATING.

During the year I have travelled over 2,000 miles in connection with the work of the Mission. Wonsan was visited in August, Pyeng Yang in October, and the southern part of Korea in November. I should like to go into the details of these visits but to do so would only be to repeat what will come before you in the reports from the Circuits. I am glad I was able to thus go over the entire field of the work of the Mission once during the year. Brethren, we have a great field, and a great oppor-

tunity, and great obligations. And great is our need. But greater than all is our God who can supply all our need.

On March 1st, Dr. Scranton returned and resumed his duties as Superintendent of the Mission. It was with joy I greeted him and returned to him the charge he committed to me sixteen months previously. In closing I wish to be permitted to thank you all for the many kindnesses I have received at your hands. We have worked together as co-laborers in the Lord, we have tried to share each others burdens, and today we rejoice together.

Respectfully submitted,

GEORGE HEBER JONES.

Report III.—Chemulpo Station.

The past year has been one of steady and encouraging growth throughout the Station. Numerically we report a large gain,—468 in all, mostly probationers. Our numbers on May 1st. were 859 probationers, 223 full members, and 95 baptized children not otherwise counted,—a total of 1177. The corresponding numbers for last year were 493 probationers, and 216 full members, a total of 709. This year we have raised for self-support the sum of Yen 1,005.00, against Yen 588.00 last year. This shows an advance of Yen 417.00 or about 75 per cent. Baptism has been admistered to 192 persons, an increase of 99 over last year. We are grateful for a good year. More books, tracts and Scriptures have been sold: more people have been taught to read and write: more villages have been visited and local prejudices removed: more people have abandoned heathenism, and more souls have been saved than in any year of our history.

The work of the Station has necessarily felt the withdrawal of my strength caused by the extra duties assigned me at last Annual Meeting. Trips to Wonsan, Pyeng Yang, Kong-chu, and Seoul, as well as other sundry matters of concern to the general work of the Mission, have consumed four months of the year, during which time I was withdrawn from Circuit work. Sickness also laid me aside for a time so that what time and strength I had for the work was small in comparison with the demands upon me. I wish here to make acknowledgement of the faithfulness and helpfulness of the Korean workers on the Circuits. Most of these workers receive no remuneration for their services, but gladly give their time and strength for the love of Christ. The burden has been specially heavy on them during the year, but they responded loyally and the advance which cheers our hearts today is largely due under God's gracious help to them.

I would call the attention of the Mission to the imperative need of reinforcing the Station with two more evangelistic workers. Already the work is beyond my strength to cope with alone. Our territory ex-

tends from Hai-chu on the north, to Nam-yang on the south, a distance of 150 miles, largely along the coast. To properly travel it and attend to the interests of Christ's kingdom throughout this region will require the services of at least three evangelistic workers. I would therefore make request that provision be made in the estimates this year for one more worker for the Chemulpo Station and that the second worker go into next year's estimates.

I wish it were possible for me to adequately describe our need of special workers among the women. Some of the most perplexing problems of the Station arise in connection with the work among the women. Here are hundreds of women who have come from heathenism and are earnestly striving to be true Christians. Their purposes are all right, but they are so woefully ignorant. They cannot read: often their husbands lack the wisdom, energy and tact to instruct them: so that they are dependent largely on such instruction as Mrs. Jones can personally give them, or make arrangements for through our Bible women, most of whom are as yet untrained. Mrs. Jones has given her time and strength to the inauguration and building up of this work until it has now grown, in the good providence of God, to such dimensions and the territory to be covered is so large that it is beyond her strength or the strength of any one worker to care for it alone. Will not the Woman's Foreign Missionary Society come to our help? We believe they will. We ask for two lady evangelistic workers for the Station. That there should be two rather than one needs no argument. I believe it is the policy of the Society to send out their workers to new fields like the seventy of old,—two by two. I can only say that a grand work awaits these workers both along evangelistic lines and in the training of Bible women for the Circuits.

It gives me special pleasure to acknowledge the kind help of friends which often reached me in the hour of need. Out of deference to the expressed wishes of these friends I withold their names. Among other things, I would specially mention the large *sampan* (house boat) which through the thoughtfulness of friends in my home Conference, the Northern New York, we have been able to secure, and which will be a great comfort to us in reaching the river-ine and sea-board population of the Circuits. Provision has also been made for the care of certain special work concerning which we shall have something to say next year.

CIRCUITS AND CHURCHES.

I have already alluded to the extent of our territory, which touches three provinces along the sea-board, and brings us in contact with several distinct classes of people: fishermen and junkmen along the mainland, islanders off the coast, coolies at Chemulpo, and farmers, merchants, literati and gentlemen in the interior. Our main work is in the Kyeng-keui and Whang-hai provinces, but we are in constant touch and contact with the people of the Chung-chyeng province as well, especially from the sea-board of that province, which is easily accessible by water to Chemulpo.

This territory is at present divided into three large Circuits as follows: (a) Chemulpo; (b) Kang-wha; (c) Yonan.

(a.) CHEMULPO CIRCUIT.

(1.) *Chemulpo Wesley Church.*—In my last report I called the attention of the Mission to the unpropitious outlook for this church and for our work in the city of Chemulpo itself, owing to the utterly inadequate accommodation of the present chapel. Our own people pack this church so full that it is uncomfortable at the services, and no room is left for the unconverted who wish to hear the gospel. There is no church in all Korea that contains a more earnest membership than this church, and our power for influencing the people among whom we dwell is now at its highest. But we are in a straight jacket. We are denied the privelege of moving or growing. So we have not grown, at least in numbers. But I think we have all grown in grace. Certainly we have learnt the lesson of "patient continuance in well doing." This is not the time to complain, but to rejoice. The Yen 600.00 reported last year as the nucleus of our Church Building Fund has grown to Yen 1,200.00. Though unable to give us a grant in aid to the Building Fund, the Board has very kindly approved our project and sent us the plans for our new edifice. Bishop Cranston has put us under lasting obligations for his earnest representation of our extreme need. An appeal has been issued to our friends at home, and we trust that before the end of the coming Conference year we shall have obtained this much needed church. Once a building commensurate with our needs is obtained there is no reason why the church at Chemulpo should not become self-supporting.

The church membership is as follows: probationers 51; full members 62; baptized children not otherwise reported 40; total 153. Raised towards self-support Yen 200.00. This does not include any contributions toward the new church enterprise, which will be reported separately.

Our day school for boys at Chemulpo has had another good year. Mr. An Chung-su, whom I mentioned in last year's report as our teacher, having obtained a desirable position in the Imperial Customs, Mr. Pak Neung-il, our helper at the Hong-hai church on Kang-wha, came down and took charge. Mr. An, who is an earnest Christian young man, continued to help us, conducting a night school for the more advanced of the boys who might wish to study elemental English. In the day school under Mr. Pak there are 33 boys in attendance, eight of whom have learned to read the native script during the year.

The day school for girls has had a very successful year. As Mrs. Jones will report on the school in detail, I only wish to say that I never return home from a trip in the country but I thank God for this little day school and what it is doing for these girls, and I wish we had one on every charge on the Station. It is a floodgate through which God is pouring in the light to dispel darkness and ignorance.

(2.) *Tam-bangni Church.*—A good year and solid growth in this church. Eight miles out from Chemulpo, it has been cared for by my helper, Mr. Pok Chung-chai, who lives here. It reports 95 probationers, 19 full members, and seven baptized children,—121 in all. These people

are very poor, in fact the poorest on the Circuit, and yet by sacrifice that might well be called heroic they have raised Yen 134.00 toward self-support, Yen 86.00 of it being for a new chapel, which is about completed, they having begun services in it on Easter Sunday. They also maintain a sort of mission service every Sunday in a village four miles away.

(3.) *Pu-pyeng.*—Our work in this district under the leadership of Brother Yi Yung-syun has had a very prosperous year. We report the following membership: probationers 69, full members 17, baptized children five,—total 91. There are, however, a large number of applicants, who will be shortly accepted and who will greatly swell this number. Regular services are now held at four points in this district, viz. Pu-pyeng City, Keul-chai, Tong-myen, and Pun-cheki. Through a special gift from home we have secured a house in Pu-pyeng City as headquarters for our work in the district, and located Brother Yi in it. From here he will oversee the entire work. The sum of Yen 40.00 has been raised toward self-support. Our class leader at Pun-cheki is a ferryman. When the class there became so large that it demanded a building of its own in which to meet this ferryman bought a house at a cost of Yen 14.00, and gave it to the class as a beginning toward a church.

The Chemulpo Circuit thus embraces three out-stations, with 215 probationers, 98 full members, 52 baptized children,—a total of 365. Towards self-support the sum of Yen 374.00 has been raised, and church property to the value of Yen 220.00 is owned. This does not include the chapel and site at Chemulpo, which is owned by the Missionary Society.

The Quarterly Conference recommends Dr. W. B. McGill, Chang Kyeng-wha, Kim Keui-pom, and Yi Myeng-suk for renewal of license as Local Preachers: Pok Chung-chai, and Pak Neung-il for renewal of license as Exhorters.

(b.) KANG-WHA CIRCUIT.

This Circuit embraces the three islands of Kang-wha, Kyo-dong and Song-gai in the estuary of the Han river. We have work on all three of these islands. On the main island we have opened three new stations and these with the new stations on Kyo-dong and Song-gai, give the Circuit eight stations in all,—a gain of five new stations over last year. The churches as a general thing have taken the name of the *myen* or canton in which they are situated. The two Quarterly Conferences of last year have combined into one Conference for the entire Circuit, and this has strengthened the work greatly. Many incidents of a most interesting character have happened during the year but already this report has passed all bounds, so I must be content with a mere mention of the status of the work at these stations.

(4.) *So-ŝa Church.*—This is the original Kang-wha church located at Kyo-hang. This church has had a good year. Under the leadership of Local Preacher Kim Sang-nim the people have been earnest in Bible study, liberal in giving of their means, and diligent in working for the spread of the gospel. In membership they have 78 probationers, 50 full members, and 13 baptized children,—a total of 141. They have contributed Yen 12.00 for the native preacher's salary; Yen 8.00 for ordinary

expenses, Yen 59.00 towards church building and repairs; and Yen 13.00 in benevolences; a total of Yen 92.00 for self-support.

(5.) *San-i-po.*—I shall speak later on of the inauguration of our Home Missionary Society. One of the results of it, however, was this work at San-i-po. This place, next to Kang-wha City, is the largest town on the island. It is said to have a population of about 1,000, quite a proportion of whom are junk-men. It is equi-distant from our work at So-sa, and Hong-hai, being only three miles away, and here we have been working for a long time past. As a result of the interest in our Home Missionary work, the church at So-sa raised the sum of 26,000 Cash (10.40.) Brother Yi Chung-keun, Sunday School Superintendent at So-sa sold his house and added the price to the Home Missionary collection, and with this money a house in San-i-po was bought. Brother Yi moved in and opened a book store and began work among the people. Thus we have secured an entrance into this large and important town.

(6.) *Sam-hai Church.*—This is our Hong-hai church, which has adopted the *myen* name. We have here 32 probationers, 28 full members, and 8 baptized children, or 68 in all. They have raised Yen 72.00 for preacher's support, Yen 25.00 for running expenses, Yen 10.00 for church repairs, and Yen 10.00 for benevolences: a total of Yen 117.00 for self-support. They have had a good year. Brother Pak Neung-il was the leader there but on his removing to Chemulpo to take charge of our day school he was succeeded by Kwon Sin-il, who remained until he moved over to the island of Kyo-dong to take charge of our new work there. Then the present leader was put in, Brother Kim Kyeng-il, who has done excellently.

(7.) *Kyo-dong island.*—Last Summer I appealed to the churches on the Chemulpo Station for a Home Missionary collection and constituted myself the Home Missionary Society. About Cash 90,000 (Yen 36.00) was contributed, a part of which was used to enter San-i-po, and the balance in this new work in Kyo-dong. Brother Kwon Sin-il volunteered to go from Hong-hai and open up the work. Before doing so he talked it over with his wife Priscilla and his account of the conversation was very interesting. "I told her the move probably meant hardship for us, but if we get one meal a day we shall not starve, and I think we can at the least count on that," so they moved over and began work. We have bought a house with our Home Missionary money in the "City" and here Brother Kwon and his family live. Already the people know what they are there for. More than once after telling the story of Jesus in some heathen *sarang* he has been told to not come again as they do not wish to listen to such talk. But his answer was, "I cannot agree to that: I am after sound timber for Christ's church here and when I find a good stick like you, do you think I am going to throw it away to become firewood for the devil's kitchen fire? Not so. Will see you tomorrow." And tomorrow he goes and by tact wins another hearing.

(8.) *Nai-ka Church.*—This is the *myen* name of our Ko-bu church. Through the organization of two other churches on Kang-wha, this church has lost some of its members. The decrease in numbers is there-

fore not an actual loss. We have here, 9 probationers, 11 full members and 3 baptized children, total 23. They have raised for self-support Yen 15.00. At my last visit I baptized a very interesting case. A young man had been, for a number of years, afflicted by demoniac possession. He was a good part of the time out of his head, and a source of anxiety to his people. In his lucid moments he heard of Christ's power to save, and he sought Christ for himself. He came to our leader's house and staid for days and could not be driven away. As a result of faith and prayer he was healed. The spells of possession have ceased; and for a year he has been intelligible and sane in all his sayings and doings. I questioned him and found he had an understanding of the atoning work of Christ superior to many in the church, and had laid hold on Christ as his personal Saviour with a strong grasp. He was baptized with his wife and mother, and in view of all the circumstances it was an occasion of peculiar joy.

(9.) *Sang-do.*—A class has been organized by Brother Whang Yang-il who moved here from Ko-bu. The class contains 38 probationers, 2 full members, and 2 baptized children. The Sunday collections have amounted to Yen 2.00.

(10.) *We-ryang.*—This is another new class which has grown up from the Ko-bu church. It reports 32 probationers, 2 full members, and 2 baptized children. Sunday collections one Yen. This is the day of small things in the classes, let us not despise it.

(11.) *Song-gai.*—A beginning, and that is all, but that is something. Whether this work will stand the test of time remains to be seen. They lack an efficient leader.

For Kang-wha Circuit we therefore report as follows: probationers 219, full members 97, baptized children 30, total 346. Yen 227.00 has been raised for self-support, and they own church property to the value of Yen 516.00. They recommend Kim Sang-nim for renewal of license as Local Preacher.

(c.) YONAN CIRCUIT.

This Circuit embraces all the work of the Mission in the thrifty province of Whang-hai, as yet. We have at the present time the beginnings of work in four prefectures, as follows:—Yonan, Paik-chun, Pyeng-san, and Hai-chu. Two years ago I reported the opening of two out-stations in this territory. A year later these had grown to four in number. This year we have grown to eight outstations with 464 members and probationers, and which were organized into a Quarterly Conference on May 2nd. I go back in memory twelve years to the day when a little company of us organized our Seoul Church, then containing all there was of Korean Methodism, into a Quarterly Conference. We boasted an uncertain membership of 30-odd persons. It was the day of small things, but of hearts full of faith and hope that we would yet see great things in Korea. And though the realization seemed a long way off then, it has come much sooner than any of us thought. And on the 2nd of last May as I looked into the faces of the earnest class leaders and stewards met in the city of Yonan to organize the first Quarterly Conference of the

Whang-hai province, and thought of the large Church for which they stood, and saw that the official members of the Conference outnumbered the entire membership of Korean Methodism when the first Quarterly Conference was set up in Seoul, I could not but feel that faith was issuing in full fruition.

We have had to meet many problems on this Circuit, but they have been largely the problems of success. The great burden which rests on us is that of giving them proper instruction. These 500 members and probationers represent probably 2,500 persons favorably disposed toward us and ready to listen to the call to repentance. They are in the first flush of faith and devotion and ready to build their own churches, support them and also contribute to the support of any teachers that may be sent to them. Our strongest native preacher might well be located among them, for their cry is a Macedonian one.

(12.) *Yonan City.*—This is the headquarters of our work in this district. Probationers 35, 9 full members, 44 in all. For self-support Yen 120.00. During the year 22 persons have been baptized.

(13.) *Nan-sin-dang.*—Probationers 131, 2 full members, and 2 baptized children, 135 in all. Yen 46.00 raised for self-support. Eighteen persons have been baptized during the year.

(14.) *Na-chin-po.*—Probationers 35, full members 3, baptized children 3, 41 in all. Baptisms 9. Yen 176.00 raised for self-support. This large sum has been contributed by two members there who are blessed with a sufficiency of this world's goods and have given to the erection of a chapel at this point. This chapel was dedicated during my visit in May.

(15.) *Namu-kol.*—Eight full members, 38 probationers, and 4 baptized children, 50 in all. This is another of our very poor churches and is struggling to secure a place of worship. They have raised Yen 4.00 for self-support.

(16.) *Cheung-san.*—An earnest growing company of believers. They have a building of their own. Probationers 56 and 1 full member. Eight baptisms during the year. Yen 34.00 raised for self-support.

(17.) *Yu-chu-chi.*—Another most promising company of believers. They number 2 full members, 38 probationers, and 4 baptized children, 44 in all. Twenty persons have been baptized during the year. Yen 20.00 have been raised towards self-support.

(18.) *Sam-duni.*—Another church in embryo. One full member and 63 probationers, total 64.

(19.) *Ch'an-u-mul.*—Like the church mentioned next above, it is but an infant. They report 1 full member and 28 probationers, and collections amounting to Yen 2.00.

This Circuit therefore reports 27 full members, 424 probationers, 13 baptized children, a total of 464. The sum of Yen 404.00 has been raised for self-support, and church property to the value of Yen 330.00 is owned. They recommend Ha Chun-Taik for renewal of license as an Exhorter.

Our Sunday Schools and Epworth Leagues have done their appointed work well, and have been a real aid in the work of evangelization.

We sold a small piece of land we owned in Chemulpo to the Imperial Household Department and with the proceeds have secured a lot for cemetery purposes outside Chemulpo, much better adapted to our purposes than was the old lot.

I am glad to report the completion of the new hymn book, which is enlarged to twice its former size. Also in the way of literary work I have translated the general Church Catechism prepared in England by a commission of non-conformist ministers of which Rev. Hugh Price Hughes was chairman, and it has been published. The original is an excellent summary of the salient doctrines of Christianity for new converts like these Koreans.

The total value of Church property owned by the native church on the three Circuits is as follows: Chemulpo Circuit, churches Yen 220.00, cemetary lot Yen 200.00; Kang-wha Circuit Yen 516.00; Yonan Circuit Yen 330.00, total Yen 1266.00.

Respectfully submitted,

GEO. HEBER JONES.

Report IV.—Pyeng Yang Circuit.

To the Members of the Sixteenth Annual Meeting.

Since the last Annual Meeting the Pyeng Yang work has been divided into the North and South Circuits. The North consists of the following towns as centers of groups: Pyeng Yang, Pong Nong Dong, Chil San, Chyong San, Kang Sy, Chyop Syom, Kui Om and Yo Po, with the Quarterly Conference at Pyeng Yang.

The South Circuit consists of Sam Wha, Chingnampo, Pak Ko Chi, Chyul-bawi, Syon Dol, Kyong Chyong, Pi Suk Ko Ri, Kum Tang Ri, and Pyong May, with its Quarterly Conference at Sam Wha.

Connected with the above named towns are many villages that form the groups.

CHAPELS.

During the year eleven chapels have been built on the circuits, making the total number sixteen. In every case it has cost the people much labor and self-denial. No greater heroic effort is found among any people in their struggle to provide places for worship.

The *Pyeng Yang* city church is not only the centre of the north circuit but of our whole work. This chapel is the Mecca to which our people perform constant pilgrimage. This is the place of general instruction and to this place the people look for their standard of conduct.

This chapel will seat, when crowded, nearly three hundred. That means that over two hundred and thirty are practically excluded for want

of room. That does not mean that at each service that number stands without seeking admittance, for many villages are represented and not all can come every Sabbath, but the knowledge of our crowded quarters keeps many of them at home without a Sabbath.

A short time ago forty-four persons attempted to kneel for baptism in a space on the floor sufficent to accomodate less than half that number. Among them were women with their children. The officiating minister was compelled to climb from one to the other, and the most solemn service was made one of confusion. Let our friends in America witness our crowded services and they would come speedily to our relief to build a new chapel. Up to the present date not one cent of money has been spent by the Society for any one of our sixteen churches, and we feel thankful that we have been permitted to do the work ourselves, but in this case the matter is far beyond our strength. I know of no native building in the country built large enough to seat six hundred people on benches. As soon as a building reaches that size, because of the architecture, the expense becomes enormous. We look forward to a brick building costing about two thousand dollars, American gold. The seating capacity will need to be six hundred.

The membership of the *Pyeng Yang* chapel is seventy-four and probationers four hundred sixty-one, making a total of five hundred thirty-five. One hundred sixty-five dollars has been raised for self-support and the church is supporting a local preacher at Chingnampo. Brother Whang is paid eight dollars a month. During the early part of the year we built a wall enclosing our church property there, ensuring it against encroachment by other buildings.

Pong Nong Dong has had a steady growth during the year. A large number which helped to form the attendance last year came from Chil San. Having built for themselves a chapel at that point it reduced the numbers, but before the year was out the church had regained its old footing in number of attendance and still greater progress in spiritual power. This has been one of my regular Sabbath preaching points through the year. Mrs. Follwell has labored much among the women during the past months. Our people here have nearly completed a building for a boys' school. Members number sixteen, probationers eighty-three, making a total of ninety-nine. The money contributed for self-support amounts to thirty-five dollars.

Chil San chapel has been built during the year and was dedicated by the Acting Superintendent last October. The growth has been rapid and is sound. Like Pong Nong Dong, this chapel has formed a part of Sunday work when I have been in the city. We have a membership here of twelve, probationers sixty-five making a total of seventy-seven. Forty-five dollars was contributed for self-support.

Chyop Syom, Kui Om and *Yo Po* are three centers of work on the east side of the river. At the last named place we have a chapel, and the other two are planning to build. They each have contrubuted liberally to the support of the Gospel. I have received on probation from this section

sixty-one while we have a large following whom we term seekers. This work is in the midst of a dense population.

Cheung San is situated twenty-seven miles west of Pyeng Yang. The church is strong, filled with the Spirit. During the last few months the people have built their own chapel, of which they are justly glad. Brother Kang In Kyol is the class leader and spends his whole time with his people. Mr. Kang is supported by the church at Sam Wha. The church is made up of a large number of villages. We have here four members, twenty probationers and a still larger number of seekers. Notably among the converts is a Buddhist priest. He sent me his paraphernalia of worship, laid aside his habits of begging, and went earnestly at work to earn a living with his hands and searches for every opportunity to witness in behalf of his new faith. This church has contributed twenty dollars for self-support.

Wyoming chapel is located about twenty- five miles south of this city at Kang Syo. The building is the gift of the W. F. M. S., Wyoming, Penn., and is named in honor of the givers. The money for the purchase was sent to Mrs. Noble. After much consideration the chapel was bought and Salome, a school teacher and Bible woman, was put in charge of it. The chapel was intended mainly for the women, but the men would not stay away. The attendance has risen from fifteen at the beginning of the year to sixty-one, of whom about one-half are men. Salome is the teacher and the class leader. With it all she is trying to run a girls' school in spite of the fact that the people of that section are much opposed to it. The homes of the Christians are so scattered that it is difficult to collect a school entirely from that source. We congratulate the women of the Wyoming church for the fruit of their loving gift to the people of Kang Syo. Members six, probationers fifty-five, making a total of sixty-one. Thirty-four dollars has been contributed to the work by this chapel.

Sam Wha chapel is located in the centre of our southern work and stands in importance next to this city, not because of its membership but because of its close contact with other churches. Kim Chang Sik is located here and is a power for good. I have also spent more time at this point than at any other in the interior. At the Quarterly Conference ten class leaders reported as members. Members number eleven, probationers eighty-eight a total of ninety-nine. At the morning Sabbath services the usual attendance is one hundred. The building is too small to accommodate those who would come. It should be enlarged to double its seating capacity. This church gives six dollars a month for Mr. Kang's salary at Chyong San. Other amounts raised during the year, seventy-one dollars.

Pak Ko Chi chapel was built at the beginning of the year. The expense of building was borne mostly by one man, Brother Nim, who has also been abundant in labors in many ways. This chapel has wide influence. Members at this point number eleven and probationers twenty-one, thirty-two in all. The church has raised forty dollars for the work during the year.

Syon Dol chapel was built under the inspiration of a remarkable

The plain facts of the growth of our work is the least of all. I would like space to tell of the struggles, self-denial, and constancy of our people. The recital would brighten the pages of any history. We leave it with Him whose record is just and has time for all.

Respectfully submitted,

W. ARTHUR NOBLE.

Report V.—Su-won and Kong-chu Circuit.

To the Annual Meeting:

Immediately after the Annual Meeting last year I took charge of the Press and for six months was so fully occupied that I could not find time for a visit to a single point of the South Circuit. In this emergency I adopted the plan of sending out workers from Seoul to the various points of the Circuit and having the leaders from those points come up to Seoul and report to me. In November I was so far relieved from the duties at the Press that I could make a hasty trip over the Circuit. On this trip I was accompanied by the Acting Superintendent and received many helpful suggestions and learned many lessons from observing his methods of work. As we were limited in time we found it possible to visit only about half of the work, and left some of the most important points untouched. After an absence of three weeks I returned to Seoul and the work in the Press, and was unable to leave again for some time. This spring, however, I have made two trips covering the entire Circuit. I have spent nearly two months in the country and traveled about 2,500 li, and am more than ever enthused by the prospect that opens up before us in this region.

Churches. Our work has enlarged to such an extent this year that we have work in about 35 towns and villages. All the new work this year lies in the Su-won portion of the Circuit, the Kong-chu region being comparatively untouched. I have instituted work in six different centres. One of these churches began the year with four probationers; three of these have been received into full connection and 112 probationers have been received. This is the centre of our *Ichun* work; the name of the village is *Teuktul.* Fifty li east of this point is our next important center of new work in the village of *Chuk-kol.* It is a great pleasure to me to visit this new church; there are 39 probationers, 12 of whom after careful examination were found worthy of baptism. Forty li farther east is our *Chuksan* church which I mentioned last year as having been organized with a nucleus of two families; this church has had a steady and sturdy growth and now numbers 5 full members and 28 probationers. Starting from *Teuktul* and going west and north 40 li we come to our next important centre *Kwang-chu;* here we have a church of 39 probationers and the nucleus of a great work. This region containing these four churches and the nuclei of others, lying in the southeastern part of

Kyeng Keui Do, I have taken special pains to mention because it is the centre of greatest growth and will receive considerable attention hereafter. Our *Toochun* church which was nearly broken up by official persecution sometime ago is gradually recovering from the evil effects of those times and growing in grace and numbers. The only other church deserving special mention in this report is the one at *Muchinae* in the Si-heung district. Last year one full member and 41 probationers were reported; this year we have received five into full conection and 41 probationers and under the leadership of the helper Mr. Kim Tong Hyen, who gives his services free, the church is growing in grace as well as numbers. This man has had the advantage of a short season of study in Pai Chai College and I acknowledge my indebtedness to the school in him. I wish also at this point to express my gratitude to the school (authorities) for the preparation of the helper who has been the most useful to me in my Circuit work; I refer to Mr. Moon Kyeng Ho, who spent seven years in Pai Chai. He travels with me and is an untiring worker and a forceful and successful preacher. He is supported by gifts from a friend in America. He comes up to this Annual Meeting recommended for Local Preacher's License, and he is fully ready for it. With but one or two exceptions our old established churches have been making sure and satisfactory progress, while the new churches until lately "without form and void" are gradually getting into shape; an occasional church trial will probably help this materially.

Membership. Last year we reported a total of members and probationers of 400. In this country work there is constantly a leakage: men move about from place to place and we lose sight of them; yet in spite of the loss from this and other causes we report this year a total of 710. Of this number 83 are full members; last year there were 67; 627 are probationers; there were last year 359. I have received this year in all 310 probationers and 21 into full connection. I have baptized in all 60 persons. I cannot speak too highly of the sincerity, earnestness and zeal of many of these "babes in Christ." They are ignorant but are earnest to learn; there may be black sheep among them but many show a true change of life and heart. One old man above 60 told me that before he became a Christian he used to drink *sule* and smoke tobacco but now he had given up both, and wanted to know if it was necessary for him to keep certain fast days. Another old man 72 years of age learned Ernmun in order to read the Scriptures. I have mentioned the baptism of two families last year is the Chuksan church. There was no doubt in my mind about the conversion of these people. Their lives were changed from sinful to righteous living. They always welcomed me gladly into their homes and seemed so happy in their new found experience. But one of the women fell sick and as the days passed it became evident that she could not live. When she knew that she had but a few hours to live she said to those about her, "Take away my clothing and bathe me and put clean clothes upon me, for I want to go into the other world all clean." She wanted to go before God clean, body and soul. They did as she desired. Then she asked them to sing some hymns. While they

sang, being too feeble to join in the singing, she waved her hand backward and forward, while in her face shown the light of a great peace. As the close of a hymn she quietly passed away to her God and our God. Now these people belong to one of the lowest classes of society in Korea—the butcher class. They are commonly considered very low people. But a remarkable instance of the levelling power of Christianity occurred. The Christians from five churches 30, 40 and 50 li around, hearing of her death, gathered together to the number of above 100 of all classes and castes, gentlemen and officials among them, and conducted a Christian burial service. One of the very lowest professions in Korea is that of the pall-bearers who carry the bodies of the dead to their graves. It is considered a great disgrace to do so. Yet these men said, "We are Christians and before God there is no difference." So, leading men, gentlemen and officials, stepped up and taking up the bier, bore the coffin on their shoulders all the way to the grave—the whole company singing hymns of the Christian faith. Altho on the whole there does not seem to be great opposition to Christianity throughout the region, yet in individual cases the persecution is very hard to bear. One of our oldest members has suffered from this quiet, persistent persecution for years. The annoyance is principally from his own family, his oldest son being the main cause. We have tried very much for the conversion of this son and but a few weeks ago were planning for special efforts on his behalf, the aged father saying that this son stood in the way of the whole family coming into the faith. God moves in a mysterious way; just after I had been at this place and met with the Christians for instruction and uplift, at a time when he might yet have yielded and entered into the saving faith, one night this son was seized suddenly with something very similar to the dreaded Bubonic plague and soon passed into unconsciousness and died before morning. I am looking, waiting, and hoping that the whole family may now be gathered in. At the same church this year a very sad thing occurred. A boy about 19 years of age came to the house were I was staying during one of my visits there and was brought before me. He wanted to become a Christian. Some time previous he had fallen sick with a disease something like dropsy. The disease had left him in a weak state and nearly blind. He seemed quite intelligent and earnest and I was very much interested in him. He promised to attend the Church services regularly and learn, by hearing, the things requisite for baptism. When I returned there a few weeks ago I marked his absence and inquired concerning him. The following painful story was related to me. He had attended the services very regularly for some time but one Sunday his brother with whom he was living inquiring where he was going forbade him to attend the Christian services. Out of respect and fear of his brother he did not attend for a short time. Now a peculiar thing occurred: while he had been attending, his eyes had gradually been growing better; but when he stopped going to the church his eyes got worse and he began to feel wretched physically and became melancholy. Then he resolved, in spite of his brother to renew his attendance upon the church services. He did so,

and began to grow better. His brother discovered what he was doing and, in a rage, forbade his going near the church and the Christians. This occurred several times and finally his brother administered a severe beating to him with the command to stay at home. When his brother went out to work he left the boy miserable; when he returned he found his dead body hanging from a beam—he had committed suicide to escape from his misery. "Am I my brother's keeper?" "Aye, thou Cain! How canst thou escape the judgment!"

Sunday Schools. As promised last year an affort has been made to get the Sunday School work in better shape on the Circuit. This work I find to be exceedingly diffieult, demanding constant personal supervision. It is a work of prime importance and an organization through which much instruction may be given to the church, and yet in the country districts it is almost impossible for one man to give it the supervision necessary. I have tried to organize a Sunday School in each of the large centres but have been entirely dissatisfied with the results. I report 10 Sunday Schools, 13 officers and teachers, and approximately 350 scholars. I shall put forth greater efforts and hope for better results next year.

Theological Class. Brother G. H. Jones, whose Circuit adjoins mine on the northwest. suggested that we should hold our classes together at Chemulpo. I was very glad for this offer of help, and in December ten of my helpers and leaders gathered with Brother Jones' workers at Chemulpo. The lines of study were "Leading the Family in the Right Way," "The Gospel Story Book," the Epistle of James, Question Box, and subjects brought up by members of the class. Brother Jones in his report on Theological work will, I hope, give a more detailed account of this class.

Church Property. We reported last year four churches. This year we report five buildings. The centre of work moved from a point where one of our buildings was formerly located and the building being old, fell into decay and is lost to us. At two other points we have secured buildings. The Teuktol church entered with great enthusiasm upon the building of a place of worship. They secured a building with a *sarang* in front admirably adapted for remodelling into a Korean church. This church is now on the way to completion. Over 100 people contributed sums large and small to this building, in some cases sacrificing to do so. At Tokkakai, the place where we have had perhaps greatest difficulty to meet with the people on account of lack of accommodation, effort is now being made to build a chapel.

Work among Women. There are on this Circuit about 325 women. No one has given them any instruction except the three Korean Bible women of the Woman's Foreign Missionary Society, for whose services I am thankful. Last year I made a plea for help from the ladies of the Woman's Foreign Missionary Society in Seoul but it was fruitless. I wish to renew this appeal this year. If the Superintendent's metaphor of the South Circuit being an elephant is true, I have no figure of speech that will describe my feeling of helplessness when I face the problem of the instruction and spiritual uplifting of these 325 women. We are los-

ing half the fruits of our labor because we cannot ground these women in the faith. One instance will illustrate this: at one point when I made my first visit last year the women to the number of 15 or 20 gathered in their side of the church and paid close attention during the service, and at its close gathered to the front to greet me and pled to have a foreign lady come and give them instruction. I promised to do what I could to have a lady visit them, but failed in my efforts. On my visits this year two or three women met with us in the church services and the others had lost interest. I am very glad and thankful to Mrs. M. F. Scranton for the plans which she is laying for this work. Through the benevolence of a friend Mrs. Scranton has received a sufficient sum to establish a day school at one point. After some consultations we decided to locate this school at the above mentioned point where is located the oldest church on the circuit, namely at Changchinae. We have secured a building to be used as a dwelling and a school house. One of the most faithful and useful workers at Talsung Church, Sara, and her daughter, who will have charge of the school, will shortly go to this point and begin their work. We look for great results, and are very thankful for this help; and yet this will aid the work of the circuit at only one point. The remainder of the circuit calls loudly for the instruction and direction of a lady worker. And I sincerely hope that this year something can be done in this line.

General Outlook. In the Suwon or northern part of the circuit, the work is springing up every where. The seed has been sown and bands of Christians are forming throughout the territory. Calls are coming from here and there to me to come down and organize churches. The Kong-chu region is entirely different; it is a field for seed sowing while the Suwon region is a harvest field. I would recommend that two circuits be made of this circuit and an effort be made to place at least one worker in each. The prospect before us is highly encouraging, and we look forward to a great harvest and a great church.

WILBUR C. SWEARER,
Preacher in charge.

Report VI.—First Church, Seoul.

To the Sixteenth Annual Meeting:

Dear Brothers and Sisters:—This conference year has opened, I hope, a new era in the work of this church. Our church building enterprise is completed; the support of the Korean assistant Local Preacher is on a fairly sound basis, though we should not rest satisfied until the whole salary is paid by the church. This church with the two schools—Ewa and Pai Chai—as its main feeders, and the pupils in these schools coming up from all parts of the country, is more or less in touch with the different parts of the country. Men in our school leave us to go into new

communities and there they collect small groups of believers around them.

During the year we opened work in the village at the foot of Water Jar Rock, 덕바이, in Yangjun magistracy, about 80 *li* to the northeast of Seoul. The story is familiar to most and only different perhaps in detail from many others. It will bear repetition. A few years ago a plain man of the people came to Seoul from the country and found employment as herdsman. He was in trouble, as many Koreans are when they come to the capital. He was a professing believer and determined to pray his way out of his difficulties. He fasted and that with great severity, ate but one meal a day. Some of us thought his zeal outstripped his discretion. But he persevered and seemed to make headway against his troubles. These were that his father-in-law objecting to his notions put him out of the house and the wife not daring to have an opinion opposed to her father consented to the expulsion.

After some time had passed our brother essayed to return to the home to see the result of his fasting and praying. He was received back, found that a change for the better had come over the heart of the father-in-law, they consented to have him pray and to talk on the subject of religion. He came back to Seoul and reported his reception and the favorable turn affairs had assumed and soon there was further report of the villagers believing. Brothers Chai and Moon visited the place and were well received.

In November last Brother Cable and I went to this village, found a small company of believers, catechised and examined probationers, and administered baptism to six men, two women and a child. There are seventeen probationers there now. When the brethren come to Seoul over Sunday they always worship with us. Brother Chai visited the place once since last fall and I hope to get out before the hot season. A bright lad from the village is in our school and is doing credit to himself and to the village from which he came.

We also are preparing to enter Aogi again. In fact we have entered. A Pai Chai boy was married last summer to an Ewa girl and thanks to the interest of the ladies of Ewa and Brother Cable, this young couple are comfortably housed at this place and Christian work among the women and girls as well as among the men and boys will be pushed forward. We are very hopeful because of the excellent spirit of these young people to whom in a very large measure is entrusted this important work.

At Chongno Miss Lewis has been holding meetings regularly and will report independently. I feel we ought to make more use of the place than we are doing and possibly this Annual Meeting may be able to make some arrangement. The men and boys interested attend Chong-dong and I frequently see some of the women at our morning services. At the same time there is not that aggressive work, here in the very heart of the capital, which it seems to me ought to be.

It will thus be seen that this church is going out along evangelical lines, loosening her cords and strengthening her stakes. This is as it should be. We could not be satisfied with anything less. Our only business is to save souls and may we be successful in this work.

Since our last Annual Meeting we received into Full Membership,			16
On Probation,			52
Full Members enrolled,		128	—
On Probaton,		224	
Increase in Full Membership,		——	6
Increase in Probationers,			35

The Sunday school practically includes the whole church, and was never in as good a condition as now. Brothers Bunker and Cable are both teaching classes and their presence is a great inspiration to the school. Since the return of Miss Frey she has re-organized the classes on the girls' side of the school and better and more satisfactory teaching can be done.

Officers and teachers,	15	9 males.	6 females.
School's average attendance about about 250.			
In 1899 the church contributed as follows:			
Support of Korean helper, etc.		163.55	
For fuel, light, etc.		47.44	210.99
Benevolences Bible Society	3.76	——	
K. R. T. S. est.	5.00		
For the poor, Pai Chai, est.	14.00		
For the poor, communion seasons men's side only	3.50		26.26
		Total for the year	237.25

This does not include the contributions for the poor by the women, which if added would make considerably over yen 240.

In September 1899 a lot for a Christian cemetery was purchased near Aogi. All of our churches in Seoul and vicinity are to have equal rights, tho the rules and regulations have not been adopted. Three of our dead are already buried there.

This church is now well equipped for work. The two schools which are the main feeders were never in better if in as good condition. The new and beautiful school building erected by the Ewa ladies enable them to receive more pupils and the presence of new faces among the girls at our services makes glad the heart of the pastor. Po Ku Nyo Kwan sends her quota of earnest and intelligent workers and attendants and the visits among the women by the foreign doctors are helpful to the work. What we need now above everything else is the presence and power of the Holy Ghost, to convince, convict, convert, sanctify.

Personally my work has been very pleasant, but because of the force of workers in Seoul being small it was more divided than in other years. There were Sundays when the whole Methodist work in the capital was provided or looked after by this church. We were very glad to be able to do this.

The Board of Translators of the Scriptures into the Korean tongue held two meetings, one last May, 40 sessions, and one beginning Oct. 11, 1899 and closing Jan. 23, 1900, 110 sessions, or a total of 150 sessions of an average of two and a half hours each. I am very happy to report that as a result of this long pull and hard pull and pull altogether that four Gospels and Acts are finished and on the tentative list of Scripture publica-

tions. Thus far it has been possible for me to meet with the Board at all its meetings on these five books.

I have enjoyed good health during the year and for the many mercies and blessings God has shown to me and mine and for the unspeakable privilege of a place and work in the Master's vineyard, I give Him thanks and glory now and forevermore.

H. G. APPENZELLER.

Report VII.—Talsung Church, Seoul.

To the Members of the Annual Meeting:—

At the close of the Annual Meeting last year under the appointment of Bishop Cranston I assumed the pastorate of this church and began to have a heart interest in its people. During my year of work among them I have learned to love them and consider it a great privilege and pleasure to labor for them. They are earnest, simple minded, affectionate people, generous and respectful. The attendance upon the services during the year has sometimes been a matter of wonder to me. At the Sunday morning services specially the church has nearly always been filled, and through the services which usually last between 2 and 3 hours they sat patiently attentive. At the beginning of the year I re-organized the Sunday School and, experimenting in various ways, managed to strike upon the hour and the method of study that would insure the largest attendance and greatest interest. For some time I held a weekly teachers' meeting at my house and the teachers came in Monday evenings from as far even as Aogi. But the political disturbances still continuing in the city I found it necessary after a certain hour to go home part of the way with my teachers to prevent the soldiers from stopping them. So I finally had to give up this teachers' meeting. The attendance upon the Sabbath morning Sunday school has been very encouraging, averaging about 210, and sometimes running up to 250 or 260. There are about 250 on the rolls. We have 14 officers and teachers. The Church service immediately following has been even better attended, as many as 325 sometimes being crowded in. Brother Yi Eun Sung has been the very efficient and capable Korean pastor during the year. He has done the bulk of the preaching. In the fall I gave a series of talks on the Apostles at the evening service, using Mr. No Pyeng Sun as an interpreter. At various times members of the Chong Dong Quarterly Conference have preached and Brother H. B. Hulbert has several times kindly filled the pulpit. Our present membership is composed of 205 full members, and 108 (baptised) probationers; total 313. This does not include unbaptised probationers of whom there are probably 40. There are also on the rolls 77 baptised children. We have received 27 into full connection, and 65 on probation, and 11 have died. During the year 11 children have been baptised and 65 adults; total, 76 baptisms.

This has been an exceedingly hard winter and the poor have suffered very much, many dying from cold. This congregation being composed mostly of the very poor we have had all we could do to save our people from starving. Though the winter months collections were taken and Yen 30.00 in all were raised for this purpose. The same cause compelled us to raise money also to bury the very poor of our membership who died. Ten or twelve Yen were raised for this purpose. At the Quarterly Conference in November, the amount contributed to the pastor's salary was raised from Yen 2 to Yen 3 a month. We have paid to the pastor this year Yen 39. All the other running expenses of the church have been met by the people; Yen 125.77 have been contributed for fuel, light, repairs, etc.; Yen 5.38 was contributed to the Bible Society collection; and Yen 7.26 to the Missionary collection. Total amount raised during the year, Yen 178.41. I have been surprised and pleased to note the generosity of these people—poor as they are.

I have not been free to engage very largely in pastoral visiting and the like but being called by death, weddings and the like into various localities I have been among the people some. I was taken into their homes occasionally to discipline some unruly member, which is rather an unpleasant duty. The sister-in-law of one of my members whose husband was dead and who was in a bad plight, sold her small 12 year old daughter into slavery. I went to the house and after administering rebuke to the church member took the girl away from her mother and the man who would carry her into slavery and placed her in the home of one of my helpers. As she walked along the street by me, in rags and tatters and nearly famished, my heart was filled with pity and sorrow for her. Worse than motherless waif! "When thy father and thy mother forsake thee, then the Lord will take thee up." I placed her temporarily in the home of one of my helpers. The uncle signed over all his rights to her and her mother shortly after on her death bed in our Woman's Hospital did the same, giving the child entirely into my care. The ladies at the Ewa Haktang kindly made a place for her in the school and under their guidance and instruction I hope to see her grow up to fill a place of great usefulness in our Christian community.

The chapel in which our services have been held not being large enough to accommodate our congregation it was with great pleasure and thankfulness that we thought of the special gift of $4000 American gold Mrs. M. F. Scranton had received from a friend for the construction of a new church building.

Our Epworth League continued active against many difficulties during the summer and fall, but when winter came on it hibernated, so to speak, and I do not think it has yet fully awakened.

The day school under the direction of Miss Pierce and a Korean young woman educated at Ewa Haktang is in very good condition and excellent work has been done.

Miss Pierce has also had charge of a new venture—the Bible Training class for women. This promises to be a most successful and, in its results, far-reaching work. The Bible women not only of Talsung church

but from the other churches and circuits are permitted to attend the class. They receive careful instruction on various portions of the Scriptures, and are thus prepared for the work they are expected to do. In the past without this instruction many of them have gone out not knowing what to teach nor how to teach it. Not understanding the Scriptures they have attempted to teach them and thus the blind leading the blind often both have fallen into the ditch.

This has been a work long needed and if pursued as begun, the results in the up-building of the church will be incalculable.

With a membership of over 300, steadily increasing in number and growing in the knowledge and love of our Lord Jesus Christ; with a number of native helpers both men and women at work visiting, teaching and working in harmony; with Dr. Scranton, Mrs. M. F. Scranton and Miss Pierce daily planning and working; and with a new, substantial and spacious church looming up in the near future, this church, under the guidance of the Holy Spirit, has the promise of wide influence and great success in building up the Master's kingdom in this city and country.

Respectfully presented,

WILBUR C. SWEARER.

Report VIII.—Pai Chai College.

To the Sixteenth Annual Meeting:

Dear Brethren and Sisters:—The report on Pai Chai this year like ancient Gaul is divided into three parts:

I. Present Condition.
II. Plan of Co-operation.
III. Recommendations.

I. PRESENT CONDITION.

At the last Annual Meeting the prospects for a prosperous year were not the brightest. The Acting Superintendent of the Mission and the President of the institution had one of those frank interchanges of confidences possible only where there is the greatest mutual confidence. There was some good hustling done by the authorities on the field and at home and thanks to this display of energy and the good fortune we had to stop a brother on his homeward passage, we end the Conference year in excellent condition. And this brings me to the first sub-division.

The teaching force. The Korean force numerically is the same, four English tutors and two Chinese teachers. Mr. David H. B. Yer, a young man who has spent four years abroad, accepted a call from us and is teaching physics and chemistry. He is a valuable addition to the native staff.

When the school opened in September Mr. Brooks was still in Seoul, and he remained in the school until mid-December, when he left for the United States, but stopped in Japan to take up educational work there,

In October Brother E. M. Cable, a graduate of Cornell College, Iowa, arrived on the field and immediately entered upon his duties as a teacher in the school. In December we had the pleasure to welcome back to school Brother Bunker, but before he could enter upon his duties, the school, with that generosity characteristic of her, gave his services for nearly two months to the Trilingual Press, one of the oldest of her industrial children. Having finished his work for the Press, he entered upon his school work at once, relieving me of many details of administration. We report Pai Chai as equipped in teaching force and never in a more satisfactory condition than at present.

The number of pupils enrolled since last September is as follows: September, 92; October, 90; November, 85; December, 88; January, 89; February, 95; March, 85; April, 84. The attendance, under the system of marking introduced by Mr. Bunker, has improved very much, and as a natural consequence the literary work done is of better quality as well as more in quantity. Monthly examinations are held and have a good effect upon the pupils. One of our pupils was offered fifteen yen a month, but acceptance involved leaving the school. He preferred to retain his present position at ten yen, saying, "All the studies are important and I cannot afford to miss any."

The course of study includes every thing from 초학언문, Introductory English, Physical Geography, Higher Arithmetic, to Binney's Compend. At Christmas and Easter special attention is given to the presentation of the themes suggested by those seasons. Attendance at chapel and on Sunday morning is compulsory. In the dormitory evening prayers are held daily at ten o'clock.

Our relations with the Korean Government continue pleasant. The renewal of our contract for another year has been agreed upon and notwithstanding the depreciation of the coin in which payment is made, it is better for the school than any former ones.

The industrial feature of our school remains as it has for the last seven years. We have no end of poor boys, but unless they are willing to work, we do not give a second thought to their condition. In the press, in the bindery, as personal teachers and otherwise employment is found for them and accepted with cheerfulness. In a little over 18 months, or from May 18th, 1898, until December 2nd, 1899, the native bindery put out a total of 182,993 volumes for which yen 1,744.64 was paid. This does not include work done in the foreign bindery. Mr. Bunker is in charge of this department now and more work is done now than ever, necessitating the use of one of our dormitories. The question, "Will the Korean work?" does not disturb us. If he will not work, Pai Chai is an uncomfortable place if he is poor or hungry.

A manual training department is under consideration but has not yet materialized further than promises.

II. PLAN OF CO-OPERATION.

When I had the pleasure to visit as fraternal delegate the Annual Meeting of our Southern Methodists last fall, in my address I suggested that in educational work at least we might co-operate. The Senior Cor-

responding Secretary, Rev. W. R. Lambuth, D. D., was in the chair and in response to this sentiment he told his Mission that he heartily favored the idea. Later in further conversation at my house he said again he would favor co-operation and would urge it before their Board and that in time as required they would place a teacher in the school. This is a consummation we may well long for and we recommend that some action be taken by the Mission endorsing what has been done thus far taking such steps as may seem advisable towards the forwarding of this object.

III. RECOMMENDATIONS.

We recommend that the iniatiative towards the opening of a regular college or university be taken. A course of study will be published this spring. Steps should be taken towards securing a charter and the appointment of a Board of Trustees. There are a few of our boys who are far enough advanced in their studies to enter upon a college course.

Theological work is done in connection with the present course of study but we are not satisfied with this. Unless we can prepare workers for the field, train young men for the ministry, we are not willing to continue in the school. In other words we are not satisfied to run a purely secular school. We believe the time has now come to provide not only for the education of our Christian boys, but to teach and ground them in the principles and doctrines of our holy religion. To this end it is proposed to open a worker's class to which all our helpers may come. This part of our work has for the past two years been held in abeyance because of lack of teachers sufficiently acquainted with Korean. It was suggested to the appointing power but did not meet with favor. We wish now to rectify this as far as possible. This does not change the policy of the school, but simply puts it back to our original idea. Pai Chai is nothing and means nothing if she is not thoroughly Christian. Our doors are open to all. Men and boys come to us from all parts of the country. We ask not their rank, their wealth, their creed. We admit them whether heathen or Christian. If the former we seek their conversion; if the latter we seek their growth in grace. We expect conversions. We pray continually for the power of the Holy Spirit upon the school.

In August last year I wrote to Corresponding Secretary Smith asking that our school be placed on the "list of such institutions in the foreign fields as shall be specially recommended to receive gifts from the church." Bishop Cranston endorsed the request and the same was published in "World-Wide Missions." Our school in a list published later was given a place among those institutions thus specially recommended to the liberality of the church. We are in line at least.

Last year in the report we asked for the sum of $25,000 U. S. gold for "the enlargement and completion of our undertaking." This does not include endowment for which we ought to begin to plan and work. "We need," so the representation to the Secretary says, "a new college and seminary building to cost including furnishing from $20,000 to $22,000 gold. Enlargement of our industrial department. This will require about $3,000, and a new dormitory to accommodate 100 pupils." Brethren, these are our plans. We recognize what they involve. We

appreciate the demands upon the Mission in the regular lines of work. We ask your approval, endorsement of these plans. If necessary we are willing to put forth all our efforts to secure the money outside of the regular appropriations. It will take years to carry out these plans, but we are mightily convinced of the necessity of a Christian school in this empire and ours is the only one that makes any attempt to supply this need.

The Bishops in "The Seal of the Covenant" which has so stirred us and brought us to our knees, say, "Asia is open to us. The ambitions of the great Powers and the demands for markets wide as the world are to master and overlay with 'circles of influence' all heathen territory in the next few decades. Our Methodism cannot turn back. No matter how much we may covet the more quiet policy, the die is cast. God is asking Methodism, 'Will you see and know your day of opportunity?' * * * Methodism, born with the republic, and strengthened with the nation, cannot now break step. She is forced with the discipline of a century and a quarter to march with the nation's flag and the nation's commerce. Whatever be the duty of the nation, our duty at least is clear to enter every open door. We are in a crisis. We must carry the Gospel into these old lands and new fields. * * * May God give us courage and consecration and sacrifice and heroic leadership. This work must be done by this generation. Soon these empires will be preempted. These empires are vast forts; the forms of Christianity first in will have dominion. In the next generation it will be too late."

Men and brethren, help. I covet the rising generation in this land for our Lord and His Christ. The call is for us to advance.

Respectfully submitted,

H. G. APPENZELLER,
President Pai Chai College.

Report IX.—Medical Work, Pyeng Yang.

To the Members and Friends of the Sixteenth Annual Meeting of the Methodist Episcopal Church, Seoul, Korea.

It would be hard indeed to express in words the direct, and more especially the indirect, influence, that the medical missionary exerts upon the whole community in which he labors. Not only is his immediate sphere of work influenced, but the country round about is influenced also. In this particular the medical missionary excels the evangelist, for he touches men, women, and children that the ordinary missionary can never reach. And more than this, the medical missionary that combines the healing of the body with that of the soul will often come in contact with an individual fifteen or twenty times when the evangelist meets him but once. I am not at all sure that medical missionary work receives the sympathy or support that it ought to. With too many, the medical mis-

sionary is looked upon as a non-necessary so far as being of much real use in advancing the Master's kingdom on earth. They think a physician is very convenient in times of sickness among the foreigners, but that is all. Upon every medical missionary rests a tremendous responsibility. To us come men and women whom we are able to reach as no evangelist can, for a large number that the medical men reach would never come within hearing of the pastor. The opportunities and responsibilities of the medical missionary are just as great as those of the evangelist, if he be a faithful steward of our Lord. We are not here to heal the sick only, that isn't what our Lord commanded, but to heal the sick and say unto them "The kingdom of God is come nigh unto you." Some of our most successful work in China today is due to the influence of the medical missionary, and the same is true of Korea. Some of our choicest characters have been won, not by the evangelist, but by the medical man. And then as to the indirect influence of our work upon the country at large we shall only know in that day when He cometh to make up His jewels.

The past year has been one of progress and encouragement, though naturally not as much as our hearts would wish for. Since I came to Pyeng Yang over four years ago I had felt the great need of suitable wards for in-patients. You cannot influence dispensary patients, except in certain cases, as you can hospital patients. Last July, with money in hand given me through the generosity of Dr. Rosetta Hall's friends in the United States, as well as from Dr. Hall herself, and two or three Pyeng Yang and other friends, I decided to begin building hospital wards for my immediate use, and soon erected three rooms each 12 feet by 12 feet for in-patients, besides a small operating room 8 feet by 12 feet for cases requiring anaesthesia, and another the same size for a store room, etc. I am glad to report that without any expense either to the Board or Mission we now have available for present needs the Hall Memorial Hospital to accommodate about twelve patients, though even this much is altogether too little for the work. In addition to this gift my friends in my home church through Dr. Busteed have sent me a Mason and Hamlin organ for use in the hospital and I intend to use it in my daily service of song with dispensary and hospital patients. It is a gift for which my Korean friends and myself are very thankful.

My medical cases are not all cured, some are not even helped, but as a rule this is not the case. The fault is not due to the physician so much as to the difficulties which we have to deal with, and the stupidity and ignorance of our patients. The sanitary surroundings, general hygiene and constitution of our patients too often renders satisfactory treatment exceedingly difficult and discouraging, especially in such diseases as dysentery, scrofula, and phthisis; but in spite of these difficulties we have cause to be thankful to God for what we have been able to accomplish during the past year. Our work is varied. It is a constant drain upon our brains and hands. I am always prepared to be at the hospital daily from 11 A. M. to 4 P. M., and as often as necessary longer than that time, as is always the case when I have to operate, for this work is generally done in the early morning. Then also a number of visits have been made

to outside patients at their homes, and this has taken quite a little of my time. Last fall I was called to go 80 li to see Kim Syeng Chi. He had an enormous carbuncle on the back of neck which I treated for two or three days and then returned home and sent one of my hospital assistants to dress the case daily. For a week all progressed very nicely, and he was fast regaining his strength when he was suddenly seized with internal hemorrhage and died in a few hours. Then again there are always special cases that demand a good many anxious hours. It is a constant thought, "Have I done all that can be done for this or that patient, and if not, how I can better him to health and strength again." And then every hospital case needs special study and reading in order to the very best acquaintance with the different lines of treatment. It does not do to simply give this or that for an ache or pain and trust to good luck to cure the individual; for nothing pays better than to put a little special time and attention upon the sick and suffering. Our cases are varied. Come with me to the Dispensary and see a few of our patients.

Case No. 1. Fistula. Says he was treated at his home in An Ju by a Japanese doctor, but not cured. Wants relief. Treatment, incision and dressed.

Case No. 2. Infected thumb, has been treated for several days by native ointments and chims. Treatment, incision and daily dressings.

Case No. 3. Infected toe of many weeks' standing. Amputation advised, and consent given. Admitted to hospital.

Case No. 4. Acute cellutis. Admitted to hospital. Treatment, multiple incision and poulticing.

Case No. 5. Large gluteal abscess. Treatment, incision.

Case No. 6. Carbuncle. Incision.

Case No. 7. Infected hand. Had called moutangs, his wife being one of them, but rapidly became worse and came to hospital for relief. Treatment, incisions and thorough irrigation.

Case No. 8. Corneal ulcers both eyes. Blind. Relief impossible.

So on through the list, Scabies, Eczema, Otitis, Blepharitis, Conjunctivitis, Bronchitis, Pharyngitis, Scurvy and Phthisis, that dreaded disease the world over, Korea being no exception, and which we can do little or nothing for.

During the year I have made one country trip of ten days and visited twelve places from which I derived much profit and pleasure, and believe it resulted in advantage to all. Mr. Kim remarked towards the close of the trip that if I would only stay out about three months and not go home I would be able to talk Korean like a native, but I have my doubts of that.

I have spent more time during the past year with my patients in personal work, and as often as time and opportunities permitted have tried to point them to Jesus, their Saviour and Friend. My faithful and efficient Kim Chai Son also reads and teaches the Gospel daily to the patients, and his efforts have been much blessed.

We have sold a number of Gospels and other Christian books, and thus directly and indirectly the blessed news of the Gospel of Jesus Christ

has been carried into the homes and hearts of this people. I look back on the past year with thankfulness to God, and up to our Father in Heaven for strength and guidance to more effective work for Him in the coming year and thus be the means of drawing this people to the Lamb of God that taketh away the sins of the world.

Respectfully submitted,

E. DOUGLAS FOLLWELL.

Report X.—Trilingual Press.

To the Superintendent and Members of the Korea Mission of the Methodist Episcopal Church, in Sixteenth Annual Session:—

In the report of the last Annual Meeting there is no hint from the manager of the Press of a desire for a vacation, yet health conditions later made such a vacation imperative, and within a month from adjournment Brother Cobb and his family had embarked for America, in the hope that in a very few months Mrs. Cobb would be entirely restored to health, and an early return to Korea assured.

In response to an appeal from Brother Cobb for assistance I had been appointed by the Board in New York as foreman of the Press, and started from Nebraska June 20, 1899, for Korea. Brother Cobb and I were in San Francisco at the same time, with no thought that the intervening thousands of miles had been diminished to one, and in utter ignorance of each other's presence we passed, the one homeward bound and the other bound for a new home, neither being privileged to give the other the assistance so much needed.

The Acting Superintendent had appointed Brother Appenzeller and Brother Swearer as a committee in charge of the Press in the absence of the manager, and on my arrival I was added to this committee. This committee had the Press in charge until April 4, when the Superintendent of the Mission appointed me as manager of the Press until this Annual Meeting.

Last year the Korean type was reported as abominable, completely worn out, but part of the matrices had been received and it was hoped all would arrive in a short time and new type in three sizes would soon be in use. Delay followed delay in Japan, and now after the lapse of more than two years after the contract was made the last of the matrices arrived yesterday. The work of casting from the matrices received was pushed as rapidly as possible and several hundred pounds of Scripture type were in the cases when we had to cease that work altogether because no more matrices were forthcoming, and for months that type could not be used for lack of sorts, there was no other type with which it could be used, and eventually the whole of it went into the melting pot after only a single proof had been taken from it.

In the meantime, with an ever-increasing demand for the Scriptures

OFFICIAL MINUTES

OF THE

SEVENTEENTH ANNUAL MEETING

KOREA MISSION

METHODIST EPISCOPAL CHURCH

SEOUL, KOREA

1901

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP D. H. MOOI
SECRETARY,	W. C. SWEARI
ASSISTANT SECRETARY,	S. A. BEC
KOREAN SECRETARY,	NO PYENG SU
TREASURER,	D. A. BUNKE
INTERPRETER,	SUPERINTENDENT W. B. SCRANTO

COMMITTEES.

M. E. Tract Society and Sunday School Union.

G. H. Jones, H. G. Appenzeller, W. B. Scranton, Mrs. M. F Scranton, Miss L. E. Frey, W. C. Swearer, D. A. Bunker.

Finance.

D. A. Bunker, W. B. Scranton, H. G. Appenzeller, G. H. Jones, W. A. Noble.

Epworth League.

G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss J. O. Paine, Miss Nellie Pierce, Mrs. Mary Whang, Kim Keui Pom, No Kwang Ok, Yi Eun Sung, Kim Sung Ho.

Conference Course of Study, and Local Preachers and Exhorters.

W. B. Scranton, G. H. Jones, H. G. Appenzeller, W. A. Noble, S. A. Beck.

Study of the Korean Language.

W. B. Scranton, G. H. Jones, W. A. Noble, Mrs. M. B. Jones.

Resolutions.

W. A. Noble, S. A. Beck.

Audit—Mission Treasurer.

W. C. Swearer, S. A. Beck.

Audit—Treasurer Woman's Foreign Missionary Society.

Mrs. M. B. Jones.

Audit—Press Books.

W. B. Scranton, D. A. Bunker.

Temperance and Social Reforms.

E. D. Follwell, D. A. Bunker, S. A. Beck, W. B. Scranton, Miss E. Ernsberger, Miss Lillian Harris, Miss Mary Hillman.

Editors of the Hymn-book.

G. H. Jones, Miss L. C. Rothweiler.

Representatives on the Permanent Bible Committee.

G. H. Jones, D. A. Bunker.

Fraternal Relations.

W. B. Scranton.

Primary Schools.

D. A. Bunker, Miss L. E. Frey, Mrs. M. F. Scranton, W. A. Noble, G. H. Jones.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP MOORE IS RESIDENT BISHOP.

TRAVELLING MINISTRY.

Full Connection.

NAME.	CONFERENCE.
W. B. SCRANTON,	New York East.
H. G. APPENZELLER,	Philadelphia.
G. H. JONES,	Northern New York.
W. A. NOBLE,	Wyoming.
W. C. SWEARER,	Pittsburg.
S. A. BECK,	Northwest Nebraska.

Probationers.

E. M. CABLE, In studies of the second year, Northwest Iowa.
C. D. MORRIS, In second year, with third year studies, Newark.
W. B. MCGILL, In studies of third year, North China.

LOCAL PREACHERS.

NAME.	QUARTERLY CONFERENCE.
D. A. BUNKER,	First Church, Seoul.
E. D. FOLLWELL, M. D.,	Pyeng Yang.

EXHORTERS.

ALFRED A. SYKES,	Mead Memorial, Seoul.

NATIVE LOCAL PREACHERS.

CLASS 1—FOURTH YEAR.

ORDAINED.	QUARTERLY CONFERENCE.
Kim Chang-sik,	Pyeng-yang.
Kim Ki-pom,	Yonan.
UNORDAINED.	QUARTERLY CONFERENCE.
Ch'oe Pyung-hon,	First Church, Seoul.

CLASS 2—THIRD YEAR.

NAME.	QUARTERLY CONFERENCE.
O Suk-hyung,	Pyeng-yang.
No Pyung-sun,	First Church, Seoul.
Song Ki-yong,	First Church, Seoul.

CLASS 3—SECOND YEAR.

Kim Sang-nim,	Kangwha.
Mun Kyung-ho,	First Church, Seoul.

CLASS 4—FIRST YEAR.

Chang Kyung-wha,	Chemulpo.
Pok Chung-chai,	Chemulpo.
Pak Neung-il,	Kangwha.

EXHORTERS.

CLASS 1—SECOND YEAR.

Ha Ch'un-taik,	Yonan.
Pak Sung-p'il,	Pyeng-yang.
Kang In-gul,	Samwha.
An Ki-hyung,	Kang-wha.
Kim Tong-hyung,	Su-won.
Pak Hak-sin,	Su-won.

CLASS 2—FIRST YEAR.

Yi Keuk-hyuk,	Mead Memorial, Seoul.
Ko Si-hyung,	Mead Memorial, Seoul.
Kim Ik-heui,	Su-won.
Yi Kyung-jik,	First Church, Seoul.
Kwon Sin-il,	Kangwha.
Kim Kyung-il,	Kangwha.
Whang Ch'ung-mo,	Samwha.
Kim Chai-sun,	Pyeng-yang.
Kim Sun-kyu,	Pyeng-yang.
Chang Wun-gun,	Chemulpo.
An Chung-su,	Chemulpo.
Son Seung-yong,	Chemulpo.
Ko Ch'i-il,	Yonan.
Min Ch'an-ho,	First Church, Seoul.
Yun Ch'ang-yul,	First Church, Seoul.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

THURSDAY, May 9th, 1901.

Opening.—The Seventeenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened in the Mead Memorial Sang-dong church, Seoul, at 9 A. M., Bishop David H. Moore in the Chair.

Devotional Service.—The Doxology was sung in Korean, the Bishop asked Dr. W. B. Scranton to read the Ritual service in Korean, and assisted by Dr. Scranton the Bishop administered the Sacrament of the Lord's Supper to native and foreign members of the Mission and visitors present.

Roll Call.—The secretary of the last Annual Meeting, G. H. Jones, called the roll and the following responded:

W. B. Scranton, G. H. Jones, W. A. Noble, W. B. McGill, D. A. Bunker, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable, C. D. Morris.

H. G. Appenzeller was reported on furlo. G. C. Cobb has taken work in his own Conference, and thus ceases to be a member of the Mission. H. C. Sherman, deceased.

The following members of the Woman's Conference were present:

Miss J. O. Paine, Miss L. E. Frey, Mrs. R. S. Hall, Miss E. A. Lewis, Miss Nellie Pierce, Dr. Lillian Harris, Dr. Emma Ernsberger, Miss Mary Hillman, Miss A. J. Hammond, Miss Ethel Estey.

Mrs. M. F. Scranton was ill. Miss L. C. Rothweiler and Dr. M. M. Cutler were reported on furlo.

The following native Local Preachers and Exhorters were present:

Kim Chang Sik, Choi Pyeng Hon, Ye Eun Sung, Kim Sang Min, No Pyeng Son, Song Keui Yong, Mun Kyeng Ho. Pak Nung Il, Yi Keuk Hyek, Ko Si Kyeng, Pak Sung Pil, Kim Tung Hyen, Kim Ik Heui, Pak Hak Sin.

Organization.—On nomination of E. M. Cable, W. C. Swearer was elected Secretary. No Pyeng Sun was elected Korean Secretary and Yi Eun Sung was elected as his assistant. Dr. Scranton was elected Statistical Secretary, D. A. Bunker, Treasurer, and S. A. Beck, Assistant Secretary. Dr. W. B. Scranton was elected as Korean Interpreter.

Committee on Nominations.—W. B. McGill, C. D. Morris and E. M. Cable were appointed as a Committee on Nominations.

Session Hours.—On motion of G. H. Jones the time between 9 S. C: and 12 M. was set apart for the business sessions, the first half hour to be spent in devotional exercises.

Introduction.—Mr. Alex. Kenmure, Resident Agent of the British & Foreign Bible Society, was introduced and made a brief address on the very harmonious relations existing between the Mission and the Bible Society.

Question 2.—The name of C. D. Morris (Newark) was called, his character was passed, and he was recommended for advancement to the studies of the third year.

Invitation.—An invitation was extended to the members of the W. F. M. S. to participate in the business of the sessions, and they were accorded the privileges of the floor.

Examinations.—On motion of G. H. Jones the committee on examinations in the Korean language were instructed to meet at the Treasurer's office at 2.30 P. M.

Devotions.—D. A. Bunker and Kim Chang Sik were appointed to conduct the devotional exercises Friday morning.

Committee on Minutes.—On motion of W. A. Noble the Secretaries were made a committee to publish the Minutes, and the printed record was made the official Minutes of the Annual Meeting.

Nominations.—The Committee on Nominations made its report and on motion the report was accepted. (See List of Committees.)

Question XIII.—The name of Dr. W. B. Scranton, (New York East) Superintendent, was called, his character passed, and he read his report.

Korean Report.—Yi Eun Sung, local preacher at Mead. Memorial church, read his report. On motion his license was renewed.

Question XIII.—The name of H. G. Appenzeller (Philadelphia) was called and his character passed. Absent on furlo. The name of G. H. Jones (Northern New York) was called, his character passed, and he read his report of work on the Chemulpo, Kangwha and Yonan Circuits.

Report.—G. H. Jones presented the report for the representatives on the Permanent Executive Bible Committee, and on motion of W. B Scranton the report was accepted and placed on file.

Adjournment.—The Doxology was sung in Korean and W. A. Noble pronounced the benediction.

SECOND SESSION.

TUESDAY, May 11, 1901.

Opening.—The second session opened with devotional exercises conducted by D. A. Bunker and Kim Chang Sik. At 9:30 Bishop Moore took the chair and the Journal of the first session was read in English and Korean, corrected and approved.

Devotions.—Dr. E. D. Follwell and Kim Keui Pom were appointed to conduct the devotions on Saturday.

Reports.—Mrs. M. B. Jones reported having audited the books of the Treasurer of the W. F. M. S. and found them correct.

For the Committee on Fraternal Relations, W. B. Scranton reported having attended the Annual Meeting of the M. E. Church, South, and the cordial reception accorded him.

Question XIII.—The name of W. A. Noble (Wyoming) was called, his character passed, and he read his report.

Reports.—C. D. Morris read his report, his character having been passed at the first session.

The name of Kim Chang Sik was called, examining committee reported, and he read his report in Korean of work on the Pyeng Yang Circuit.

E. D. Follwell.—The name of E. D. Follwell was called,

his License was renewed, and he read his report in English of medical work at Pyeng Yang. Having already been translated, the report was also read in Korean.

Question XIII —The name of W. C. Swearer (Pittsburg) was called, his character passed, and with the aid of a comprehensive map he made his report of work on the Suwon and Kong Chu Circuits.

Doxology.—At the close of the report the Bishop requested the singing of the Doxology in Korean.

Introductions.—Mrs. Josephine P. Campbell and Miss Carroll, of the Southern Methodist Mission, were introduced and made brief remarks.

Question V.—The name of E. M. Cable (Northwest Iowa) was called, his character passed, and he read his report as pastor of Baldwin Chapel, East Gate, Seoul.

Adjournment.—Announcements were made, the Doxology was sung and S. A. Beck pronounced the benediction.

THIRD SESSION.

SATURDAY, May 11th, 1901.

Opening.—The session convened at 9 A. M. The devotional exercises were conducted by E. D. Follwell and Kim Keui Pom. The Bishop took the chair and called for the reading of the minutes of the previous session. They were read in English and Korean and approved. E. M. Cable and Choi Pyeng Hon were appointed to conduct the devotional exercises on Monday.

Audits.—Dr. W. B. Scranton made a motion that he be permitted to present his accounts of the erection of the Mead Memorial Sang-dong church to the Treasurer of the Mission and that they be audited during the year.

G. H. Jones asked to have the accounts of the erection of the church at Chemulpo audited by the auditors of the Mission books. It was allowed.

Sunday Services.—W. B. Scranton moved that a committee be appointed to arrange for the Sunday services. The Chair appointed W. B. Scranton, G. H. Jones and W. C. Swearer.

Question XIII.—The name of D. A. Bunker was called and his character passed. He read his report as Superintendent of Pai Chai College. The report was read in Korean by Song Keui Yong.

W. B. Scranton reported the work at First Church, Seoul, in Korean and in English.

G. H. Jones asked permission to extend the thanks of the Chemulpo Church to the First Church, Seoul, for the financial aid they had given in the church building enterprise at Chemulpo.

Bishop Moore expressed his gratitude to the Korean Church for the aid afforded to the brethren in China during the late disturbances there.

Report.—Choi Pyeng Hon read his report of work in connection with the First Church, Seoul.

Resolution.—The following resolution was presented by W. B. Scranton:

WHEREAS, In God's providence Brother Choi Pyeng Hon has been called upon to suffer so much trouble in his family in sickness and in his recent successive bereavments,

Resolved, That we assure him of our sadness and express our sorrow to him in his affliction.

After the adoption of the resolution Bishop Moore offered an earnest prayer in behalf of Brother Choi.

Reports.—Kim Keui Pom read his report of work on the Wonsan and Yonan Circuits.

Kim Sang Nim read his report of work on the Kangwha Circuit.

No Pyeng Son read his report of work at Baldwin Chapel, East Gate, Seoul.

Mun Kyeng Ho read his report of work at First Church, Seoul, and on the Su-wun and Kong-chu Circuits.

Announcement.—The Secretary read an announcement that the reports of Woman's Conference would be read at their session at the Ewa Haktang on Monday afternoon, May 13th, from 2 to 4 o'clock and an invitation was extended to the members of the Mission to attend. The invitation was cordially accepted.

Question V.—W. B. McGill read his report of medical and evangelistic work on the Wonsan Circuit. The translated report was read by Kim Keui Pom.

Resolutions.—Resolutions relative to the Bible publication and distribution and the Bible Societies in Korea were read by G. H. Jones and were referred to the committee on resolutions.

Following this there was a discussion concerning the uniform use of the Lord's prayer in Korean.

Adjournment.—The doxology was sung and the benediction was pronounced by C. D. Morris.

SUNDAY SERVICES.

SUNDAY, May 12th, 1901.

Love Feast.—A love feast was conducted at 9 A. M. with W. A. Noble as leader.

Morning Service.—The service was conducted by W. B. Scranton in the new Mead Memorial, Sang Dong church. The opening services consisted of congregational singing from the Korean Methodist Hymnal, prayer, the Apostles Creed and singing by a mixed quartet.

Baptisms.—Bishop Moore assisted by Dr. W. B. Scranton administered the rite of Christian baptism to a number of men and women and several infants.

Sermon.—After the preliminary opening dedicatory services, Bishop David H. Moore preached to the Korean congregation from Phil. 11:5, "Let this mind be in you which was also in Christ Jesus." G. H. Jones interpreted the sermon to the Koreans.

Dedicatory Exercises.—After singing a hymn, the dedication of the Mead Memorial Church, which replaces the Talsung church in Sang Dong, was continued ; Psalm cxxii was read responsively, W. C. Swearer, in behalf of the Trustees, presented the building to the Bishop to be dedicated as a Church for the service and worship of Almighty God ; the Bishop read the declaration of dedication in English and W. B. Scranton read it in Korean, and the ceremony was concluded with prayer, the Doxology and the benediction.

Other Services.—At 4 P. M. in the Mead Memorial church Bishop Moore preached to the foreign community.

In the evening services were conducted in the various churches of the city.

FOURTH SESSION.

MONDAY, May 13th, 1901.

Opening.—The devotional exercises were lead by E. M. Cable and Choi Pyeng Hon. The Minutes of the third session were read in English and Korean and approved as corrected. W. B. McGill and Yi Kyeng Jik were appointed to lead the devotions at the next session, Tuesday morning.

Reports.—G. H. Jones reported for the committee on M. E. Tract Society and Sunday School Union.

Yi Keuk Hyek read his report of work in connection with the Talsung church.

Ko Si Hyeng read his report of work at the Talsung church and at Baldwin Chapel.

The report of Kang In Kol of work on the Pyeng Yang Circuit was read by Kim Chang Sik.

Kim Tong Hyen read his report of work on the Su-won Circuit.

Pok Chung Chai read his report of work on the Chemulpo Circuit.

Pak Nung Il read his report of work on the Chemulpo Circuit.

Introduction.—Rev. J. S. Gale of the Presbyterian Mission was introduced and addressed the Meeting in English and Korean.

Committee on Korean Language.—G. H. Jones reported for the committee on Course of Study in the Korean Language as follows:

According to the action of the last Annual Meeting the examination of W. C. Swearer, Miss Pierce, and Dr. Lillian Harris were held in November. W. C. Swearer was passed into the studies of the third year with certain recommendations for study on the course for the second year as review. Miss Pierce and Dr. Lillian Harris were graduated from the course, having passed satisfactory examination on the studies for the third year. The report for examinations held since the convening of this Annual session is as follows:—

C. D. Morris, Misses Estey, Hammond and Hillman, tho each of them has been on the field not over a half year, yet they have sustained a good examination on the studies laid down for the whole first year.

Dr. E. Ernsberger passed the examination for the second year.

W. C. Swearer has passed the studies of the third year. It is recommended that he study item number 7 in course for third year as a review and a fourth year.

E. M. Cable, has passed the studies of the second and third years. It is recommended that he study item number 7 in course for third year as a review and a fourth year.

On motion the report was adopted.

Conference Course of Study.—G. H. Jones reported for the Committee on Conference Course of Study as follows:—

W. B. McGill was admitted on trial in the Colorado conference and ordained deacon while he was on his vacation; he is now in studies of the third year.

E. M. Cable, passed his exmination on the studies for the first year in the travelling preacher's course. Recommended to pass into the studies of the second year.

E. D. Follwell, passed on the local preacher's course' second year's studies, and we recommend that he be passed into the studies of the third year.

C. D. Morris has, with the certificates received from Drew, completed the studies of the second year of the travelling preacher's course, and we recommend that he be advanced to studies of the third year and recommended to his conference for admission into full connection.

The report of the committee was adopted and the secretary was directed to communicate the different recommendations to the several conferences concerned.

Local Preachers and Exhorters.—W. B. Scranton reported for the committee on Local Preachers and Exhorters (see report.) The report was adopted.

Kim Chang Sik.—W. A. Noble reported for the Pyeng Yang 4th Quarterly Conference that that body had recommended Kim Chang Sik for renewal of license as Local Preacher and for deacon's orders. His license was renewed by the Annual Meeting and he was recommended to the North China conference for election to deacon's orders.

Kim Keui Pom.—G. H. Jones for the Chemulpo 4th Quarterly Conference presented the recommendation of that body for the renewal of license of Kim Keui Pom as Local

Preacher and that he be recommended for deacon's orders. His license was renewed and he was recommended to the North China Conference for election to deacon's orders.

Choi Pyeng Hon.—W. B. Scranton for the First Church 4th Quarterly Conference presented the recommendation for renewal of Local Preacher's license of Choi Pyeng Hon. His license was renewed.

Yi Eun Sung.—Upon motion of W. B. Scranton the recommendation of Yi Eun Sung for renewal of license as Local Preacher by the Talsung 4th Quarterly Conference was withdrawn.

Order of the Day.—It was moved by W. B. Scranton that tomorrow morning after the reading of the Minutes the order of business be the reading of a paper on Social Reform by G. H. Jones.

Finance Committee.—G. H. Jones moved that we amend the name of the committee now called the "Finance and Location, Building and Furnishing of Mission Property" by dropping the term Finance; and further that we recommend to the Mission the nomination of a committee on Finance to be referred to New York for confirmation and for the definition of its powers and limits of its jurisdiction.

Hymnbook.—It was decided upon motion that the Hymnbook committee be directed to prepare the Hymnbook for another edition and that it be printed in No. 4 type and that the number of copies to be printed be referred to the committee on M. E. Tract Society.

Address.—Bishop Moore addressed the Meeting on the subject of the publication of literature for the use of the Korean Church and the inter-relation the literature of the Church should sustain in China, Japan and Korea; special emphasis was laid upon the publication of a Hymnbook containing the same hymns in each of the three Kingdoms.

Motion by G. H. Jones: That it is the sense of this Annual Meeting that the time has arrived when steps should be taken looking toward the creation of a uniform literature for our Church in Eastern Asia and that we request our committee on resolutions to formulate an action on the matter. It was decided that a committee of one should be appointed to represent our Church in Korea in the move for a uniform litera-

ture in Eastern Asia. The Bishop appointed Geo. Heber Jones.

Sin-hak Wol-po.—G. H. Jones reported, as editor, on the publication of the Church monthly magazine, the Sin-hak Wol-po.

Reports.—D. A. Bunker was accorded the privilege of the floor and spoke relative to our work at Woonsan.

Susan No read a report concerning the work at Woonsan.

Special Order.—On motion of W. A. Noble it was decided that the order of the day on Tuesday, May 14th, from 11 A. M. be given over to reception of delegates from our sister missions.

D. A. Bunker.—The Meeting recommended D. A. Bunker for re-admission into the traveling connection in the North China Conference.

Recommendation.—As Presiding Elder, W. B. Scranton recommended W. B. McGill to the Meeting for recommendation to the North China Conference for election to elder's orders under the Missionary Rule.

Upon the recommendation of the Pyeng Yang 4th Quarterly Conference, E. D. Follwell was recommended to the North China Conference for deacon's orders and for admission on trial in that Conference.

Resolution.—A resolution was read by the secretary and was unanimously adopted: it is as follows:—

SEOUL, KOREA, May 13th, 1901.

WHEREAS our ordained missionaries are so few, our territory so vast and our membership so scattered that we cannot administer the sacraments, especially the sacrament of baptism, as the needs of our work require, nor, in many cases, unite our converts in marriage; thus losing the fruits of our labors and occasioning the coupling of our members by heathen rites and without the sanction of the Church;

And, WHEREAS, we have three local preachers (two being natives) recommended for deacon's orders, and a traveling deacon recommended for elder's orders, whose ordination at this time is, in our judgment, imperitively necessary to assist in meeting the wants above recited;

And, WHEREAS, this situation was not foreseen so that it could be provided for in the Japan Conferences, which have already met;

And, WHEREAS, to provide for it in the North China Conference, across the sea, would entail an expense in money and time, which the Mission and work are totally unable to meet;

And, WHEREAS, that Conference or any other, would be wholly

dependent upon our judgment formally expressed, as to the fitness of the candidates for orders;

NOW THEREFORE, we, being all the members of the Korea Mission on the field, viz:—W. B. Scranton, Elder, N. Y. East Conference; George Heber Jones, Elder, Northern N. Y. Conference; W. Arther Noble, Elder, Wyoming Conference; Wilbur C. Swearer, Elder, Pittsburgh Conference; S. A. Beck, Elder, North West Nebraska Conference; Charles D. Morris, Elder, Newark Conference; Elmer M. Cable, Deacon, N. W. Iowa Conference; Wm. B. McGill, Deacon, Colorado Conference; D. A. Bunker, located Elder; Edward Douglass Follwell, Local Preacher; while reverencing our Discipline and holding sacred the spirit of its laws, being persuaded that the interests of our Church urgently require and fully justify the step, respectfully and earnestly request Bishop Moore to ordain at this time these candidates, under the Missionary Rule, viz:—

W. B. McGill, Elder,
E. D. Follwell, Traveling Deacon,
Kim Chang Sik, Local Deacon,
Kim Keui Pom, Local Deacon.

And, further, we request him to present our action to the North China Conference and ask the approval thereof, under the extraordinary circumstances which have required it, and the *ex post facto* election of these men respectively to the orders named.

SIGNED:—

W. B. SCRANTON,	GEO. HEBER JONES,
W. A. NOBLE,	W. C. SWEARER,
S. A. BECK,	C. D. MORRIS,
E. M. CABLE,	W. B. MCGILL,
D. A. BUNKER,	E. D. FOLLWELL.

Adjournment.—The doxology was sung in Korean and the benediction was pronounced by James S. Gale.

FIFTH SESSION.

TUESDAY May 14th, 1901.

Opening.—The devotional exercises were conducted by W. B. McGill. The Minutes of the fourth session were read in English and Korean and approved as corrected.

Special Order.—The order of the day was taken up and G. H. Jones read a paper on a Social Reform, dealing particularly with marriage customs.

Reports.—Pak Hak Sin reported work on the Su-won Circuit.

Kim Ik Heui read his report of work on the Su-won and Kong-chu Circuits.

Introduction.—S. F. Moore of the Presbyterian Mission was introduced and addressed the Meeting. Dr. W. B. Scranton responded on behalf of the Mission, and Bishop Moore made a short response.

Report.—Kwan Sin Il read report of work on Chemulpo Circuit.

Methodist Publishing House.—S. A. Beck read his report as Manager of the Methodist Publishing House. After remarks by the agent of the British and Foreign Bible Society, Mr. A. Kenmure, the report was adopted.

Union of Publishing Interests.—It was moved by G. H. Jones and seconded by E. M. Cable that the Press, Bindery and Bookstore be combined under one administration and that it be known as the Korea Methodist Publishing House. The motion was generally discussed and unanimously adopted.

Report.—D. A. Bunker read the report of the committee on Primary Schools. The report was translated for the Koreans by G. H. Jones, discussed by W. B. Scranton and adopted.

Teachers.—W. B. Scranton moved that the Annual Meeting earnestly request Pai Chai College to prepare qualified teachers for work in country districts. After discussion the motion was carried.

Tract Society and Sunday School Union.—D. A. Bunker reported as Custodian of the Tract Society and Sunday School Union. The report was adopted and the accounts referred to the auditors of the Treasurer's books for audit.

Pyeng Yang Branch Depository.—It was moved by D. A. Bunker that we establish a branch depository of the Sunday School Union and Tract Society at Pyeng Yang and that Dr. E. D. Follwell be appointed the Custodian. Carried.

Finance Committee.—W. B. Scranton presented to the Annual Meeting the action of the Mission instituting a Finance Committee of five to be elected by the Annual Meeting. The following were recommended by the Mission as such committee:

D. A. Bunker, W. B. Scranton, G. H. Jones, W. A. Noble and H. G. Appenzeller. They were unanimously elected.

Epworth League.—Miss L. E. Frey read the report of the Committee on Epworth League and G. H. Jones made a report on the same committee to the Koreans. The report was adopted.

Local Preachers and Exhorters.—G. H. Jones presented the report of the committee on Local Preachers and Exhorters. (See list of Local Preachers and Exhorters in Ecclesiastical Status.)

Special Order: Reception of Fraternal Delegates.—C. T. Collyer was introduced and presented to the Meeting the greetings of the Methodist Church, South. He was responded to by Bishop Moore and by Charles D. Morris.

C. C. Vinton of the Presbyterian Mission was introduced and presented the greetings of the Presbyterian Mission. W. C. Swearer responded for the Mission.

H. B. Hulbert was introduced and made a short address, and W. A. Noble responded for the Mission.

Adjournment.—W. B. Scranton moved that when we adjourn it be to meet at 2 o'clock P. M. The doxology was sung and the benediction pronounced by C. T. Collyer.

SIXTH SESSION.

TUESDAY, May 14th, 1901

Opening.—The meeting convened at 2 P. M. and D. A. Bunker opened the exercises with singing hymn 133 Korean Methodist Hymnal and prayer was offered by No Pyeng Son.

In the absence of Bishop Moore, D. A. Bunker, at the request of the Bishop, took the chair.

The Minutes of the fifth session were read in English and Korean and approved.

Resolutions.—W. A. Noble reported for the committee on Resolutions. The report was adopted. (See Resolutions).

Congratulations.—On motion congratulations were extended to the senior member of the Woman's Foreign Missionary Society in Korea, Mrs. M. F. Scranton, upon her recovery to health to that degree that she has been able to be present at several of the services of this Annual Meeting.

Audit.—W. C. Swearer for the committee on audit of

Mission Treasurer's Books made a partial report and asked permission to audit the Treasurer's Books and file the report with the Finance Committee and that the audit be entered in the Journal.

Minutes.—S. A. Beck moved that six hundred copies of the Minutes of this Annual Meeting be published. Carried.

Disciplinary Questions.—The Bishop took up the Disciplinary Questions and the secretary was ordered to notify the secretaries of the various Conferences concerned of the action taken in the cases of E. M. Cable, C. D. Morris and W. B. McGill. (See Answers to Disciplinary Questions).

Recommendation.—It was moved by G. H. Jones that C. D. Morris be recommended to the Newark Conference for admission into full connection.

Statistical Tables.—On motion of G. H. Jones it was decided that the Statistical Report be taken as read and be published in the Minutes. Also that the aggregate of Benevolent Collections be so published in the Minutes.

Annual Meeting of 1902.—Upon invitation and motion of W. A. Noble, it was determined to hold the next Annual Meeting at Pyeng Yang.

Ordinations.—Bishop D. H. Moore, assisted by the elders W. B. Scranton, G. H. Jones and W. A Noble, ordained Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom to the office of Deacon in the Methodist Episcopal Church under the Missionary Rule; and also William B. McGill to the office of Elder in the Methodist Episcopal Church under the Missionary Rule.

Bishop Moore addressed the Meeting, after which, at the request of the Bishop, superintendent W. B. Scranton read the appointments.

Adjournment.—A hymn was sung and the Bishop called upon G. H. Jones to lead in prayer. It was moved that after the reading of the Minutes the Meeting stand adjourned. The Minutes were read and approved, the doxology was sung, and the benediction was pronounced by C. T. Collyer and the Meeting adjourned *sine die*.

DAVID H. MOORE,
President.

WILBUR C. SWEARER,
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 5.—Who have been Continued on Trial?

(b) In Studies of the Second Year.

ANS.—E. M. Cable, of the Northwest Iowa Conference.

(c) In Studies of the Third Year.

ANS.—C. D. Morris, of the Newark Conference and W. B. McGill, of the North China Conference.

QUES. 11.—What others have been elected and ordained Deacons?

(b) Under Missionary Rule.

ANS.—Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom.

QUES. 12.—What others have been elected and ordained Elders?

(b) Under Missionary Rule.

ANS.—William B. McGill, of the North China Conference.

QUES. 13.—Was the character of each Preacher examined?

ANS.—It was strictly done in open session.

QUES. 14.—Who have been Transferred, and to what Conference?

ANS.—W. B. McGill, from the Colorado to the North China.

QUES. 25.—What is the Statistical Report for this year? (See Statistical Tables).

QUES. 26.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary? (See Statistical Report).

QUES. 29.—Where are the Preachers stationed? (See Appointments).

QUES. 30.—Where shall the next Annual Meeting be held?

ANS.—In Pyeng Yang.

THIS CERTIFIES that this Journal is a complete and correct record of the proceedings of the Seventeenth Annual Meeting of the Korea Mission and was adopted as the Official Record.

WILBUR C. SWEARER.

Secretary.

APPOINTMENTS.

WILLIAM B. SCRANTON, M. D. (N. Y. East Conference) Superintendent.

SOUTH KOREA DISTRICT.

W. B. SCRANTON, P. E.

First Church Seoul	H. G. Appenzeller, Philadelphia Conf.
Mead Memorial Sang Dong	W. B. Scranton.
East Gate, Baldwin Chapel	To be Supplied by No Pyeng Sun.
Aogi	To be Supplied.
Suwon Circuit	W. C. Swearer, Pittsburg Conf.
Kwang Chu and Ichon Circuit	W. C. Swearer.
Kong-chu Circuit	W. C. Swearer.
Paichai College	H. G. Appenzeller, President.
Lecturer, Paichai College, on Evidences of Christianity and Political Economy (Member First Church Quarterly Conf.)	D. A. Bunker.
Methodist Publishing House (Press, Bindery, Chong No Book Store)	D. A. Bunker, S. A. Beck.
(S. A. Beck member Mead Memorial Church Quarterly Conf.)	
Woman's evangelistic work First Church Seoul	Mrs. H. G. Appenzeller, Mrs. D. A. Bunker.

NORTH KOREA DISTRICT.

W. ARTHUR NOBLE, (Wyoming Conf.) P. E.

Pyeng Yang Circuit	To be Supplied by O Syek Hyen.
Pyeng Yang City	W. A. Noble.
Chinampo and Anchu	C. D. Morris, Newark Conf.
Chinampo City	To be Supplied by Whang Chung Mo.
Yopo Circuit	To be Supplied by Edward Douglass Follwell.
Sa-n Wha	To be Supplied.
Chung-san	To be Supplied by An Keui Hyeng.
Woonsan	To be Supplied.
Su An Circuit	To be Supplied by Kim Chang Sik.
Medical work Pyeng Yang	E. D. Follwell, M. D.
Wonsan Circuit	William B. McGill, M. D., Colorado Conf.
Ham Kyeng Do	To be Supplied.
Kang Won Do	To be Supplied.
Medical work Wonsan	W. B. McGill, M. D.
Woman's evangelistic work Pyeng Yang	Mrs. W. A. Noble.
Woman's evangelistic work Pyeng Yang and day schools	Mrs. E. D. Follwell.
Woman's evangelistic work Wonsan	Mrs. W. B. McGill.

APPOINTMENTS—CONTINUED.

WEST KOREA DISTRICT.

GEORGE HEBER JONES, (Northern N. Y. Conf.) P. E.

Chemulpo	G. H. Jones.
Pupyeng, Inchon, Namyang	To be Supplied by Pok Chung Chai.
Kang Wha Circuit	To be Supplied by Kim Sang Nim.
Kang Wha City	To be Supplied by Pak Nung Il.
Kyodong	To be Supplied by Kwon Sin Il.
Whoang Hai Circuit	E. M. Cable, N. W. Iowa Conf.
Yunan City	To be Supplied by Kim Keui Pom.
Editor of the "Wolpo"	G. H. Jones.
Evangelistic work and day schools Chemulpo	Mrs. G. H. Jones.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ewa Haktang and Day Schools connected with it,	Miss J. O. Paine.
Ewa Haktang and Evangelistic work in First Church,	Miss L. E. Frey.
Chong Dong Hospital and Dispensary,	Mrs. R. S. Hall, M. D. (With residence at East Gate.)
Chong Dong Hospital and Dispensary,	Mrs. Esther Kim Pak, M. D.
Baldwin Chapel Dispensary East Gate,	Miss. E. Ernsberger, M. D.
Pyeng Yang Hospital and Dispensary,	Miss L. N. Harris, M. D.
Pyeng Yang Evangelistic work,	Miss Ethel Estey.
Bible Woman's Training School and Evangelistic work on the South Korea District,	Miss Nellie Pierce.
Evangelistic work in Mead Memorial Sang Dong Church, Day Schools and Evangelistic work South Korea District,	Mrs. M. F. Scranton, Miss Alice J. Hammond.
Evangelistic work Chemulpo,	Miss Mary R. Hillman.
Miss E. A. Lewis,	Leave of absence granted.
Miss L. C. Rothweiler,	Home on leave.
Miss M. M. Cutler,	Home on leave.

Certificate of Ordination.

THIS CERTIFIES that on the Fourteenth of May, 1901, in the city of Seoul, Korea, I ordained Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom, Deacons; and assisted by other Elders, William B. McGill, Elder in the Methodist Episcopal Church, under the Missionary Rule.

Signed,

May 18th, 1901. DAVID H. MOORE.

REPORTS.

Report I.—W. B. Scranton, Superintendent.

The Seventeenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church.

DEAR BRETHREN:—The interval between the sixteenth and seventeenth Annual Meeting chronicles no events of any moment, but shows the impress of hard work everywhere. No one has had to lie idle on account of dearth of opportunities for work, nor need he to have been discouraged in the face of so many encouraging facts. And yet there have been times when the things that are seen, which are temporal, have been so depressing, that I am sure that you all have had hours when you have felt with me, it is the things not seen, the eternal, which have kept us at our posts, and have brought us together today with resolute hearts, and confidence in a final and sure victory, unabated.

I am going to try to make a short report today. Let us begin by taking up our foreign relations. We are at peace with all the world, tho making a hard fight to win it. We have all of us done by our neighbors as we would be done by, and have good consciences today. I hope all our neighbors can say the same. With the Presbyterian body which is working by our side at every hand and provoking us to good works, we have had not a few rubs, as their districts inevitably overlap ours. With the Southern Methodists we are in perfect accord and working as one Mission. In the month of January we held a joint theological class in the Sang Dong church, and the experiment was so satisfactory that it is likely to be repeated again soon.

On a closer survey there are lights and shades. In the way of lights, I would name the presence of a General Superintendent, who is to remain with us for four years; the arrival of three ladies to reinforce the work of the W. F. M. Society; and the timely aid that has come to us in Brother Morris—thanks to Drew; the treasurer's accounts with New York and with every missionary are closed up to date; the Press' debts are nearly all wiped out—thanks to the generosity of the Board—the new church in Sang Dong is complete and ready for us today, and for dedication next Sunday; ground has been broken for the much needed churches in Chemulpo and Pyeng Yang, and in the case of the former the foundation is well under way; the new Home of the W. F. M. Society is a joy to its occupants and their friends, and a matter of commendable pride to the Mission. In the way of shades, we must mention first our sadness

in the loss from our midst, and early death of Dr. H. C. Sherman ; the loss to the Mission in the permanent retirement of Brother and Sister Cobb ; and our temporary shortened force, by the absence from the field of Brother Appenzeller and family, and Dr. Cutler ; and the financial indebtedness to the Missionary Society, which if insisted upon by them will cause us serious damage. Let us take up the work seriatim.

EDUCATION.

This is a subject that should occupy our attention specially this year. Education and literature to meet the demands of the people must be provided. The Paichai School, since the departure of Brother Appenzeller, has been in the hands of Brother Bunker. The discipline of the school has improved this year, and there has been an advance made in the course of study. Some means should be devised whereby the school can be made more immediately available to the general missionary work. There is the greatest need for well trained native school-teachers, and this demand should be supplied by our school. It is not only in our Mission that this need is felt, but by the other Missions and the Government itself. Our school should have an aim of this sort, and be turning out well equipped men for this work year by year.

Day schools are a great need with us at present. We can not train our young people for lack of them, and this means that while we are gathering in adults we are losing their children. We can not hold these children unless we can give them the best education. I have knowledge of boys of our church who have left to go into Government schools because they can get there what they cannot get with us, and that too of a practical nature.

We seriously need money for these native day schools. This need has been generously met in two cases by the *Paul Andrew Memorial Fund*, in the hands of Brother Beck. We have a day school of 33 boys in Sang Dong and another in Chinampo supported by this fund, and they both are well repaying the investment. I ask you to discuss in this Annual Meeting what can be done in the country to meet this crying need.

LITERATURE.

The time has come when the foreigner must hand over the details of church administration and baptisms and training of catechumens to the native ministry, and give himself to the higher educational work of training for the ministry, and the preparing of books for a Christian reading public. *Education and Literature* go hand in hand, and we must not close our eyes to the fact that we are not facing this great difficulty.

What books are we publishing for the eager readers? What advance have we made during the last year in preparing books necessary for the native ministry? I believe that these two needs will appeal to us all, to go no further, and we all will see that nothing has been done along these lines, as yet, to speak of.

The "Hoipo" now sleeps, and the "Wolpo" brings us help, and is very welcome in our midst. We need this staunch church paper, and tho sometimes we get discouraged because the people do not buy it as eagerly as we would wish, yet we must not forget that newspapers are a new thing in Korea, and it will take time to develop that appetite for news reading which is so marked a feature in our Western civilization. The usefulness of the paper will gradually appear to our people as we instruct them in its columns.

I was asked several months ago to undertake to write a much needed commentary on the Gospel of St. Luke, but I have found it quite impossible to begin it as yet.

THE PRESS.

By the generosity of the Board and the careful attention of our Press Manager, S. A. Beck, we our nearly out of debt. There remains only the indebtedness to the Presbyterian Missionary Society, of $1,000. The new machinery is all in place, and the kerosene engine is now superseding the former tiresome methods. The Press is now in a condition to take large contracts and to execute them rapidly. Two desiderata remain, and they are, Korean cheap labor, and greater skill. At present our Koreans cannot compete with the Japanese, in either line. The lesson is that our Press Manager must have more time to give to detail, and teaching of his men, and this he very much desires.

The Press, and all that should be included under that head, namely, the Bindery and the Bookstore, should be united under one management. I hope you will support me this year in this very urgent recommendation. I believe that our publishing interests have great promise for us, if properly managed, and that cannot be done while under separate heads. I recommend the appointment of two agents to have entire and sole control of these three departments hereafter. During the past year the Press has met with a serious loss by theft of over 1,000 Yen worth of property, to say nothing of the time that had been used in perfecting that type-manufacturing department.

OUR WORKING FORCE.

It is absurdly small for the work we are attempting to do, but the demand is upon us. It is not enthusiasm but the direst bottom facts to say that the work demands today six new missionaries, and that is a mild statement and estimate. It is impossible to understand what the Church at home can be thinking about their concerns in this quarter. Something must be done to remedy this strain that is upon us, and one solution and recommendation to this Annual Meeting is that it be met, in part, by the ordination to deacon's orders of at least three of our most advanced native workers.

My reasons for this radical step are, first, that already given, namely, to increase our working force ; and second, in order that we may show the native church their true relations to the work, and the responsibility

that is upon them. I believe that at least three men are now sufficiently far along to be advanced to the grade of deacons, and I have no fear for the consequences, such as some of my brethren seem to have. The field, the territory that the foreign worker has now to cover, is far too great, and in this the native must be called in to assist. These men can attend to the marriages, and to baptisms under our supervision, and I believe that the advance, to deacon's orders, of some from the native local ministry, will be a means of strengthening our whole position. We need to strengthen the hands of these brethren who are now doing the work of the ministry with us, and let the native church know that they are held in perfect confidence among us, and that their judgment is good, and that we desire that they should be accepted by the native church as safe leaders. We have too many leaders now, without authority; and the work is already far beyond our powers without more help.

Brethren, I beg that our fears may not overrule in the matter. For myself I must say that during the last year I have experienced the perplexing dilemmas and difficulties of St. Paul. The thing that I would do, I do not; and the things that I would not do, those I do. There is a current that carries one along at times, in spite of all one can do. Firstly, it is fully demonstrated that the superintendent cannot have a pastoral charge, and do translating work of any sort, and hold the Quarterly Conferences, and travel much at large. It has been necessary to delegate almost all the Quarterly Conferences during the past year. I do not think there has been any harm done, and on the contrary I would take it the rather as a resolution presented by the facts to that end, that the work be this year divided up into districts, and presiding elders appointed to each; and I will take pleasure in so recommending to our presiding Bishop. I believe that the superintendent's time can be much better employed on his pastoral charge, than in travelling over so impossible a district. If this is not a correct judgment, then the alternative is that a pastor must be supplied for his work, in order that he may be delivered from undertaking impossibilities.

If District Conferences are instituted in the place of Quarterly Conferences, it will still be almost as impossible to meet them. General and special appointments do not match together.

The Pyeng Yang and Chemulpo circuits are too large for circuits. They should be divided into smaller circuits and each erected into a presiding elder's district. Each of these districts requires at once two more men. The Circuit south of the capital, called the Suwon and Kong Chu circuit, should also be divided into three circuits and made into a District, and two more men supplied. We are undertaking impossibilities, as it is now, and something must be done. The ordaining of deacons is, in a small degree, a help in a tight place, but only little more than a drop in a bucket. You all will be interested in the reports that will come from these three circuits. I recommend the entrance and occupation of Chinampo, the port of Pyeng Yang, as a residence.

There is a serious need of some one to take up strictly educational work in Pyeng Yang, but there is no one to appoint to that work.

WONSAN.

I have not been able to visit Wonsan, but Dr. McGill's reports from that quarter are encouraging. If Wonsan work is to be carried on (and it now seems as tho we shall not be able to relinquish it at present) then it is only a modest statement to say that that circuit requires another man. I have it on good authority from several sources, that the flourishing work of the Presbyterian church on that coast is not in a small degree the result of Dr. McGill's seed sowing. Let us urge the church at home to help us, hereafter, to do our own garnering.

Permit me, for the remainder of my report, to take the items up without regard to their relations.

The growth of new churches in the interior is encouraging. We must guard against new churches, however, where there is no reliable membership. The character of the membership should be pretty well established before the organizations have our stamp. I think we should be very cautious in regard to this matter in connection with the dedication of churches in the interor. I am personally opposed to the dedication of any so-called church, that is not separate and alone from any living quarters, and do not think that the dedication should take place until the membership have had a good and thorough probation.

Let me emphasize the great need there is of our assistance and help, in providing places of worship for the people in the interior.

I wish this Annual Meeting would take action condemning the use of flags in the interior. Many a church has been split over the feuds that have arisen on the flag controversy. The flag is useless in my judgment.

SPECIAL GIFTS.

The Lord is raising up help from different sources, in the way of special gifts, for the support of the native ministry. *He* has us in His purposes when we think we are forgotten, and these gifts are directed of *Him*. When the Church and the Missionary Society forget us, then the Lord will take us up. Some of these special gifts have come without any indication as to where they are to be used. It will perhaps be within the province of this Annual Meeting to direct their placing, or at least to indicate the general plan for the distribution of such gifts.

I would like here to make our grateful acknowledgments to the British and Foreign Bible Society for the help they are affording our Mission, by the colporteurs they allow us. I have not the accurate number which they furnish to the whole Mission, but it is in the neighborhood of ten men, and I think probably more; and another ten women at least. These men and women are doing good work and are faithful, and while the Bible Society is glad to have them, they are aiding us, not a little, in the fields in which we are expending our efforts.

We now have a complete New Testament to circulate and the Old Testament is now under way. The Psalms have been begun. I have given much time this past year on the Translating Board, in the revision of Romans, and the translating of the Psalms.

THE BOOKSTORE.

When Brother Appenzeller left for his vacation, he asked me to take charge of the bookstore for him. I have not been able to give it the detailed attention which it needs, but I have seen enough of the enterprise to know that it is a growing one, which we should develop as fast as possible. The reading public is becoming more and more eager for books on Western learning. Our bookstore is able to supply this market in a slight degree in Chinese literature.

Since last Sept. 1379 vols. have been sold at the store, and 952,375 cash were received for the same. The manager of the store is paid a salary of *Yen* 5 per month, and ten per cent on all sales. The business is growing and should have careful attention.

Time fails me to speak more in detail of the many departments of our work which are doing so well, or of the individual workers, who are spending themselves, often beyond their strength. So in omitting to say anything of the Women's Bible Class, or of the Medical work it is not for lack of great sympathy or interest, but leaving this to the individual reports. I suppose that the most practical work in education as far as the Mission needs are concerned has been carried on by the theological clasess. We have had a great deal of work along that line, and all unite in saying that this must be pushed.

There is the theological class proper, and the district classes, the private classes which we all are conducting, and I held for six weeks a special class for the training of our workers on the Seoul circuit.

Roport II.—Pyeng Yang Circuit.

To the members of the Seventeenth Annual Meeting:—

The general features of the work on the circuits remain about the same as last year. The rapid accession of followers has been maintained. The circuits have greatly spread out during the year. The north circuit now touches the Yalu river on the north in the Pyong-yang Province and approaches the sea on the southern coast of Whang-hai-do where we meet Brother Jones.

The members and probationers of the circuits are as follows:

SAM-WHA CIRCUIT.

Sam-wha	60	Ching-nam-po	74
Tok-tong	24	Pul-som	16
Mu-chu-chi	32	Kum-tang-ni	43
Kyong-chyong	39	Pi-syok-kori	27
Tui-kol	46	Pak-ko-chi	30
Syon-dol	49	Chul-ba-ui	34
Tol-ta-ri	33	O-kol	16

Tai-ryong-ma	30	Pyong-nay	67
Tol-may	8	Total	568

NORTH CIRCUIT.

Pyeng-yang	696	Chil-san	92
Pong-nong-dong	102	Kui-um	55
Yo-po	15	Chup-son	8
Chung-son	61	Kang-syo	73
Un-san	33	Total	1135
Grand total			1703

The Sam-wha circuit reports 54 full members and 514 probationers, the total number added to the circuit during the year 297 and removed from various causes 91, leaving a real gain of 206. Baptized for the year 111. The north circuit reports full members 156, probationers 979, of the latter, 117 the number added to the circuit 330 and lost 127 making a real gain of 206. Total additions for the year 630 and a real gain of 412. Total number of baptisms for the year 238 and total number of baptized probationers 349. Some of our loss in the probationer list was the result of the Chinese war. The officials in different places were emboldened to assume aggressive action against the Christians which also encouraged the people in their persecutions. In some instances our people were driven from their homes under the threat of having their houses pulled down upon their heads. It is noteworthy that where the Christians remained firm to their faith there has been a remarkable forward movement. Losses have also occurred from the lack of room to accomodate our people in the city church.

The past record for self-support has been maintained. The country groups have contributed Yen 450.00 and the city church has contributed Yen 220.00 a total of Yen 670.00.

Our two helpers, Eang-in-kul stationed at Sam-wha and Whang-kyong-ho stationed at Ching-nam-po, are supported by the churches at Pyeng-yang and Sam-wha, the former contributing the greater part of the amount. The Pyeng-yang church makes a monthly contribution for this purpose of 500 yang.

The Sunday School records 401 in constant attendance. Last year there were 225, an increase of 146, mainly by the Pyeng-yang church. The Sunday School of the city church is the only one that is closely organized and graded. All our people arrange themselves into classes for Sunday study but it is only where a Sunday school organization exists that we give them the name.

The general theological class of the circuits was held in Pyeng-yang in December, with an attendence of 98. Brother Morris took part in the class work. Later in the season I held other classes with a total number in attendance of 333. The ladies of the Mission have held classes in addition to the above. In November I made a trip to Seoul to take part in the Annual Institute work.

The day schools are flourishing with about the same attendance as

last year. Young men from the circuits have repeatedly come to the city and begged for the privilege of studying the Bible and western branches of learning. In most cases they came ready to pay their own way. At the close of the conference year we submitted to the pressure from that direction and enlarged our school accordingly. The enrollment now is 20 for the higher grade studies. The new course of study consists of arithmetic, geography, history, physiology, botany, geology, and the Bible. The school is graded and the work systematized. The primary department consists of the day school which is divided into five classes and is composed of 52 boys. The conception of the school is not merely for the training of young men desiring an academic education, but a place where the leaders and teachers of the circuit are expected to spend a part of each year in Biblical and other studies. Our leaders must be in the van of the learning that is dawning upon Korea. No greater problem confronts us at the present than the education of men to carry on our work. The question is not how are we to obtain disciples of our faith, but where are the men to train believers and care for the numbers that are appealing to us daily for help? Nor yet is the question, where are the men? But it is, how shall we teach the men who are at our doors begging to learn for that purpose? The only method in the past has been to allow promising young men to follow us on our itinerating trips and gather from our teachings and methods such things as was useful to them. During the year, from such students, I have chosen one and sent him out into the work. The method is inadequate. We want men in numbers and we want them now. Give us trained natives and we will cease asking for reinforcements from America. More than that, we will support them from our own native resources. After protracted study of he matter I am persuaded that our preachers must be developed in their home section. The plans of our school are very simple. Ground the students in Scriptural truths with a knowledge of such matter as shall fortify them against the superstitions of their times. To be leaders in faith they must be leaders in thought. At the present that point is not difficult to attain. We should have a man stationed in Pyeng-yang to care for the evangelistic work of the city and the training school.

I have to call your attention again to the necessity of providing a place of worship for our people in the city of Pyeng-yang. We have been compelled to divide the congregation and hold services at different times, excluding the one while the other is at service. When it is desired to have the whole congregation meet, it is necessary to hold the service in the open air. Now even after the division the church is filling up so fast, large numbers must soon be excluded. Last year we asked for a building that would seat six hundred. Our needs have grown and we must have a church that will seat at least 1200 people. A building of native architecture able to accommodate such a congregation may be built with $3000 American gold. It is unwise policy to run a great plant and throw away the product as fast as it accumulates. No business firm would for a moment tolerate such want of economy and reckless waste. Give us a place where the Christian people can gather and the results would be no less

a financial support to the Mission than the salvation of men. Build a church the size that I have indicated and it will be filled, at the rate of the present increase, within two years. What a physical power that would be in bearing the financial burdens of the circuit! We baptized at this point 42 when it should have been 300. If the people are not allowed to enter the church how are they to have the needed training to fit them for membership? There are numbers on the Pyeng-yang chruch records that have forfeited their right to be there from non-attendance. I dare not remove them, or if I do it is with the feeling of doing them wrong. They are simply the victims of our narrow policy. Building the Pyeng-yang church does not mean, build this church, then another and then another. The people will build their own churches on the circuit and in most cases it would do them a wrong to build for them. But here it is the missionary plant, the head of all our work in the north, where large numbers must congregate requiring a building vastly beyond their power to build. Yet they will do their part. At our last Sabbath service over 600 people of our church gathered in the open air in front of the church. At the close of a sermon preached by Bishop Moore they subscribed Yen 1234.00 towards the building of the new church. They gave enthusiastically, almost hilariously.

On the following day the Church gathered with prayer and song, and, with a hope that was worthy of our purpose, struck spade into the soil of the new church site.

I have to record the appreciation of the help that Dr. Follwell, aided by Brother O, has rendered for the Pyeng-yang church. While I have been away on the circuits they have held the services in the city.

Our local preacher Kim-chang-sik has been moved from the Sam-wha circuit to Pyeng-yang. His courage and ability in battling with sin have made him a hero among his fellow-workers. After two years of isolation among the strongest heathen influences he has returned to us a nobler character.

Notable among our faithful workers is Kang-in-Kyol stationed as Brother Kim's successor at Sam-wha. Whang-chung-Mo at Ching-nam-po, and An-kui-Yong at Chung-San are both doing glorious work for the Lord. Pak-syong-Pil is doing excellent work as a colporteur. I frequently find fruit of his labors. We are thankful for the visit of Bishop Moore to the Pyeng-yang circuits. The immediate result will be a new impetus in the enthusiasm of our members. We appreciate the Bishop's deep interest and the many valuable suggestions already made.

Following the last Annual Meeting my report found its way to New York and appeared in the World Wide Missions as the report of our whole work in Korea. We regard it as a compliment to the work on our circuits and also as a testimony that we need reinforcements. No less than three men should be sent to fill the immediate needs. Last November we were made to rejoice at the arrival of Brother Morris. May Drew Seminary send more such devoted men for our work.

Bishop Cranston says he regards Korea as the most promising field in the world. The North presents its share of promise. At the Con-

ference held in Baltimore in 1773 ten members gathered and represented the work of a number of others. They reported 1,160 Methodists in America, more than 500 less than we report from the Pyeng-yang circuits, covering scarcely more than half the time represented by the report made by our fathers at that period. America holds 5,000,000 Methodists now. We take it as a golden promise of our own future.

Report III.—Chemulpo Circuit.

It is with a heart full of gratitude to the Father in heaven that I begin this little account of our experiences in the work of the Chemulpo Station. How kind and good He has been. Infinite grace has supplied all our needs. In weakness we have been made strong, and whatever measure of success may have attended the work has come through the help He has so graciously given us. The word Chemulpo means depot for the saving or preservation of goods. This is a good name for a Mission Station. But we would read it "depot for the saving and preservation of immortal souls." And it is our trust that as the years pass our right to this title as a Mission Station will become more clearly manifested.

In describing the year as a whole no better word can be used than that of "struggle." The heathenism which controls the religious life of the Korean people; the conditions, moral and physical, which prevail among them; and the difficulties which attend a work, the very success of which throws us into serious embarrassments, constitute problems which we have had to meet, grapple, and solve as best we could.

Korea is a heathen country. The Koean people are heathen in spirit, thought, customs, laws and language. God and righteousness are not in their thoughts. Confucianism has done much to introduce a sort of communal rectitude among the people, which keeps up the outward appearance of goodwill and morality among them, but in the hidden heart life, Mammon and Lust reign and rage. In saying this we do not intend to disparage the Korean people but only to call attention to a condition which no one feels more keenly than do our Korean Christians themselves. It cannot be otherwise among them. How dark is that heart in which the knowledge of God is displaced by reverence for, and trust in broken pots, and strips of paper, and decayed heads of fish and cast-off shoes; and yet these are the household gods of the Koreans. For centuries Shamanism, that cult of evil spirits and brutish fetiches, has molded and shaped the Korean's heart until today it is dark and deformed, far from God, sunk in carnality and lost in sin. And they know it not. That is the saddest feature of it all. The arch foe of human souls has taught them that darkness is light, and evil is good, and sin is righteousness. It is hard to convince them of sin. When spoken to, a confession of personal demerit springs readily to their lips,

but this comes more from mock humility than from any recognition of a spiritual guilt and a heart rebellion against God. Religion and morals are not related in that great cult of spirit worship which is the real religion of the Korean people.

During the past year the conflict with heathenism throughout the territory under my care has been a closer and harder one than ever before. The year has been one full of various experiences, some of them trying it is true, but the greater part of them joyful in the extreme. It is not my intention to bore you with the details of our work, but a few of our experiences may be of interest. The work of the station falls naturally into three territorial divisions : (1) The work in the territory surrounding Chemulpo and which takes in the prefectures of In-ch'on, Pu-p'yeng, Kim-po, Tong-jin and Nam-yang. (2) The second division takes in the islands in the delta of the Han river, including Kang-wha, Kyo-dong, Song-gai, Yong-jong and Tok-chuk. (3) The third division is the work in the Whang-hai province with its center at present at Yonan, and the beginnings of work in three prefectures of the province.

(1) CHEMULPO CITY.

The work in the port has had the best year in our history. We began the year with many problems before us but as the months went by God found a solution for all of them. The old white chapel at Yong-don is no more. For eight years it was our home as a church and many a soul has decided for Christ within it. But we had long outgrown it. Kind friends made it possible for us to get something more commensurate with our needs. I want to express our deep sense of obligation and gratitude to the kind friends who thus came to our aid. And especially to Bishop Cranston for the stirring appeal he made for us and to our beloved Bishop Moore for the most material assistance he has rendered us. Long before Bishop Moore reached the Far East he was enshrined in the hearts of our Christians at Chemulpo.

The last service in the little white chapel was held Sunday June 24th, 1900. Before the end of the week it had disappeared to make way for the new and commodious structure that is to occupy the site and which we have named "Wesley." With the removal of the only building we had to meet in, we were up against a problem of no small concern,—how to care for our people while Wesley was building. We were without a place to gather in, and with the uncertainty of our funds knew not when the new church would be ready for our use. This matter I laid before our Superintendent and the Finance Committee, and they decided that the best and only thing to do was to utilize the material of the old chapel in putting up at Asbury Parsonage a small chapel to accommodate about 200. This would solve the problem of housing our people while waiting for the building of Wesley and give us a most useful building in connection with that section of the city which is growing rapidly and in which we shall one day have a strong church. This chapel, which we call Asbury, was thus put up and dedicated August 27th,

1900. Expansion is the only word to describe the work since we got into Asbury. Though a mile away from the main part of the city, they come to us in large numbers and through the winter and this spring we have had a most encouraging campaign. Hardly a Sunday goes by now without accessions and our numbers have become so augmented that today with twice the church accommodation we had in the little white chapel we are in as bad a plight as ever. The services begin at Asbury at 9:30 A. M. but by 9:15 it is usually impossible to get into the church. People are being turned away from the services because it is impossible to accommodate them. I present herewith the accounts of the building of Asbury for audit. The funds for the church at Wesley are slowly coming in. To finish this we shall need U. S. $2,500. Our appeal is still out and our only hope for the completion of this building lies in our friends. The Koreans are giving with a holy enthusiasm. But the amount necessary is far beyond their powers to meet and our only hope lies in the aid which our friends may render us. The Korean Christians are giving royally. They subscribed a total of Yen 450.00 to the fund of which they have already paid in over 350.00. They will go somewhat beyond the amount they have promised so that instead of a shrinkage in that fund we shall have a surplus. Surely people who thus give out of their poverty so liberally to the Lord are worthy of support, and we know they will have it.

I wish at this point to make acknowledgment of the services rendered by our Korean workers during the past year. Local Preacher Chang Kyung-wha has continued to be a right arm of strength to me. He gives his services freely to the cause of Christ and does full duty as a lay preacher among his own people. During my necessary absences from Chemulpo this brother takes entire charge of the work and the services, and no paid worker of the Mission renders more efficient service than he. I think we missionaries in Korea cannot be too grateful for the fact that our Korean church is a church of workers for the Lord. As soon as a Korean becomes converted he immediately begins work among his relatives and neighbors and presses home Christianity on them. As a result the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. And this is one of the peculiarities of the work in Korea. I would like to mention each one of these volunteers in the Lord's service, but to do justice to all it would be necessary to mention most of the members.

Our Boy's day-school, in spite of the wretched quarters in which it is housed, has had a successful year under the efficient management of Mr. Son Seung-yong who was at one time a member of the Emperor's privy council. Brother Son is a good teacher, a strict disciplinarian, and an earnest Christian man. The field before us in this connection is most inviting. We might just as well be teaching 100 boys to become useful, strong, upright men as the small number we can now accommodate. Yen 600 would erect a building which would project itself for useful-

ness into the lives of countless Korean boys, and I am sure if some friend would come to our aid at this point the Mission would be glad to maintain a teaching force at the school. The school has 32 boys in attendance at this time, though the enrollment for the year was about twice that number, it being our policy to promptly weed out lazy and insubordinate pupils. The day school for girls has also been most successful and will be reported on by Mrs. Jones.

The work among the young people has had a very good year. We now have two Epworth Leagues organized, one for the young women and one for the young men. Mrs. Jones is in charge of the league among the young women, and is doing great service in helping them to carry on the league. The prayer meetings of both leagues are well attended and warm and joyful. They constitute our young people's class meeting, and are a great force in the church for good.

Mrs. Jones has had entire charge of the work among women on the circuit. The large territory to be covered and the extent of the work has made this a task of some magnitude, as she has had to carry it on unaided. She has supervised the Bible women throughout our territory, directed the girl's day school at Chemulpo, visited and carried on a correspondence with the outstations and cared for and planned for the spiritual needs of the women in our charge. This has been a task encumbered by many perplexities and anxieties, for the lot of the average Korean woman is a pitful one. Imprisoned in dingy, dark, unwholesome mud huts, and hedged in by the barriers of heathenism, their whole life is passed on a very low and narrow level. What a revelation it must be to a Korean woman to come from the inner room of a mud hut, where, if she stood in the middle of the room, there would be a mud wall crawling with bugs within four feet of her on all sides, a mud ceiling within touch of her hands, and a mud floor beneath her,—to come from such surroundings into a building like this Mead Memorial church in which we are gathered. Here the wide beautiful walls, the distant ceiling, the light and warmth and cleanliness and freshness of everything speak of larger and nobler and fuller life. If physical surroundings have an effect on people's minds (and we know they do) it is an education in itself just to attend services in a building like this. How great then is the gift of that elect lady of Stamford, Connecticut, who has given the Mead Memorial church to the women and the men of Korea? And when to "largeness of room" we add "largeness" of love, kindness, sympathy and joy for which this church is famed, and comfort in all the hard trials of life, and the hope and sure promise of heaven to crown it all, why should we marvel at the triumphs of the work among women in Korea?

But I am speaking of Mrs. Jones' work among the women, and I just want to tell one little incident. One day Mrs. Jones found an old Korean woman in a miserable hut, helpless with paralysis and slowly dying of starvation. The woman had a profligate son whose evil life only added to her bitterness. The case was taken up and the Korean women in our church undertook to care for her, and her immediate wants were relieved. She recovered from her sickness so that she could with some effort get about.

and from the very first day she became marked for her love for the house and worship of God. She was ever faithful at the services and rain or shine, summer or winter, she would drag her crippled body to the chapel, being generally the first to arrive and the last to leave. This all touched the heart of the son and after a time he too became a Christian and a new joy was added to the life of his old mother. But one day Naomi, for such was her baptizmal name, fell ill and it soon became clear that she was going to leave us. Sunday morning Brother Chang on his way to church called to see and pray with her. She told him that her only regret was that she could not get to the chapel once more, but she knew that she would shortly worship God before His throne in heaven and she was content. Then she called her son to her and told him to give her her wallet hanging on the wall. From it she took a few pieces of money and giving it to Chang said: "I cannot go to the church myself but I want to give my little mite to the Lord as usual. When the plate is passed please put it on for me." And our hearts were all moved when Mr. Chang told us the incident. About noon it became clear that the end had come. But shortly before she left us she called her son to her and her last words were, "Son, whatever happens, never let go of Jesus." And the redeemed soul of old Naomi winged its way to worship God in the grander temple above. The wonderful influence of that paralytic Korean woman in her life and death on our whole Chemulpo church no human scale can adequately measure. And old Naomi is but one of a vast multitude of Korean men and women who in their need and their possibilities are of one class.

CIRCUIT WORK.

It is not my purpose to attempt to describe our experience in circuit work. It is simply impossible of adequate description. Much attention has been paid to it the past year, but in this connection I have felt my loneliness as never before. The problems and difficulties which accompany this work are multiplying,—or to speak more accurately, the development of our work is bringing us into connection with them as never before. But a large measure of success has attended this work and it is the most promising work carried on by the Mission today. We have three great circuits which will one day form several Presiding Elder's Districts. In order thy are:

(1) CHEMULPO CIRCUIT.

Tambangni has put up a comfortable little chapel in which the people meet regularly. It was dedicated by Dr. Scranton July 30th 1900. In money it cost but a small sum. In sacrifice and self-denial it represents a vast outlay, and in God's sight its value will not be in the coin of men, but in the soul endeavor it stands for. The work on the Pu-p'yung prefecture has been cared for by Brother Yi Yung-sun who lives in the prefectural town, an excellent base for work. He cares for five points on this circuit and has been partly supported by gifts from the native

brethren and a special gift from Mr. Beach at Medina, New York. The work is encompassed by many difficulties but is growing well and will one day be a strong self-supporting church. Our work in the Nam-yang prefecture is slowly developing. In Brother Hong Seung-ha I think we have a very promising worker. He has taken hold of the work there with a will and already there are signs of a turning to God. We have not attempted to harvest our results there yet but have contented ourselves with seed sowing believing that the harvest will come in due time. The coming year we shall begin to form our people into classes and enroll them in the church.

The entire Circuit including Chemulpo City reports 119 members and 289 probationers, a total of 408. There have been 15 deaths. We have baptized 5 children and 48 adults. There are 3 Sunday Schools with 12 teachers and 246 scholars. For self support we have raised as follows :—

Pastoral Support	$32.00
Church Expenses	125.00
Church Building	490.00
Benevolences	30.00
Total	677.00

The quarterly Conference recommends Local Preacher Kim Ki-poun for ordination as a Local Deacon. We also recommend Exhorter Pok Chung-chai for license as a Local Preacher.

(3) KANG-WHA CIRCUIT.

Kang-wha has had a good year. Our work is well distributed throughout the island, our stations beginning near Cho-ji on the south and extending to Sani-p'o on the extreme north. Much of the success of the work here is due to the ability and wise oversight of Local Preacher Kim Sang-nim who does excellent pastoral work. An excellent spirit prevails among the leaders and the membership. All have done good work and are deserving of praise. Since last year we have entered two new points, viz. Kang-wha city, and Sani-p'o and in these two points we report the beginnings of work. The work is still embarrassed by the lack of proper places in which the people may meet. We need a good centre at the city where the foreign missionary may have his headquarters on his visits to the island, and in the securing of this I think we foreigners can afford to help. But at the other points the native Christians are doing their best to meet their needs.

During the month of Sept. (1900) I held a Bible Institute at the So-sa Church of the workers throughout the Island. It lasted ten days and was attended by 24 persons including 3 women. At the end of the sessions I gave them a written examination on our text-book which was the Gospel of Luke, and most of those who attended the class passed this examination creditably, but the highest honors in the examination were borne off by one of the women. I tell this to show how much Christianity does for these Korean women. The woman mentioned was only a farmer's

wife, and before she became a Christian was ignorant of letters. She is a woman of much ability and Christ has lifted her to a level in life denied her by heathenism.

An element of strength in the Kang-wha work this past year has been the interest of the members in the study of the Bible and especially in the gospel narrative. It is very hard for people in Christian lands to realize how much a good book stands for in a country like Korea. Here a very different idea prevails regarding a book from what is the case with us. Books being scarce are prized highly and when a book like the Bible falls into the hands of one who really undertakes to study it the result is most beneficial to the man. Sometimes they understand it in a literal sense which leads them into strange interpretations, as when one man reading that Christ had cured a blind man by mixing mud attempted a modern reproduction of the miracle. But sometimes this very literal interpretation leads them to do a beautiful deed, which in its final essence may not be contrary to the teachings of Christ. The following is an illustration in point. One of our class leaders is a man of some means. One day he read the story of the servant who tho his lord had forgiven him a heavy debt failed to manifest the same spirit toward a fellow servant but was unjust and harsh to him, (Matt. 18:23-35) and it made a great impression on him. He immediately made a literal and personal application to himself. God was his Lord and to Him he had owed a terrible debt of sin which God for Christ's sake had forgiven him. But here were several poor people, his fellow servants, who owed him a sum paltry in comparison to the debt God had forgiven him, and if he took warning by the story of Christ must he not freely forgive them their debts to him? So he called to his home all who were in his debt, and when they had assembled he read them the story and told them the application he had made of it. He freely released them from their obligations to him and bringing out the papers he held against them burned them with his own hands before their wondering eyes. Modern exegesis would say that the humble Korean class leader had not made the proper application of the teaching of Christ in the parable. This may be true. But one day Christ said to one young man, sell all that thou hast and give to the poor and come, follow me. And who shall say that Christ did not visit that Korean hamlet the day young Chong burned up his neighbor's notes, and look with joy on a man seeking to follow Him. The deed, whatever may be our view of its judiciousness, was certainly a Christ-like one.

The work on the island of Kyo-dong is growing well. Brother Kwon is standing up for Christ with a brave heart there and his testimony is with power. Last spring the literati of the island when they met to offer the semi-annual sacrifices at the temple of Confucius were much excited at this Christian attempting to come among them. So they determined to run him off the island. To this end they appointed a committee to wait on the prefect and call his attention to the Christian and petition that the intruder be cast out. The answer of the prefect was that the Christians have built their churches beside the very palace in Seoul show-

ing that His Majesty the Emperor is pleased to have them among his people. If the Christians have the right to dwell in Seoul and carry on their work it is folly to attempt to drive them out of a third grade prefecture. No further interference was attempted. Ten families have given up their idols and accepted Christ. They form the nucleus of our first church there.

We have ten churches with 101 members and 253 probationers, a total of 354. There have been 15 deaths. We have baptized during the year 48 adults. There are seven sunday schools with 27 teachers and 118 scholars, a total of 145. We own five church buildings, valued at Yen 670.00. The report on self-support is as follows :—

Pastoral Support	$70.00
Church Expenses	60.00
Church Buildings	110.00
Benevolences	27.00
Total	$267.00

The quarterly Conference recommends Kim Sang-nim for renewal of license as a Local Preacher. Also that Exhorter Pak Neung-il be made a Local Preacher. It also recommends Kwon Sin-il and Kim Kyeng-il as Exhorters.

(3) YONAN CIRCUIT.

The Yonan Circuit has had a hard year. There have been heavy losses in the membership and severe trials have been laid on those who remained faithful. In the first flush of our entrance of the field many united with us who later on were unable to endure the strain of persecution and temptation and went back to heathenism. Some also came among us from unworthy motives hoping to find in us agents to help them in their lawsuits, and finding that we were not in Korea for such a purpose withdrew. We have in sorrow removed their names from our midst but our hope is that the seed which we have scattered in their hearts has not been killed but may yet spring up and germinate and bring forth fruit unto life everlasting. The result of this thorough pruning of our membership has been very beneficial on the whole membership. We now have a strong loyal church in that region which will become an honor to Methodism. The great need is for more continuous and careful oversight than I have been able to give it myself.

On the return of Local Preacher Kim Ki-pom from Wonsan last autumn I located him on this circuit. With his family he took possession of the house we own in Yonan city and has shown himself a capable worker for the Master. He has developed an interest in the Bible among our members there which has gone far to strengthen the whole church. And all through the heavy trials which have befallen him and the church during the year he has stood firm and true. All our work in the Whang-hai province at the present time is attached to this circuit and Brother Kim has visited and cared for the various places and by his preaching and counsel has helped them under the peculiar difficulties which attend the rise of a Christian church amid a heathen populace.

Within the year a terrible trial came to this church. One day in January as Brother Kim was studying in his home the mother of one of our members came in terror to him and said her son was being killed, and begged him to come and help him. Brother Kim immediately went to the Christian's home and found him bound hand and foot and bloody, while two policemen from the governor's yamun were beating him to make him give them money. Brother Kim, without interfering with the policemen asked the Christian the meaning of his plight. The policemen themselves then produced a warrant for his arrest which on the face of it was a clumsy forgery. Some one had evidently purloined the governor's seal and stamped a strip of paper with it, and on this some ignoramus had tried to write a warrant for the Christian's arrest, but not knowing even the year of the Emperor's reign had dated it five years ago. Discovered in their villainy the policeman gave up beating the Christian and to brazen the matter out gave up the warrant to Brother Kim to be sent to the governor, which Brother Kim did, enclosing it in a letter with a full account of the affair to His Excellency. No answer came for a few days, when one morning at daybreak a force of policemen with yamun runners armed with swords, spears, and guns suddenly appeared in Yonan, and attacking the church seized Brother Myeng, the husband of our Bible woman there, and Brother Kim only escaped by the merest accident. The usual reign of terror followed. Christian houses were broken into by the attacking party, women were insulted and intimidated, and some of our members were seized, beaten and dragged about and money extorted from them. The policemen claimed they were acting under the governor's express orders and that they were commanded to shoot down any Christian who opposed them, and that the entire church in that region was to be put under arrest and taken to the capital of the province. The brunt of their anger fell on Brother Myeng. He was cruelly beaten and dragged along the road by the hair of the head for miles, and would never have reached the provincial capital alive if one of the policemen had not had compassion on him and begged that some mercy be shown him. On arrival at Hai-ju, Myeng was hailed before the police magistrate, abused and scoffed at and after being beaten with thirty blows of the heavy paddle was locked in chains and cast into the prison where the death sentence is awaited. In this loathsome place he was reviled by the prisoners about, who insulted him for his faith in Christ, and painted in hideous colors the fate that awaited him. But for two hours he forgot his pains and the chains which bound him, and told them the story of Christ and what He had done for him, and that he would gladly go to death for Him. So that they who had begun by reviling him were silenced or made his friends. In the meantime the Christians fleeing from Yonan brought me word of the affair, and I began to telegraph the governor. After several telegrams, a stay was secured which finally saved Myeng's life. Local Preacher Pok Shung-chai carried letters from me to the governor and a complete reversal of the matter was secured, the gulity policemen and runners were severely punished and the money stolen and expenses involved all voluntarily made good.

That the matter might have developed into an affair of great significance is shown by the fact that the governor sent word to the head of the peddlar's guild that Christians were rising and that he must call out the guild to suppress them. But the head of the guild was an old acquaintance of mine and his answer was, "I know those Christians, and I know their pastor. The peddlar's guild will not rise against them." If the guild had been dragged into it by the governor the danger to the many Christians in our own and the Presbyterian churches in that province would have been very great. The experience was a terrible one to our people while it lasted, but they have come out of it stronger and with a more loyal devotion to Christ than they ever had before. On my visit to them soon after I was impressed with this. There was a new joy in all their faces. Brother Myeng is a hero. He spoke of it with joy. In the hour of darkest gloom when sure death by beating stared him in the face he said he felt little pain. Peace and joy were in his heart, and a sense of security he never knew before. And to crown it all, while lying amid the filth and vermin of the death cell in chains he met Christ. And in describing it all he spoke of the meeting with the Saviour more than of anything else.

On this circuit we have nine churches and have made arrangements for the opening of two more points. There are now 32 members and 435 probationers, a total of 467. Eight have died within the year. There have been 55 adults baptized. There are six Sunday Schools with 6 teachers and 85 scholars, or 91 in all. We own three church properties valued at Yen 330.00. The report on self-support is as follows :—

Church Expenses	$80.00
Church Building	22.00
Benevolences	20.00
Total	$122.00

Brother Kim Ki-pom is recommended for renewal of license as a Local Preacher. Brother Ha Chun-taik for renewal as an Exhorter. Brother Ko Ch'i-il is recommended for license as an Exhorter.

SUMMARY OF THE WORK OF THE STATION.

(1) We report 1229 members and probationers, a gain of 147 over last year.

(2) There are now 16 Sunday Schools with 488 teachers and scholars, a gain of 6 schools and 214 teachers and scholars.

(3) For self-support the sum of $1102.04 has been raised.

Respectfully submitted,

GEO. HEBER JONES.

Report IV.—Su-won and Kong-chu Circuit.

To the Annual Meeting:—

The year has been one of great activity and of great growth among the churches of the south circuits. So widely has the work spread that it takes more than a month constantly traveling to visit all the principal centers, staying but one day in each place.

Since the last Annual Meeting I have traveled more than a thousand miles walking most of the distance. I have made eight trips on the circuits varying from three days to four weeks in length and when I return to Seoul from such a trip I impotently wish that I might be able to divide myself into twenty-five other personalities so as to be able to be constantly at each place instead of only touching at it once in every month or so.

Churches. Work has been opened up in 11 new centers, making in all 24 centers in the region; at some of these centers as many as 8 or 9 surrounding villages contribute to the membership, some of these villages being 10 miles from the center. There are in all about 80 such villages.

That you may get a better conception of this region and this great work I will ask you to accompany me on two or three short trips among the churches. Because of its proximity to Seoul we will first visit the small circuit of churches lying about 10 miles from Seoul in a southwesterly direction. Because we believe in encouraging modern advancement and enterprise, and also because it is more convenient, we will send our horse and provisions by another route, but ourselves take the 10 A. M. train and go down the road halfway to Chemulpo and get off at Oricole. From there we will walk across the country 7 miles to the southeast and stop at the village of Muchinae. Here is our eldest and largest church in this section. There are 92 probationers, and 16 full members: total 108. Mr. Kim Tong Hyen, the leader, is a very active, earnest worker. This year by a great effort the people built a chapel; when I visited the place during the process of construction of the building I was surprised to find that some of the heathen were so favorably inclined toward Christianity that they came from neighboring villages and were assisting the Christians. This building is located on the brow of a small hill overlooking a wide stretch of valleys on three sides, while in the rear a mountain rises. About twenty feet in the rear of the chapel the people put their hands to the work again and built a comfortable parsonage for the native pastor in which they set aside a commodious room for the use of the missionary when he visits them. They are now building, through aid received from Mrs. M. F. Scranton, a school-building to the right of the parsonage. Here Mrs. Scranton intends to place a teacher and we hope for great results from this venture. The children of this vicinity are bright, industrious and willing to learn. We are very grateful to Mrs. Scranton for her interest and efforts in their behalf. Standing in front of the church one can see and count a number of villages; within a radius of one and one half miles there are twenty villages containing about three thousand people. It is our purpose and effort to enter all of these

villages; I have personally visited some of them and Mr. Kim Tong Hyen has worked in many. We have Christians in seven of them. The Sunday school at this church (which I have named Grace Church in honor of the church which I had the privilege of serving as pastor in Kearny, New Jersey) is well organized with three officers and teachers and studies the Wol-po every Sunday afternoon. The amount raised for church building and current expenses is about 80 Korean dollars.

Going north from this village about seven miles we will reach the village of Sam Mak Kol. Here we have a very promising new work opened up this year. The leader Ha Yeng Hong attended our training class for class leaders and exhorters in Seoul in January and he promises well. There are 24 probationers here who are related to the other people living in the 60 houses in the village, and they are working to make it a Christian village. Several of them were baptised last month and in examining them I found one young man who had committed the Baptismal Catechism word for word, question and answer.

Passing by several villages where we have work, and going east we come to another principal center in the village of Tok-ko-kai. It is one of our oldest churches and has a membership of 23 members and 43 probationers, in all 66. The town is located on the main road leading south from Seoul to Su-won city and is a market place. They have no church building and are compelled to meet in all kinds of disturbances in a private house and in the inclement weather of winter half are inside and half are out. They have been making great efforts for a building and have about 40 Korean dollars collected for that purpose. About 10 yen has been received from other sources and they are determined to build this year. I have made up my mind that if I have to put a jiggy on my back and carry loads I will see that church go up this year. Including the amount raised for church building they have raised for self-support about 45 Korean dollars.

About 12 miles south of Tok-ko-kai is Su-won city with a population of about 8000 people. It is an old and wicked city and the people are hard to reach. We have made very little impression on the city as yet, but I am planning soon to enter and establish a center of work. It is my plan to have a foreign residence in this city and spend considerable time there. Before returning to Seoul for new provisions we will visit one other church center in the Su-won prefecture. This is in a northwesterly direction from Su-won and about 13 miles distant, the town of Pal-won. Here is a large market place containing 200 houses. Our work here is small; we have six probationers, at least so the work stood last fall. This is one of the two or three points I have not been able to visit this spring. About two weeks ago I was on my way to this place traveling with considerable speed on my bicycle, when having taken conclusions with the ground, I found it necessary to return hastily to Seoul and have the doctor sum up the results. As the membership has increased considerable at the other points on the circuits since last fall I am hopeful of an increase here also. Among these few faithful ones here is a blind man. He has never seen the beauty of this earth but he

has seen the Christ, the One altogether lovely. When I examined him for baptism I found that he had committed by hearing the Baptismal Catechism word for word.

Our second trip will take us from Seoul in a southwesterly direction 310 li, or over 100 miles. On the way 5 miles from Su-won we come to our oldest church in the whole south, in the village of Chang Chin-nai. Here we have a nice chapel built several years ago, the old leader, Mr. Pak Hong Syeng, bearing most of the expense. During the past year Sarah Kim, a trained Bible woman, and her daughter, also well trained, have lived in a house which we purchased for them. Mary, the daughter, conducts a day school and has several pupils. This school was begun only last year and is in the nature of an experiment, but we think that it is succeeding and will succeed. The boys of this village are absolutely the most troublesome and mischeivous of any place I have visited in Korea; so much so that I found it necessary to get up in the middle of the meeting not long ago and rap some of them on the head, after which the meeting was exceedingly orderly: it was a means of grace. The work of Sarah Kim among the women is not to be surpassed; since she has gone there 20 or 30 women have come out of heathenism. She and her daughter are earnest in their service for the Master and they prove their faith and love by their consecrated labors. They may be said to be the first home missionaries from Seoul. They left their home and friends here, with tears parting from their relatives, and went among strangers where God is honoring their self-sacrifice and blessing their labors. At this place there are 14 members in the church and 45 probationers: total 59. The amount raised is necessarily small, about 4 or 5 dollars.

Passing on down to our original destination about 70 miles, we come to the walled city of Hong-chu and on the west coast, 3 miles distant, is the village of Hami—the center of our work. Eleven villages are represented in this work. To visit them all it would take us eight or ten days. There are here 4 members and 49 probationers: in all 53. I was proposing to visit this place last fall, but the political unrest and the advice of the American Minister to all who were accustomed to itinerate to remain in Seoul, prevented me. I am convinced that if I could give more personal attention to the work in this place the membership would soon run up into the hundreds. I spent several days there this spring and was impressed by the readiness of the people to hear the Gospel and become convinced by it. The leader at this place, now in the decline of life, lost his oldest son last fall: he was drowned in the sea during a great storm. The father lives in Christian hope of seeing him again. At this place we own a building which will ultimately be used exclusively for a church. East of this place in the village of Teuk-san we have a small company of believers. From this point we will go southeast about 65 miles to the walled city of Kong-chu, containing several thousand inhabitants. It is one of the chief centers of traffic in the interior. Korean medicines for all kinds of diseases are sold here. It is a difficult place to work and we have made no converts as yet but hope to open work this year. South of Kong-chu

more than 30 miles we have work which I have not seen yet but expect to visit this fall. A group of Christians possibly 100 miles farther south begged for a visit from me but I felt the impossibility of it and so asked the Southern Presbyterians to care for them.

Our third trip will keep us busy for three weeks : often from early morning till near midnight we must walk from church to church and hold two, three and sometimes four services every day, during which time we will meet many perplexing questions. Our first church to visit is at Too-chun, a village about 40 miles from Seoul in a southeasterly direction. This church is well founded having passed through the fires of official persecution. There are 16 members and 25 probationers : in all 41. The real leader of the work here is one of our colporters, Kim Ik Heui, a valuable man. We will hasten on in a southeasterly direction to the Chuck-san magistracy. Here we have a church of 7 members and 27 probationers belonging to the lowest ranks of society in Korea, the butchers, but taking pretty high rank in the church militant. Their testimony is that God can save from sin. They are extremely diligent in study and are usually ready with questions on the New Testament some of which are hard to answer. Starting again north and bearing east, after making 27 miles we come to Ung-am. This church and all the other churches we will visit in this region are about equi-distant from Seoul, about 40 miles. The class here began its existence last fall, and when Dr. Scranton and I visited it in October they were about the most unpromising lot I ever saw. When Dr. Scranton called upon them for voluntary prayers, one long, lank brother pleasantly assured us that he and a boy there were the only ones among the company who could pray, and said it in such a manner as if to conclusively settle the fact that they had a patent on it. The outlook was not very hopeful ; however, it is the glory of our Gospel that God can take the worst sinner and convert him into a son of God. After six months' training I am sure Dr. Scranton would be surprised to see what progress they have made in knowledge of the things of God. There are here 48 probationers, 13 of whom including 4 children have been baptised. From this class others have sprung up. Mang-kol, 5 miles away has 18 probationers. Ka Maktong about the same distance in another direction has 14. About 15 miles from this point is Chuck-kol ; the village of Ma Wha-ji, 5 miles distant also contributes to the membership at this place. There are 14 members and 34 probationers, in all 48. This is a most interesting place. One of the members, an old man, was formerly a sorcerer but when he became a Christian he destroyed his books and everything pertaining to the black art. His sister, an aged widow who has no children, is a still more remarkable character. The last time I was down there in April she testified in meeting that she did not know just why or how it was but ever since she had believed in Jesus she was happy all day long. Wood for fuel is scarce in that place and this good woman goes out and gathers small sticks wherever she can and stores them away and sleeps on a cold floor herself, keeping the wood she has gathered in order to

make the room warm for the missionary when he comes. When Dr. Scranton and I visited the place last fall she followed us quite a distance from one village to another to meet with us, and leaving there again followed with us. Dr. Scranton kindly remonstrated with her for going such a distance; she replied, I intend to follow you all the way to heaven, shall I not follow you a little way here? She says she is going to give us her house for a church. Three miles distant we have a small class in Mal A-we that is very promising. Ten miles farther east we come to our largest church in the village of Teuk-teul. Including the village of O-chun we have 3 full members and 153 probationers. There are two Sunday schools and about 60 scholars. In this village a commodious chapel was finished this year, paid for almost wholly by the Christians who mortgaged their homes to do so. Including the amount raised for the building they contributed to self-support about 260 Korean dollars. I am sorry to say that I have not confidence in the man who has been our leader of this church. He has caused us some trouble in the region and will have to be dealt with.

Seven miles east is another large church in the village of No Ro Mok. There we have 76 probationers One of our colporters lives here and is very successful in his work. This is another class organized after the Annual Meeting last fall. The Christians have suffered from persecution in this village. About the time of the New Year the villagers have always been accustomed to sacrifice an ox to the spirit of the village well; this year when the assessors went around to collect the sums of money from the members of the community to buy the ox the Christians refused to contribute, saying that they now worshipped the God who created all these things. The custom is to divide the meat among the contributors after the sacrifice has been offered. The Christians, inasmuch as they did not wish to eat any of the meat offered to the well devil, felt that they were legitimately freed from contributing. The headman of the village had previously been approached by our leader, Mr. Ku Chun Kyeng, who had remonstrated with him for allowing gambling among the young men of the village, this being contrary to the law. When the Christians refused to contribute for the sacrifice, the headman being angry called the villagers together and told them not to allow the Christians to take water from the well and to take action to compel them to move away from the village: he also told the young men that they might gamble as much as they pleased. Immediately gambling became rife in the village and persecution of Christians began. About two days afterward I arrived in the village and learned the state of affairs, being myself compelled to drink dirty water. I sent for the headman and after some fearful hesitation he came. I asked him the meaning of these things, telling him that he had done wrong in encouraging gambling which according to the law he should have suppressed, and that I expected that hereafter all restrictions should be taken off of the Christians and the persecutions should cease. About a month afterwards I again visited the place and found that everything was all right and the father and mother of the headman wished to join the church.

Seven miles east is our O Yang Dong church ; eight villages contribute to the membership. Mr. Ku Chun Kyeng has also supervision of this work and Mr. Min Tai Sik is the other class leader. More than a year ago Mr. Min's only child, a young man, died in the faith. The father and mother, now advanced in years were so influenced by this circumstance that they became Christians and began to work for the spread of the Gospel. As is the case with some of the higher class among the Koreans Mr. Min had a concubine. When he became a Christian he not only gave up his concubine but provided for her support by giving her a house to live in and a business. When we suggested that we needed a chapel at that place he said that possibly he could arrange to give us his house to be transformed into a chapel, as he had other property. We have at this place 91 probationers.

In quick succession we will pass through the remaining churches of this section varying from 3 to 15 miles apart. In Kung Tul we have 15 probationers : in the mountain village of Pom Sil we have 15 : in the large and beautifully situated village of Whang Kum we have 36 : in Kun Teul there are about 30 believers. The last class we will visit is that of U San Dong ; we have here 42 probationers and an interesting work. Not long ago a young man and his family entered into the faith : the very day that they gave up their devil worship and burned their household gods their house burned to the ground with everything they possessed : even their rice and seed grain they had been keeping for this year's sowing was burned up. The Christians immediately came together and out of their scanty means collected enough to help them until they could find another home.

There are on the south circuits 103 full members and 884 probationers : a total of 987 : a gain over last year of 277. There was raised for self-support Yen 356. There are 16 Sunday Schools with 22 teachers and 302 scholars. Two day schools have been conducted under Mrs. M. F. Scranton's direction and I cannot too strongly endorse this kind of work. If we want to have a strong and enduring Church in Korea we must get hold of and educate the children, instilling in their minds from early youth the principles of Christianity and the truths of the Gospel. Some one has said that if you want to mould a man you must begin four generations back ; it is a glorious thing to see the aged come into a saving knowledge of Christ, but we must train the forming intellect of the rising generation if we hope to eradicate the superstition and superficiality from the Korean mind and create an intelligent, self-propogating and self-governing Church in Korea.

The theological class was held in Seoul in January for two weeks, the Seoul and Song Do circuits of the Methodist Episcopal Church South uniting with us and two members of that sister Mission, Brothers Collyer and Moose assisting in the instruction given : Brother Jones also helped us in this most important work. There were 72 men present and 14 women. The Bible women and the colporters of the British and Foreign Bible Society have done excellent and lasting work this year.

I am grateful to Mrs. M. F. Scranton and Miss Pierce for the two trips they were able to make over the Su-won portion of the circuits and I know that much good was accomplished. Now that reinforcements have arrived on the field I trust that the women of the South Circuits will receive the help and instruction of some one from the force of the Woman's Foreign Missionary Society in Seoul. The opportunities for such a worker are immeasurable.

In conclusion I will mention a few of the difficulties and encouragements. Briefly enumerated the difficulties are the awkwardness of working in a difficult language; the tendency of the people to strive after and use political power or force in their dealings with each other; the persecutions the Christians meet here and there; the wide extent of territory to be covered and the distance between the different sections of the work; and the task of training efficient helpers to care for and direct the classes in the different centers.

The encouragements are many but I will mention only a few: the ready sale of Bibles and tracts and the natural curiosity of the Korean to know what they contain; the ready acceptance of the Gospel especially by the middle and lower classes; the beautiful change in heart and life of those who believe; and the evident working of the Holy Spirit in His Church, fulfilling the promise, "Lo, I am with you alway."

Respectfully submitted,

Wilbur C. Swearer.

Report V.—First Church, Seoul.

The pastor, H. G. Appenzeller, left for his well earned vacation, in September last, and since that time the work in this church has been all carried by the assistant pastor, Choi Pyeng Hon. In spite of the faithful work of the latter, Brother Appenzeller has been greatly missed. I have given what time I could spare, and have preached there on five or six Sunday mornings, besides the special union services conducted during Passion week. This church has many difficulties to contend with, and not least is the palace guards which make the entrance to the church so troublesome. I have been specially pleased with the good attention and interest manifested in the Sunday school, and the orderliness shown there. The goodliness of attendance on the woman's side is in no slight degree due to the faithful efforts of Miss Frey. The Sang Dong Church is especially under obligations to this church for taking them in and harboring them during the few weeks in which they had no place of meeting. The state of the work is encouraging.

Full members	132	
Probationers baptised	10	
Probationers	80	
Baptised children	22	
		244

Sunday School	120	
Local preachers	4	
Deaths	6	
Assistant pastor's support		216.00
General expenses		48.86
Charity		11.25
Special collections		35.74
In aid of Chemulpo Church		6.50
Chinese Relief Fund		7.07
Ladies' Aid Society		25.80
Total Contributions		351.22

Report VI.—Talsung Church, Seoul.

We now rejoice in a comfortable church, in which we are enabled to meet together today. We now go under another name, but considering the generosity of the donor we can afford to change the appellation.

We shall be known hereafter as the MEAD MEMORIAL SANG DONG CHURCH. I have made a very careful census of our church membership, and of all who are likely to be affiliated with us. I find that we are, or have been, in touch with 758 people.

Full Members, men,	73		
" " women	120		
		193	
Probationers baptised, men	29		
" " women	52		
		81	
Probationers unbaptised, men	39		
" " women	57		
		96	
Children baptised, male	46		
" " female	30	76	
			448
Children not enrolled			45
Adults not enrolled			145
Deaths			49
Expulsions			39
Gone to "Rome"			14
Disappeared			15
Gone into Buddhism			1
Lost by letter			2
			758

Total collections during the year (Exclusive of contributions to the church erection fund)

General	520386	Cash
Poor	52985	
		573371

Expended native pastor		150400	
"	charity	90940	
"	Bible Society	11016	
"	Christmas	135375	
"	running expenses	143691	
"	balance in hand	41950	
			573371
Collection for church erection.			
	Men	486826	
	Women	317100	
		803926	

Report VII.—Baldwin Chapel, East Gate, Seoul.

To the Members of the Annual Meeting:—

At the close of the last Annual Meeting, in addition to my work in Pai Chai, under the appointment of Dr. Scranton I assumed the pastorate of this church and began to have an intense interest in the people. During my year's work among them I have come to love them and have esteemed it a great privilege to labor among them. I regret that my time has been so much absorbed in the school that it has been impossible for me to give the work more direct personal attention and supervision. Being so far away from the work, and having so much of my time and strength given up to the school it has been impossible for me to do any pastoral visiting which I recognize as very vital to the life and vigor of a church. This work I have been compelled to leave to Brothers Ye Kyeng Jik and Ko Si Hyeng.

The year has not been one of signal growth and development. We have had a hard struggle. But the signs of approaching victory illumine the horizon of our hopes. The cloud of promise may seem very small but the power of God is behind it. I believe there is to be a day of rejoicing for Methodism at this place. The last three months have witnessed an increasing interest and a better attendance. The attendance varies very materially from Sabbath to Sabbath. Many come to see the foreign physician and to have their physical ills relieved, and some come for the sake of curiosity. The attendance of regular patients upon the regular church services of late has been much more encouraging.

Dr. Harris and Miss Lewis have labored faithfully and hard and the goodly attendance of women is an indicator of their efficient and untiring efforts.

During the year we have been made to rejoice in the coming of Miss Hillman among us and the East Gate work is to be congratulated upon this valuable addition to its working staff.

The attendance upon the Sabbath morning Sunday school has been quite encouraging, averaging about 45. The school is divided into four classes. A desire for the study of the Word is increasing. The average

attendance upon the church services immediately following Sabbath school has been about 60. Brothers No, Yi and Ko have done most of the preaching. The present membership is, 22 in full connection and 14 probationers: total 36. Children baptised 6.

Our congregation being mostly composed of poor people the collections have not been large but the people have given liberally. I have often been surprised and pleased to see how gladly and generously they give. The amount contributed by the church during the past year is $19.60. Expenditures $22.33.

The prospect for the work at this point for the coming year is very encouraging, and I look forward to a great harvest and a great church.

Respectfully submitted,

E. M. CABLE.

Report VIII—Wonsan Circuit.

To the Bishop and Members of the Korea Mission:—

We are thankful to be with you again in the Annual Meeting. We are thankful for restored health and a safe return to this country. That Brother Jones' telegram "Hold McGill" was embarrassing and that it very much discommoded us, could be learned in Redlands, California. When my bank account was twenty above zero, and house lease expired, having made all arrangements to leave the first of March, and we could not re-rent, we were literally and actually put in the street. There being no furnished house to rent we took to the bush. That is we retired to a shed in an orange grove to reflect. The Secretary asked if we could go into the doctoring business for a season and keep off of the pay-roll. Thanks to the climate and orange blossoms in southern California, though perplexed, we were not cast down. Need I remark that the doctoring business is not rushing in southern California, and our services as a trunk-resident were not much in demand, especially after our retirement to the bush? With a few pieces or borrowed furniture and the bank indicator at zero we waited patiently for a change in the horizon. To return to my subject: We are thankful for a great deliverance from the somewhat lowery environments, thanks to Dr. Smith's "Rhumatics," and to Dr. Baldwin's Mission "Biz," and his telegram that my proposition was accepted and to go ahead. The proposition was to borrow the money and pay the outgoing from drug receipts. We landed in Wonsan May 15th, just one month later than we had planned, and commenced treating patients the next day and trying our long unused Korean. There seemed to be bad weather for some time, for hardly before I was offically informed, the natives had seen in the Korean Advocate that I was to be removed, and began to look upon me with suspicion. I need not inform you that this indiscetion affected my work, and lost the Custom's position to me. Being unordained and working along-side those who were, our work was put to a disadvantage. Then there was the potato crop that failed, and in

the mountain districts our membership scattered. I hear that one died suddenly with Jones' hymn book on his mouth and his Bible near. I regret that I do not know more of this saint's inner life. He being a stammerer it was too much for me to follow him in the few opportunities I had. Some in that village have "slipped" but there are others who have the root of the matter and know that God for Christ's sake forgives their sins. There are a few additions that have been effected by the members themselves. I baptized five women there, Brother Appenzeller having baptized their husbands about three years ago. I baptized one in another village where we have a little work. In another village of thirty-five membership, they got into a row and all turned Romanists except one. In Wonsan there has been a marked change for the better. Several additions, and a more earnest study of the Word. I have been in the country 42 days during the year. I met an old man on one trip whom I knew for several years. He is 78 eight years old and quotes scriptures and is especially fond of Psalms. On my last trip a man said in a crowd, "You can laugh if you wish but you had better laugh at the worship of our spirits; as for me, I am going to be a Christian and I wish the proper books to commence." A patient said recently, "Yes, I know that the Bible is true and that Jesus is the Son of God, but I am so greedy for rank I cannot be a Christian." I said that it is not enough to believe that Jesus is the Son of God. You must believe that he died for your sins to be saved. "Please sell me a Bible," was his answer. I heard such a rare experience the other night I must give you as much as I could understand. "I am a Korean boy but I have something to say. I find that in trying to be a Christian one is persecuted where it is known. After I heard your talk on the "Fig Tree" last Sunday I fully repented of my sins. I have been very bad. I have done what ought not be mentioned. I have stolen and lied, but Christ died for my sins and was crucified for my sins and I must be a witness for Him. So I decided to cut off my hair so that all may know that I am a Christian. If they insult and even beat me I will call it all joy for Christ and bow my head, receiving the blows, knowing that Christ received blows for me. I am greatly tempted but the Word says, "Casting all your anxiety upon Him because He careth for you;" First Peter 5:7. Also in First Peter 5:8, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethern who are in the world." I also find in God's word, First Cor. 10:13 "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." When I said that I would cut off my hair the devil said, in the person of a man that works with me, that is good, you can sell it and buy a hat. I said "I will not sell it for I am cutting it off to show that I am a Christian." I talked to another boy whom you baptized and he has not fully repented. He cried and said he would cut his hair off too and did. My master is a bad man and he drinks. I said I was bad too but Jesus saves

me and he will save you too. He cried and said 'I am too bad.' I work at a bath-house and the bathers used to bribe me to make me do different from what the master told me, but now I don't take bribes. The Lord gives me peace and joy and a desire to be a witness before every one. There is Mr. Han over there that works for a man that will not let him off on Sunday He says he used to eat bean hulls but now he gets eight Yen per month and lives well. I tell you, Mr. Han, you had better eat bean hulls all your life than not to keep Sunday. I wanted to pass the Japanese graveyard the other night and I thought what a change has come over me. I used to get a cold place in my back and my hair would stand when I passed such a place at night. But now Jesus takes away all fear except to be evil and gives me joy and peace. I want to be a witness for him always." I asked for prayers and he responded with a most earnest prayer of thanksgiving and praise and with tears asked that his people might know the joy and peace of salvation. In Wonsan we have three services Sunday and one during the week, and there are at least three places in the country where services are held on Sunday. We have in Wonsan a girls' day school with six scholars. The total membership in villages is 121. The total number baptized is 34. The number baptized this year 14. Total collection fifteen Yen. Number of patients treated during the year 1156. Drug receipts 514.73 Yen. The total receipts of Wonsan have more than paid for the plant.

Respectfully submitted,

W. B. McGILL.

Report IX—C. D. Morris.

To the Members of the Annual Meeting:

Having only arrived on the field last October my report must necessarily be brief. On my arrival I report a couple of weeks' teaching in Pai Chai to relieve Brother Cable who was in need of a vacation. Early in November I went to Pyeng-yang where it had been decided that I should be stationed. Since there the greatest part of my time has been spent in study. I have made three trips into the interior, and have become acquainted with most of the work in the Pyeng-yang district. On the first two I accompanied Brother Noble, but on the last one I went alone and held with one of the helpers a series of meetings at two of the points where we have work. Through the kindness of Brother Noble, I had the privilege of helping in the Theological class held last December, and also preaching a number of times, he each time acting as my interpreter.

In the great northern field the opportunities are limited only by the number of workers. Facing such opportunities we halt and ask "who is sufficient for these things," but remembering that our sufficiency is of God we enter heartily the open doors, determined to do our best to make Jesus known to every individual. For the blessed privilege of being

called into the work, and having a share in the evangelization of this very needy, but hopeful field, I am full of gratitude to the great Head of the Church.

Respectfully submitted,
C. D. MORRIS.

Report X.—Paichai High School.

Our report to this Meeting will necessarily be somewhat short as all outline for future work will be left to Mr. Appenzeller who takes up the work upon his arrival. We shall confine our report to a brief resume of the work done from the opening of school last autumn up to this time.

Roll was called at nine o'clock on September 16th—60 scholars in the English department responding to their names. The Chinese department was not quite so well represented, but fairly well so. By Friday morning of the beginning week, seventy-five names were on the English roll and about thirty on the Chinese. We have not surpassed this number in the English department, while the Chinese department has remained at about thirty. Today we have 65 English and 30 Chinese pupils enrolled. We have not worked for numbers in either department but rather to have the men we had on our roll do good honest work. This we have been able to accomplish to a degree. Where it could not be accomplished amicably we have had to thin our ranks by a man now and then. Often the pressure brot to bear in and out of the school-room has forcibly called to the mind of some less energetic student some long forgotten work that demanded his immediate attention—and the work is still keeping him busy so far as we know. At least our roll has not been cumbered with his name since. It is one of our aims to have all the scholars present at chapel exercises in the morning, at every class during the day and at divine service on Sunday morning. Roll-call was changed from after reading the Scripture and prayer to the first thing after the call to order. This was done to overcome a tendency of some to come late and still be in time to answer to the roll. The change has largely had the desired effect, and our attendance at chapel including divine service has been as good and as satisfactory as at an average school at home. This is saying a good deal for a school of Korean boys whose creed, it may almost be said, is that nothing is neccssary that can be put off. Our attendance has been such that on the worst rainy morning of the season 52 boys in the English department responded to the call of names. Young men were in their places whose coats were dripping wet and the men inside wet to the skin. There is hope for men who will come out in such a rain that they may be in their places.

But attendance at chapel has not marked the limit of the good qualities of many of our boys. Class-room work has also been very satisfactory on the part of may of our upper class men. Attendance upon classes has been as satisfactory as upon chapel, and our monthly examinations have brot out the quality of work each scholar has been doing.

From nine in the morning until the day's work was done there has been no intermission in the work. The scholars have changed from one room to another and continued their studies. This plan of not breaking in upon the work was adopted in order to stop a tendency to stray away from classes—or in other words to stop class leakage. On the whole at tendance upon class has been good—as good as watchful care and some bodily exercise on the part of the teachers could make it.

Attendance upon Sunday morning service has been on the whole satisfactory. A silent roll has been called and all absences reported on Monday morning. It has not seemed best to make attendance upon two services on Sunday compulsory. There has been some difficulty in enforcing strict attendance upon the one, and admonition and even more striking measures have had to be resorted to. Sunday-cards have been supplied to those of our scholars who wished regularly to attend other churches, and the scholar has been required to secure the signature of the pastor presiding at the morning service. This plan has worked very well. It did not seem best to compel attendance at our Chong Dong church only, and scholars have been allowed to attend the church of their choice. The card system was a device to ascertain whether the scholar actually was at church.

We have continued the system of making out a new roll every Monday morning. This system was begun near the close of last school year in an effort to do away with a slipshod attendance upon classes on the part of a certain number of scholars. The system has been most satisfactory. The printed form of roll is such that a record is kept of each scholar's attendance at chapel, number times late, attendance upon classes, attendance upon Sunday morning service, and a certain running comment in the margin that is of pungent interest to those scholars who fain would be somewhat free and easy in their attendance upon school duties.

The year has not been characterized by any striking event. Perhaps the constant presence of the foreign teacher in the school-building and the frequent visits of some of the more careless scholars to the office, have marked it more than anything else. The branches added to the curriculum the past year are:—General History, Algebra, Inter. law, and Political Economy. Our upper classmen have taken hold of these branches eagerly and will almost finish the two former this year while the latter two will run over into next year.

Especial attention has been given to the Chinese department. This department has always been in a somewhat unsatisfactory condition. The Chinese rooms are a bit removed from the main building and are thus not so closely under the eye of the foreigner in charge. Again, our teachers of Chinese are ardent admirers of the Chinese language and have little use for their own, and therefore have little interest in teaching it. It has been the aim of the foreign teachers to overcome this obstacle and to place the Korean language on such a basis that it should be taught thoroughly—and that too in precedence of the Chinese. The Korean's Bible is printed in the native character, and much of the best literature

of the country is also in the same language. The Korean boy and girl should be taught first of all to read their own language.

One of the most pleasant duties I have had in the school the past year has been done in the morning hour when the little boys have come to my room to study the Korean primer and the Bible catechism. The work has not been so much study as an examination showing how much progress was being made in the Chinese room. Each boy has his own record showing the date he was last at the office, how far along he was and his grade; and this record is carried forward with each recitation. I say the work has been interesting. The word interesting hardly expresses it. I suspect it was a trace of my first ancestor—but it gave me a huge satisfaction to be able for once to put the screws on the teachers of the Chinese department. Any boy who did not come up to the scratch carried back to his teacher his record, and the teacher received it with the distinct understanding that solid progress was expected. Then, too, the eagerness with which the boys came to the foreigner's room; the pride they felt when they made a good showing; the progress made by most of them, and the better showing they made in following the reading of the Scripture at prayers, and in singing the hymns in their own tongue—these were more than interesting. Some other word must be found.

The usual amount of work has been done by the scholars in the bindery and in the compositor's room. The boys have beon able to earn all or part of their livelihood, learn a useful trade and get an education at the same time. It has been a source of regret on the part of some of our self-supporting students that they have not been able, in all cases, to keep pace with some who have not been compelled to work. In some cases they have had to drop out of a class in order that others might not be held back. This little incident points two ways—it points to an ambition on the part of the non-working student to push on as fast as possible, and on the other hand, to a disposition on the part of the working student to stick to his manual labor even at a sacrifice. Many of our boys are made of the right stuff. They are thorough gentlemen—they have the making of scholars, and of eminently useful citizens.

With one or two exceptions our older and better students are Christians—members of the church or probationers. Students come and go, but those who remain usually become Christians in the end. Of course there are exceptions to this rule, but not so many as to give an unhealthy tone to our work. We are known as the school where the doctrines of Jesus are taught, and we pray that the school may become renowned right along this line.

Our annual picnic this year was a trip to Chemulpo on the train. May 19th will be a long-remembered day to many of our boys, young and old. A few of the older men had been across the river, two or three perhaps to Chemulpo, but the greater part had not been beyond the walls of the city;—and a ride on the train was indeed a red-letter incident. There were one or two more than the hundred and the railroad authorities gave us a car to ourselves. The boys made the occasion a lively one

and many a farmer and wayfarer had to digest a good bit of chaffing and harmless railery. Some of our boys saw the foreign teachers return a handkerchief salute to some of our friends, who from the mission compound in Chemulpo, greeted us as we pulled up over Bull's Horn Pass on the homeward trip. Not long after one of our boys was seen waving the skirt of his white coat frantically above his head in salutation to a somewhat aged woman carrying a bag of rice on her head. Good cause had the woman to be struck dumb with amazement.

At Chemulpo the boys had a chance to see one of the finest displays of mud-flat that the port can afford. Later the tide began to set in and ships came and went. All was of intense interest—but tiresome; and about two hours before the train was to leave for home the boys gathered at the station and spent the remainder of the time doing the sights of that wonderful institution.

Six o'clock in the morning had found many of the little chaps on the campus ready for the ten o'clock train. They had been too rushed for time to wait for their breakfast. And eight o'clock in the evening saw as tired a company on its way home from the station as is often seen in in the picnic world.

Something of a departure was taken in the administration of the dormitories the past winter. After consultation, Mr. Cable and I agreed that we would try the plan of not warming the dormitories during the winter. We both agreed that our best and cleanest minded scholars as a class came from their homes as day-scholars. In consideration of this fact we decided that all scholars living in the city should go to their homes at night or warm their own rooms. This plan was a decided innovation and met with some opposition, but it was carried out with the best results. A goodly sum of money heretofore paid out for warming the dormitories was saved, and it was better for the boys to be in their homes at night. If we lost a few scholars by the arrangement, we much more than made up the loss in the toning up of morals which resulted.

There have been no deaths in the school within the past year. The year has been one of healthfulness along all lines.

The monthly subsidy from the government continues to come regularly, altho the contract for the current year has not yet been signed.

We have added one more publication to the Paichai Educational Series. Mrs. Jones consented to have her Primer published by the school and a new edition has just been printed. Long live Paichai! May she increase in number of students and in the higher heart life as the years go by!

D. A. BUNKER,
Superintendent.

Report XI.—Medical Work Pyeng Yang.

The Hall Memorial Hospital has been opened six days in the week, and the seventh day as well where any special case has needed immediate attention, during the past eleven months. During that time I have

treated 3125 new cases, 900 more than the year previous. This number includes only men. I do not attend to women or children as Dr. Hall of our sister mission is near by and well able to take care of them.

I do wish that our medical work was better supported. This year's appropriation gave me nothing for support of hospital patients, from whom the best results are obtainable, and only 100 dollars for drugs and instruments which sum will buy but 60 dollars' worth in the United States. I ask you, brethren, how can I do satisfactory work on such a sum? How can I make bread out of a stone?

During the past year I have had several cases of interest, any one of which would amply repay the whole amount given for the year. To my mind a blind person is the most helpless, most pitiable, most deserving of help of all people on earth. If such a one at home had a million dollars and could obtain his eyesight by giving that amount he would gladly do so, and if he owned the whole world he would exchange it for his sight, and yet, during the past year, several operations for cataract have been performed successfully, and those who hitherto have been blind have received their sight and have had the Gospel preached unto them. One of these was a man 62 years of age whose eyesight began to fail nearly 30 years ago and who for the past 16 years had been totally blind. He heard through another man whose sight had previously been restored that we could do the same for him; so he came to Pyeng Yang and I had the great pleasure of operating on both eyes and successfully removing two cataracts. I am not at all sure who receives the greatest joy and satisfaction, the one who receives the priceless gift of eyesight, or the one who makes in possible for the blind to obtain the blessing. Certain it is that it is hard to express in words the joy we both feel.

A man came to us some months ago with an arm so ulcerated that I almost made up my mind to amputate; but trying less heroic measures at first I was able to save the arm. This patient greatly appreciated what was done for him and left for his home, 130 li distant, showing great interest in the Gospel and giving in his name at the church.

One by one these sick ones in body return to their homes often healed in soul and interested in the truth they have heard and with enlightened ideas as to who we are and our object in coming amongst the people.

We as missionary physicians are not privileged as are our evangelistic brethren, to see the precious wheat gathered in great numbers at one time; that joy is not ours to experience, but it is often our privilege to see patients one by one have the scales fall, not only from the physical, but from spiritual eyes, that have been darkened for years, ages, centuries, and to see them behold by faith the Lamb of God that taketh away the sins of the world. We have the promise of the Father to "cast thy bread upon the waters and thou shalt find it after many days." It is not a question of how many patients one treats, or how many great operations one performs during the year, but how nearly we follow in the footsteps of the Master who, when He was here upon earth, went about doing good, healing the sick and preaching unto the people the forgivness of sins.

An interesting case came to the hospital some three weeks ago. The little patient, five years old, was brought 110 li by his father, with an old dislocation of the hip joint. The boy was badly deformed as a result of the accident, and unless something was done for him he would have had to remain a cripple for life. After giving an anesthetic we tried to reduce the dislocation, making several attempts, and were finally successful and our little patient has now two normal useful limbs, the one restored whole as the other. I ask, brethren, is not the cure of this, and many other needy cases, worth while for our medical work to be properly supported? It should be thought a great privilege, nay more, it should be our bounden duty to provide for the physical needs, as well as for the spiritual, of our own native Christian brothers in Korea and those who are afar off and for whom Christ died. Our Board at home should awaken to a realization, not only of the needs of the evangelistic, but of the medical work as well, and make proper provision for that which appeals to us all as that which has Christ's sanction and which He himself has commanded us to perform.

The influence of our medical work is far-reaching. A man living 110 li from the city came to the hospital for surgical treatment. After the operation the man returned to his home cured. He felt very happy over the result and heard for the first time with us of the Great Physician, Jesus. He took our catechism and Gospel with him when he left, and since that time over 20 patients have come for treatment as a result of the one who had previously been cured, and means 20 people influenced for good.

Another patient with several fistula came 300 li for treatment. He had been experimented upon by several Korean experts a number of times until he had little or no courage left for the final operation. We give him chloroform which he gladly paid five nyang for, and when he awoke the work was done. He had previously been a very wicked man, gambling and drinking and engaging in all kinds of vice, but he became interested in the good news during his stay with us and took back to his home gospels and catechisms and promised to trust the same Savior as we do.

So with many other such cases that I might relate if time permitted. The seed sown in weakness only needs the showers of the Holy Spirit to bring forth an abundant harvest.

Religious exercises are held daily with the patients, and gospels and Christian books sold at every opportunity, and in this way the seed of the kingdom is scattered over this needy land. Whether we are seed sowers or harvest gatherers matters little, if we do the will of our Father, and if we are faithful to Him and to the trust which He has committed to our care the tears of the sower and the songs of the reaper shall mingle together in joy bye and bye.

Respectfully submitted,

E. DOUGLAS FOLLWELL, M. D.

Physician in charge.

Report XII.—Methodist Publishing House.

To the Presiding Bishop and Members of the Korea Mission of the Methodist Episcopal Church:—

When office hours are from 6 A. M. to 6 P. M., with a few of the included minutes snatched for refreshments, and those minutes shortened to read a proof or to O. K. a form, one has little leisure for the social amenities, or even for a first-class acquaintance with wife and children. Especially is this true when those hours are filled with proof-reading, making estimates, ordering stock, adjusting differences, modeling title-pages, erecting shafting, splicing belts, improvising borders, erecting a seven-and-a-half-ton press, planning Chinese cases, re-constructing a kerosene engine, setting type, instructing Koreans in type-composition, the art of stereotyping, building up tympans, and casting rollers, and in spare moments crossing the city to grind paper cutters, or sharpen the brain with studying *also-upso* or *come-unto*.

If this were all, one might still sleep the sleep of the just, and have a dreamless repose; but when from bitter experience one's nerves are strained to the highest pitch, and a nameless dread fills his mind, dread of finding after a short absence a portion of the finger or arm of a careless workman among the cogs or shafts, a form pied through indifference or incompetence, or the head blown out of the cylinder; and finally the long-expected does occur, and the boy's finger is amputated, and that which answers for a head to the cylinder, the hollow bulb, splits open, and ten thousand miles of water puts the nearest supply station on the other side of the world: then the sleeper can dream dreams and see visions, and awake to spend unnumbered hours in soot, and dirt, and slime, to emerge from it all and again hear the more or less gentle puff of the exhaust and the pleasing whirr of the wheels as other thousands of pages of Scripture portions, or tracts, or Christian weeklies, or monthlies, or Sunday school lessons, or school books come from the presses.

But the product is imperfect. Alas, the statement is but too true, and none can see the imperfections more quickly or bemoan them more fervently than the printer himself, but more than a recognition is necessary for correction. There has been improvement, and will be more, but trained printers among the Koreans do not exist, and if one man's time is to be filled with the work of three it will be a long time before even the first rung on the ideal ladder has been reached.

Yet in our search for perfection it has been strangely lacking even in the product of minds and hearts accustomed to making impressions with other than black ink and white paper for materials.

Financially, the galling obligations upon us a year ago have been wiped out, largely through the kindness of the Board at home and friends to whom they appealed. However, without counting one cent of such money or equipment, we have made a gain of over 3,200 yen. A great loss came to us on the Korean New Year by burglary, the press building having been broken open and the entire three fonts of unmun

matrices stolen. The matter was placed by the United States Minister in the hands of the Acting Minister of War, the Governor of Seoul, and and the Chief of Police, and a suitable reward offered. At last accounts they were still at work on the case, but have accomplished absolutely nothing. If the cost of these matrices, approximately 1,300 yen, be taken from the total gain since January, 1900 we have a net gain of over 1,900 yen, exclusive of any sums sent by the Board.

If they could be secured, we have steady employment for two thoroughly trained printers, and all our work would show immediate and rapid improvement, but until help can be obtained from some source all our products will show the lack.

Our English work is increasing in variety, quantity and importance, and we must at once have a better assortment of jobbing type, rules, etc., to meet the demand.

While not having funds for purchasing stock in as large quantities as is desirable, yet in future we hope to be able to keep more on hand than in the past. We pay cash for everything purchased, and our only indebtedness is for the amount the Board obligated us to pay to the Presbyterians in printing, a small amount of which has already been discharged.

We will cordially welcome practical suggestions for advancing the interests of the Publishing House, and making it an instrument for good and the advancement of the Kingdom.

Respectfully submitted,

S. A. BECK.

Report XIII.—Representatives on Permanent Executive Bible Committee.

Your representatives would report that the Permanent Executive Bible Committee has held three meetings within the past year at all of which the Mission has been represented. After the adjournment of last Annual Meeting the first meeting of the Bible Committee attended by us was that of July 20th, 1900, held at the Bible House in Seoul. The chief business at that meeting was in connection with a revision of the constitution of the Bible Committee under which it worked. This constitution was originally framed in the earlier years of missionary work in Korea and, while it was well adapted to the conditions of that time, has become almost obsolete by the many and important changes which have taken place in Bible work, one of the most important of these changes being the entrance of the Bible Societies into the field in person to oversee the work. This rendered some readjustment necessary and a sub-committee was appointed which presented a report at this meeting. This report was placed on the table and discussion postponed until it could be printed and brought before the Committee for deliberate consideration.

Provision was also made at this meeting for the printing of the present very acceptable small-type edition of the New Testament. This was done in Japan, an edition of 10,000 being ordered. Also an edition of 50,000 of the Gospels and Acts was ordered (10,000 of each) showing on how large a scale work is being done in the distribution of the scriptures.

The next meeting we attended was held September 6th, 1900, in Asbury parsonage, Chemulpo, the Committee having accepted our invitation to come to Chemulpo. As the matter of the revised constitution was to come up for discussion, it was felt that the occasion was one of great importance and in addition to the regular members of the Committee the members of the Board of Translators and the Agents for both the British and Foreign and the American Bible Societies were present. Arrangements were made for a public thanksgiving service to signalize the publication of the first complete translation of the New Testament in the Korean language. The Board of Translators having finished their joint work on the four Gospels and the Book of Acts there was added to these the individual, or preparatory, translations of the Epistles and Revelation which gave us for the first time an available version of the New Testament in the Korean tongue. This was felt to be an event of some historical importance and a public service to mark it was arranged for and duly carried out. Information also reached us that the members of the Board of Translators had their preparatory work on the Old Testament under way, Mr. Gale reporting I. Samuel, Mr. Appenzeller the Book Genesis, Dr. Underwood the Book of Psalms, and Dr. Scranton the Book of Isaiah under way. It will thus be seen that a beginning on the Old Testament is being made, and one of these days we may hope to put in the hands of the Koreans that precious record of God's revelation of Himself to His ancient people. The feeling in the Committee was that there is a great need of the Book of Psalms and there being some hesitation on the part of the Bible Societies to print it until the translation of the Old Testament is completed in authorized version, Mr Appenzeller was commissioned to represent the case to the Societies in London and New York and secure permission to print the Psalms.

The great work of this meeting was the discussion of the proposed revision of the constitution. The work was very thoroughly done and we have the pleasure of handing to the Mission for consideration and adoption the work of the Committee. The constitution has gone before the other Missions at work in Korea and the Bible Societies.

No further meeting of the Committee occurred until 22nd March 1901 when the Committee met again in the Bible House at Seoul. There was very little business transacted at this meeting. But we learned some very interesting facts. A communication from the Board of Translators stated that during the session of the Board in May, 1900, they had completed their joint work on the Epistle to the Romans. The fundamental translation of this book was prepared by Dr. Scranton, and I have heard it stated that the Board found Dr. Scranton's work so well done that very few alterations were necessary.

The Board also reported that at the meeting in December, 1900, they had taken up the work of translating the Book of Psalms and in 15 sessions had finished 16 Psalms. They propose to continue the work during their session in June, 1901.

The circulation during the year was reported by Mr. Kenmure to be 5470 complete New Testaments, and 28,076 portions, a total issue from the Bible House of 33,546 for the year.

Respectfully submitted,

GEO. HEBER JONES,
D. A. BUNKER.

Report XIV.—Tract Society and Sunday School Union.

The Committee has held several meetings within the year and made arrangements for the publication of books and tracts. On the return of Brother Appenzeller to America last autumn the weekly paper "The Hoi-po" was discontinued. Later a theological monthly "The Sin-hak Wol-po" was started, being the first of its kind ever issued in the Korean language. Five numbers have appeared so far, and the outlook for the future of the magazine is good.

In this work of the Committee we have had the hearty co-operation of our brethren of the Southern Methodist Mission and the relations between us have been helpful in a large degree. In the matter of literature we have an added common ground on which we may meet. As an example of our union in this matter I would say that Brother Collyer of the Southern Mission has offered a literary prize through the "Sin-hak Wol-po" for the best essay on a theological topic to be selected by the editor of the magazine.

For the first time we have a portion of the Discipline in the Korean vernacular. The very important work has been done by Dr. Scranton and is already serving us in a very helpful way. We are in great need of the entire Discipline in Korean and trust that Dr. Scranton may be able to continue and bring to an early finish his very important work in the matter.

For the ready and helpful response which we have received from both the Tract Society and the Sunday School Union at home, we are grateful more than words can tell. The amount of good which they are doing in enabling us to put good literature in the hands and homes of our people is incalculable.

The finances will be reported by the treasurer of the Committee, Rev. D. A. Bunker.

Respectfully submitted,

GEO. HEBER JONES.
Chairman.

Report XV.—Tract Society and S. S. Union.

SUNDAY SCHOOL UNION.

Received from the former custodian	Yen	167.02
" " sale of Bill Ex. $70.00	,,	141.41
" " Sales	,,	111.68
		420.11
Paid out for publications		239.38
Balance in Bank		180.73

TRACT SOCIETY.

Received from former custodian	Yen	55.13
" " sale Bill Ex. for $120.00	,,	242.42
" " Sales	,,	174.42
		471.97
Paid out for publications		359.06
Balance in Bank		112.91

This certifies that on Sep. 12th 1900, I deposited in the Dai Ichi Ginko to the credit of "Binney's Compend Fund," the sum of Yen 204.08. This was the proceeds of a Bill Ex. for $100.00 sent out by the Tract Society in New York.

Respectfully submitted,

D. A. BUNKER,
Custodian.

Report XVI.—Sin=hak Wol=po.

The Sin-hak Wol-po was born in the stormy month of Decembir, 1900. We trust that the heavy weather which met its first appearance is not ominous of the future which awaits this new "Theological Review." For such I suppose is the only translation we can make into English of our Korean name. It sounds much more ambitious when thus rendered than it does in the original Korean, but whether the title is ambitious or not it indicates our purpose and we are willing to stand by it.

Issuing from the press at the end of the month of December it began its career with the twentieth century and it is our hope that the two may ever keep step. The Wol-po grew out of the need felt throughout the entire field of something in the way of elemental theology. The whole wide range of theological literature remains to be put into the Korean language. We don't have even the New Testament in an authoritative version yet, and the whole vast field of theology has not even been touched. On the other hand, we have a church that is alive

and growing. It must be fed. A statement of the great truths and principles of Christianity must be prepared and given to the Korean people that they may examine them and meditate on them for themselves. About us also is growing up a body of bright, inquiring native preachers. They need text-books. They must be trained, and the great themes of theology, church history, Biblical exegesis, and homiletics must be considered and placed in their hands. It is the purpose of the Wol-po to make this its special work, and while we cannot hope to supply all the needs, we do hope to serve as an inspiration to others to take up and carry on work of this kind. We address ourselves therefore primarily to the workers in the church and we trust we shall be a medium of communication and help to them all.

Five numbers have been issued and the sixth is now in the press. We wish to be an inspiration to our preachers to do their best along all lines. For the many kind words which have reached the editor concerning the Wol-po we make grateful acknowledgment. Our subscription list numbers about 600 bona fide subscribers. We trust that the Wol-po will prove more and more a welcome visitor to our workers scattered in the hamlets and valleys of Korea.

To Dr. Scranton our very best thanks are due. Impressed by the unadorned appearance of our cover he offered a prize to our Korean brothers for a design for the front cover of the Review. I have great pleasure in exhibiting the following eleven designs which I will ask you to pass judgment on as to the most meritorious.

A great service is being rendered us by Brother Collyer who has offered a prize for the best essays on theological subjects. This will serve several good purposes. It will inspire our workers and preachers to study, and give us at the same time the results of their thinking so that we can properly gauge their attainments and direct their studies.

Respectfully submitted,

GEO. HEBER JONES.

Report XII.—Audits.

The auditors of Mission accounts report that they audited the accounts of the treasurer for the last quarter of the year 1900 and found them correct. Also that they audited the accounts of the Treasurer of the Committee of the Methodist Episcopal Tract Society and Sunday School Union for the year closing May 10, 1901 and found them correct.

W. C. SWEARER,
S. A. BECK,
Auditors.

SEOUL, KOREA, May 11th, 1901.

This is to certify that I have examined the accounts of the treasurer of the Woman's Foreign Missionary Society and have found them correct.

MARGARET. B. JONES,
Auditor

RESOLUTIONS.

I:—WHEREAS, Bishop D. H. Moore has been sent to us by the General Conference for a quadrenium,

Resolved, That we express our gratitude for this consummation of our desires in the extended supervision of one of the General Superintendents.

Resolved, That we record our appreciation of the thorough interest and investigation the Bishop has given our work and his wise counsel regarding its promotion.

Resolved, That we assure him of our united support in all places for the promotion of our Lord's Kingdom in Korea.

II:—WHEREAS, The publication called the Wol-po has in its circulation for a period of six months commended itself to the Church in its character as a public Christian teacher, and fills a much felt need in our work,

Resolved, That we assure the editor, G. H. Jones, of our approval of the design, subject matter and purpose of this magazine; and,

Resolved, That this Annual Meeting hereby adopt it as the official organ of the Methodist Episcopal Church in Korea.

III:—WHEREAS, The church building in the city of Pyeng Yang is able to accommodate only half of our congregation at that point; and,

WHEREAS, Hundreds of our people are practically turned from the church doors because of our crowded quarters,

Resolved, That this Annual Meeting urge upon the church at home the immediate necessity of building a church in that city; and,

Resolved, That we request the Bishop to make such representations as shall secure for us the necessary funds to that end.

IV:—WHEREAS, There has been added to our missionary force C. D. Morris, Miss M. R. Hillman, Miss A. J. Hammond and Miss Ethel Estey,

Resolved, That we express our gratitude to the church at home for their practical regard for our work in sending us these fellow laborers and that we extend to them our heartiest welcome.

V:—WHEREAS, the work of the Bible Societies stands in a vital relation to the permanent success of the Christian Church in Korea; and,

WHEREAS, the past year has been marked by special developments calling for an expression of gratitude,

Resolved, That we congratulate the Board of Translators and the Bible Societies on the appearance of a completed New Testament and the progress which is attending the work of translation. While we could wish that the entire time of the Board of Translators might be given to the great task upon which they are engaged, yet we recognize that in view of the present condition of the missionary forces in Korea this is impossible, and we assure the Board of Translators of our hearty sympathy and prayers for the successful completion of the glorious task on which they are engaged.

Resolved, That we would express our appreciation of the earnest, enterprising and able work of the resident representative of the Bible Societies, Alexander Kenmure, Esq., and that we feel sure that the interests of Bible work could not be in better hands.

Resolved, That in regard to the proposed revision of the Constitution of the Bible Committee of Korea we express it as our judgment that the Bible work in Korea has reached a stage when the Bible Societies should take the lead in planning and arranging the administration of the same and that we instruct our representatives on the Bible Committee to favor such a plan.

VI:—WHEREAS, In the inscrutable providence of God, disturbances have arisen in the Chinese Empire working widespread havoc and bringing distress upon our brothers and sisters in that empire,

Resolved, That we express to the members of the North China Conference our heart-felt sympathy in the trials they have been called upon to pass through in the endangering of their lives, the interruption of their work and the loss of their homes and possessions; and we extend our sympathy to those who have suffered the loss of dear ones; also that we record our admiration of their heroic conduct in great peril, and appreciation of their example of Christian fortitude and faithfulness which is an encouragement to us and will remain a precious legacy to the church to the end of time.

VII:—WHEREAS, The development of our Church in the three empires of China, Japan, and Korea, is proceeding along common lines, facing the same problems, embarrassed by the same necessities, and the demand for a common literature is most imperative,

Resolved, That it is our opinion that the time has arrived for the common co-operation of all our mission conferences in these countries for this end; and,

Resolved, That we request the Bishop to call the attention of all our missions in these countries to this important subject for the purpose of concerting such measures as may bring about this result; and,

Resolved, That we request the Bishop to appoint one member of the Mission to correspond with our sister missions and conferences interested, concerning this subject and to represent us in the matter.

VIII:—WHEREAS, The Mead Memorial Church at Sang-dong is completed and dedicated to the worship of our Lord; and,

WHEREAS, The means to erect this beautiful structure were furnished by Miss Mead of Stanford, Connecticut, as a monument to the memory of her mother,

Resolved, That this Annual Meeting express its deep appreciation to Miss Mead for this magnificent gift to the Korean people.

IX:—WHEREAS, For several years we have urged upon the friends of Korea the needs of a commodious church building in Chemulpo; and,

WHEREAS, The church is now merely at its foundation, and without means of completion,

Resolved, That we urge upon the church at home again the dire needs of the people at Chemulpo; and,

Resolved, That we request the Bishop to present this cause to the Board and Church in America.

X:—WHEREAS, The Korea Mission has never before presented such extensive and imperative needs, or faced such a painful and distressing situation as that before it now; and,

WHEREAS, A re-inforcement of even a small number of workers at the present time will mean more for the eventual evangelization of Korea that a greater number later on,

Resolved, That we petition the Board and the General Missionary Committee for eight evangelistic workers to come to Korea immediately; that we recommend these men be distributed, three in the south, one on the Chemulpo district, one at Wonsan and one in Seoul, and two in Pyeng-yang.

XI:—WHEREAS, There is vastly more work in connection with the Methodist Publishing House than can possibly be properly cared for by the present force,

Resolved, That we appeal for two men, one a thoroughly trained binder and the other equally prepared for work as foreman of the press-room, and that we guarantee the payment of at least one half the salary of these two men from the proceeds of the Publishing House.

XII:—WHEREAS, Since and last gathering, Dr. H. C. Sherman has been called to the Church triumphant,

Resolved, That this Annual Meeting record its deep sorrow at the early loss of our beloved brother, and express our sympathy with the sorrow of his bereaved family, and that a copy of these resolutions be sent to Mrs. Sherman.

XIII:—WHEREAS, Dr. J. B. Busteed, a former missionary to Korea, has lately passed to his reward,

Resolved, That we express our sorrow at his death, and deep sympathy with Mrs. Busteed in her grievous loss, and that a copy of these resolutions be forwarded to the members of the bereaved family.

XIV:—WHEREAS, Brother H. G. Appenzeller and family are now in America on leave of absence,

Resolved, That we assure them of our warmest regards and in appreciation of Brother Appenzeller's incomparable service, hope for

their speedy return, restored in body and mind by their much needed rest.

XV:—WHEREAS, This Annual Meeting has been so hospitably entertained at the Mead Memorial Church,

Resolved, That we express our appreciation to the Pastor for his kindness and congratulate Dr. Scranton and his mother, Mrs. M. F. Scranton, on this beautiful church home that they have been able to erect during the past year.

XVI:—WHEREAS, An appropriation was made last year by the Board for the expense of a vacation for W. A. Noble and family; and,

WHEREAS, By virtue of the Boxer troubles in China they were unable to make the trip to China; and,

WHEREAS, The money thus appropriated lapsed to the treasury at the close of the year,

Resolved, That we request the Bishop to now authorize the greatly needed trip to China; and further,

Resolved, That we request that the Treasurer be authorized to advance the necessary money, and that the Board be requested to make provision for the same from the Contingent Fund.

MEMOIR OF DR. HARRY C. SHERMAN.

The shadow of a loss rests on us as we assemble in Annual Meeting this year. At our last roll-call Dr. Harry C. Sherman was reported in America on furlo. Today he is with the redeemed hosts at the right hand of our Lord and Master above. It was the writer's privilege to enjoy, during Doctor Sherman's residence among us, a more than ordinary intimacy with him and it is with a sense of personal inability to adequately do the duty, that this tribute is paid.

Dr. Sherman was born in Delaware, Iowa, March 3rd. 1869. Two years later his father died and from that time on he made his home with his grandparents. He early began to go to school and had the reputation of being a studious boy, loving books and music above everything else. When about 14 years old he went to North Dakota with a relative and remained there two years. He had by this time become quite proficient as a cornetist and this attracted the attention of a U. S. band master, which resulted in young Sherman enlisting in the regular army as a musician. He was stationed at Missoula, Montana, for a time but was later honorably discharged on the request of his grandparents, he not being of age. He next turned his attention to railroading and obtaining employment was making progress in this when an accident happened which cut short his career on the railroad and lamed him for life.

Dr. Sherman was converted in 1890 at Redlands, California, under the ministry of Rev. Mr. Corey of the M. E. church there, and joined that church. He then removed to Los Angelos and it was here that God called him to become a medical missionary. With his soul afire for the work, he began his preparation for this great life-work. He entered the Medical College of the University of Southern California and made a brilliant record for himself as a student. He was a born student, possessing application, perseverance and regularity in investigation of any subject to which he turned his mind. This power was of great use to him on his arrival in Korea for it helped him in the study of the native language on which he made fine progress. All through his medical course he was cheered and inspired by the one thought of reaching a heathen land and there winning souls for Christ. And few of us can realize how heavy was the cross he bore, as with a fatal disease gnawing at his vitals he looked back on the years of preparation he had spent, and the powers for usefulness he possessed, but which he must lay down without apparently any fruition. Only a Christian character of lofty altitude, and a faith of abiding power carried him through. Dr. Sherman possessed a deeply religious nature and in his Christian experience he

had gone high up the mount and dwelt near the Eternal. Thus while realizing the heavy sacrifice he was called to make from a human standpoint, at the same time he was sustained by a spirit of resignation and joy through it all most beautiful to behold.

His college course was marked by his marriage to Mrs. Sherman, whose maiden name was Florence Mills. This event occurred Aug. 20th, 1896 at Los Angelos. Graduating from his medical studies in June 1897, he opened an office in Los Angelos intending to pay off some financial obligations he had contracted to get through college, before applying to the Board for an appointment. But Dr. Smith met him and asking him if he would be willing to go immediately to Korea he consented and with Mrs. Sherman and his infant son, Mills, sailed from San Francisco Dec. 28th., reaching Seoul Feb. 14th, 1898.

On the field Dr. Sherman's distinguishing characteristic was thoroughness. Superficiality was utterly repugnant to him. Whatever he undertook was sure to be done thoroughly or he would have nothing to do with it. He thoroughly canvassed the situation of medical work in Korea and laid his plans for the carrying on of such of it as might fall to him, on the broadest possible basis. Realizing that his whole usefulness depended on a thorough knowledge of the Korean language he threw himself into the study of the vernacular with all his soul. In this he was ably seconded by Mrs. Sherman who was not one whit behind her husband in this work but each served as an inspiration to the other. I have a picture of them in my mind which I shall never forget the mud chapel at So-sa on Kang-wha island where at considerable expense to himself the Dr. and Mrs. Sherman with little Mills spent two months among the Koreans in order to get the language. And among the humble people of the valley there they left a memory as fragrant as the sweetest of flowers, and when I announced that Dr. Sherman had gone to be with the Lord, there was real sorrow all through the church. Dr. Sherman's ambition was to see a great Christian hospital in Seoul where alongside the very best of medical skill would be found a Christian influence and work which would make it a haven of heavenly rest for every afflicted soul. Never did he lose sight of the obligation to give the people of Korea through medicine a knowledge of Jesus Christ and His love. And while the Doctor was bending all his efforts to make himself ready for his work, his devoted wife was preparing herself to stand beside him in the hospital a messenger of healing to the souls of men.

While planning largely for the work on the basis of the very best that Christian medicine could give Korea, Dr. Sherman from his first arrival in the field was interested in the possibilities of developing the Koreans themselves as medical men and became convinced that one of the best ways to help them was to train them to help themselves. He loved the Koreans and felt that a life spent in helping them physically and teaching them of the love of Christ for them was an ideal one. He early took under his care and protection a young Korean named Heung-u and gave much time to the training of the young man. The love and devotion of the two, teacher and pupil, were beautiful to see. For this

young man the Doctor had great hopes, trusting to see him a full fledged physician and a worker for the Lord in Korea.

All his plans were cut short by the fatal desease which laid him low. Tuberculosis of the bowels set in. He made a brave fight but it was in vain. In the inscrutable providence of God Dr. Sherman's work was done. After only two years on the field he returned home to die. He reached San Francisco June 10th, 1900, and six weeks later, July 25th, he breathed his last in Los Angelos. A short time before he passed away a friend asked him what he would do if he could go back to the time before he started for Korea, and with the knowledge he now possessed of the experiences awaiting him, have the opportunity to again decide. His answer was "I would go." His attention was then called to the fact that if he had remained in Los Angelos he would have enjoyed a remunerative practice as a physician, have had every advantage to advance in his profession, and might have enjoyed health to crown it all. But he had given all that up, and had as far as human eye can see wasted some of the best years of his life only to return broken down to die. To this he replied,—"All may be true that you have said. I might have enjoyed here all you have described and I might also have become so interested in it as to have forgotten God and my calling. No, if I had it all to do over again I should go. God sent me."

Thus without a murmur passed from this world at the early age of thirty-one years one of God's chosen ones. He is gone and the world is poorer and heaven is richer. I cannot close this memoir in more fitting words than the following tribute:—"The world has many types of men: some that enrich her with their genius, others with great thoughts, others by their financial foresight, and some by the laws they originate. But the kindly sympathy, the quiet restful grace of a life that, in itself being enriched by the gentleness and tenderness and grace that is right out of the Christ life, is more than all these, is what the world needs. Our brother was such an one. This makes the world rich in the changing restless varied experiences of men, and is a link in the chain that binds the passing shadow of life to the eternal light, where all broken plans are again taken up and forged anew in that realm which knows no shortening years."

GEO. HEBER JONES.

NOTE:—Inasmuch as the manuscript has failed to reach us, the memoir of the late Dr. J. H. Busteed will appear in the Minutes of 1902.

List of Missionaries.

Name.	Conference	Year Ap'ted	Present Address.
Wm. B. Scranton, M. D.	N. Y. East.	1884.	Seoul, Korea.
Henry G. Appenzeller	Philadelphia.	1884.	Seoul, Korea.
Geo. Heber Jones	N. N. Y.	1887.	Chemulpo, Korea.
Wm. B. McGill, M. D.	N. China	1889.	Wonsan, Korea.
W. Arthur Noble	Wyoming	1892.	Pyeng Yang, Korea.
D. A. Bunker		1895.	Seoul, Korea.
E. Douglass Follwell, M. D.		1895.	Pyeng Yang, Korea.
Wilbur C. Swearer	Pittsburg.	1898.	Seoul, Korea.
S. A. Beck,	N. W. Neb.	1899.	Seoul, Korea.
Elmer M. Cable	N. W. Iowa.	1899.	Chemulpo, Korea.
C. D. Morris	Newark	1900.	Pyeng Yang, Korea.

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	Cent'l Ger.	1887.	Hinghua, China.
W. J. Hall, M. D.		1891.	Deceased 1895.
J. B. Busteed, M. D.		1892.	Deceased 1901.
Geo. C. Cobb	Nebraska	1898.	Stromsb'g, Neb. U.S.
H. G. Sherman, M. D.		1898.	Deceased 1900.
A. M. Brooks	Japan	1898.	Tokyo, Japan

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	.....
1898	556	1502	2058	679	461	10	27	1115	1296
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1409	1892
1901	948	3820	4768	871	580	15	40	1696	2910

* The Yen is equal to $.50 American money.

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch.	Year Ap'ted.	Present Address.
Mrs. M. F. Scranton	N. E. and N. Y.	1884	Seoul, Korea
Miss L. C. Rothweiler	Cincinnati	1886	Newport, Ky., U. S.
Mrs. Rosetta Sherwood Hall, M. D. [2]	New York	1890	Pyeng Yang, Korea.
Miss Josephine O. Paine	New England	1892	Seoul, Korea
Miss Mary M. Cutler, M.D.	Cin. and N. Y.	1892	Grand Rapids, U. S.
Miss Ella A. Lewis	New York	1891	Seoul, Korea
Miss Lulu E. Frey	Cincinnati	1893	Seoul, Korea
Miss Lillian A. Harris, M. D.	Cincinnati	1897	Seoul, Korea
Miss Nellie Pierce	Philadelphia	1897	Seoul, Korea
Miss Emma Ernsberger, M. D.	Cincinnati	1899	Seoul, Korea
Miss Alice J. Hammond	New York	1900	Seoul, Korea
Miss Mary R. Hillman	Cincinnati	1900	Chemulpo, Korea
Miss Ethel M. Estey	New York	1900	Pyeng Yang, Korea.
ON LONGER MEMBERS OF W. F. M. S.			
Miss Meta Howard, M. D.	Northwestern	1886	U. S.
Mrs. Margaret Bengel Jones [1]	Cincinnati	1890	Chemulpo, Korea
Mrs. Mary Harris Follwell [3]	Cincinnati	1893	Pyeng Yang, Korea.

[1] Married Rev. Geo. Heber Jones of the Parent Board, 1893.
[2] Married Dr. W. J. Hall of the Parent Board, 1892.
[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

Annual Meetings of the Mission.

NO.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885	H. G. Appenzeller	H. G. Appenzeller.
2	July 10, 1886	H. G. Appenzeller	W. B. Scranton
3	September 12, 1887	Bishop Warren	W. B. Scranton
4	September 24, 1888	Bishop Fowler	W. B. Scranton
5	September 23, 1889	Bishop Andrews	W. B. Scranton
6	August 20, 1890	H. G. Appenzeller	W. B. Scranton
7	June 10, 1891	Bishop Goodsell	G. H. Jones
8	August 25, 1892	Bishop Mallalieu	G. H. Jones
9	August 31, 1893	Bishop Foster	G. H. Jones
10	January 16, 1895	Bishop Ninde	G. H. Jones
11	August 28, 1895	W. B. Scranton	J. B. Busteed
12	August 19, 1896	Bishop Joyce	H. G. Appenzeller.
13	May 5, 1897	Bishop Joyce	G. H. Jones
14	August 25, 1898	Bishop Cranston	G. H. Jones
15	May 12, 1899	Bishop Cranston	W. A. Noble
16	May 14, 1900	W. B. Scranton	G. H. Jones
17	May 9, 1901	Bishop Moore	W. C. Swearer

OFFICIAL MINUTES

EIGHTEENTH ANNUAL MEETING



KOREA MISSION METHODIST EPISCOPAL CHURCH



HELD AT PYENG YANG
MAY 16 TO 21, 1902

SEOUL: METHODIST PUBLISHING HOUSE.

OFFICIAL MINUTES

OF THE

EIGHTEENTH ANNUAL MEETING

KOREA MISSION

METHODIST EPISCOPAL CHURCH

PYENG-YANG, KOREA

1902

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP D. H. MOORE
SECRETARY,	W. C. SWEARER
ASSISTANT SECRETARY,	S. A. BECK
KOREAN SECRETARY,	YI YUN SUNG
TREASURER,	S. A. BECK
INTERPRETER,	SUPERINTENDENT G. H. JONES

COMMITTEES.

M. E. Tract Society and Sunday School Union.

H. G. Appenzeller, W. A. Noble, W. C. Swearer, Miss J. O. Paine, Miss L. E. Frey, D. A. Bunker, G. H. Jones.

Finance.

D. A. Bunker, G. H. Jones, H. G. Appenzeller, W. A. Noble, W. C. Swearer, W. B. McGill.

Epworth League.

E. M. Cable, W. C. Swearer, C. D. Morris, Miss J. O. Paine, Miss Nellie Pierce, No Pyung-sung, Kim Sung-ho, Chang Wun-kun.

Conference Course of Study.

G. H. Jones, W. A. Noble, H. G. Appenzeller, S. A. Beck, W. C. Swearer.

Course of Study, Local Preachers.

W. A. Noble, G. H. Jones, H. G. Appenzeller, W. C. Swearer, W. B. McGill, E. M. Cable, C. D. Morris.

Course of Study, Exhorters.

W. C. Swearer, D. A. Bunker, E. M. Cable, Kim Chang-sik, Kim Ki-pom, Ch'oe Pyung-hun.

Study of the Korean Language.

H. G. Appenzeller, G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss Nellie Pierce.

Resolutions.
S. A. Beck, W. C. Swearer, E. M. Cable.

Audit—Mission Treasurer.
W. C. Swearer, S. A. Beck.

Audit—Treasurer Woman's Foreign Missionary Society.
Mrs. H. G. Appenzeller, Miss M. R. Hillman.

Audit—Press Books.
H. G. Appenzeller, E. M. Cable.

Temperance and Social Reforms.
D. A. Bunker, S. A. Beck, E. D. Follwell, C. D. Morris, Miss E. M. Estey.

Editor Hymn Book.
G. H. Jones.

Representatives on the Permanent Bible Committee.
D. A. Bunker, W. C. Swearer.

Decennial Conference.
G. H. Jones, H. G. Appenzeller, W. A. Noble.

Comity.
Presiding Elders.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP MOORE IS RESIDENT BISHOP.

TRAVELLING MINISTRY.

Full Connection.

NAME,	CONFERENCE
W. B. SCRANTON,	NEW YORK EAST
H. G. APPENZELLER,	PHILADELPHIA
G. H. JONES,	NORTHERN NEW YORK
W. A. NOBLE,	WYOMING
D. A. BUNKER,	NORTH CHINA
W. C. SWEARER,	PITTSBURG
S. A. BECK,	NORTHWEST NEBRASKA
C. D. MORRIS,	NEWARK

Probationers.

E. M. CABLE, In studies of the third year, Northwest Iowa
W. B. McGILL, In studies, of the fourth year, North China
E. D. FOLLWELL, In studies of the fourth year, North China

NATIVE LOCAL PREACHERS.

CLASS 1—GRADUATED.

ORDAINED DEACONS.	QUARTERLY CONFERENCE
Kim Chang-sik,	Pyeng-yang
Kim Ki-pom,	Yonan
Ch'oe Pyung-hon,	Mead Memorial, Seoul
UNORDAINED.	
Yi Eun-sung,	Pyeng-yang

CLASS 2—FOURTH YEAR.

No Pyung-sun,	First Church, Seoul
Song Ki-yong,	First Church, Seoul

CLASS 3—THIRD YEAR.

Mun Kyung-ho,	First Church, Seoul
O Suk-hyung,	Pyeng-yang

CLASS 4—SECOND YEAR.

Pok Chung-chai,	Wesley, Chemulpo
Pak Neung-il,	Wesley, Chemulpo

CLASS 5—FIRST YEAR.

Chang Kyung-wha,	Wesley, Chemulpo
Ha Chun-taik,	Yonan
Kim Tong-hyun,	Si-heung
Yi Kyung-jik,	Baldwin
Chun Pong-un	Mead Memorial
Kang In-gul,	Sam-wha
Whang Chung-mo,	Pyeng-yang
An Ki-hyung,	Pyeng-yang

EXHORTERS.

CLASS 1—SECOND YEAR.

Pak Sung-p'il,	Pyeng-yang
Pak Hak-sin,	Si-heung
Kim Chai-sun,	Ki-yup
Min Ch'an-ho,	First Church, Seoul
Yun Chang-yul,	First Church, Seoul

CLASS 2—FIRST YEAR.

Yi Keuk-hyuk,	Mead Memorial, Seoul
Ko Si-hyung,	Mead Memorial, Seoul
Kim Ik-heui,	Suwon
Kwon Sin-il,	Kang-wha
Kim Kyung-il	Kang-wha
Kim Sun-kyu,	Chinnampo
Chang Wun-gun,	Wesley, Chemulpo
An Chung-su,	Wesley, Chemulpe
Son Seung-yong,	Wesley, Chemulpo
Kim U-chei,	Wesley, Chemulpo
Ko Chi-il,	Yonan
Yu Yun-chang,	Yonan
Kim Sang-pai,	Mead Memorial, Seoul
Ha Yung-hong,	Si-heung
Pak Hai-suk,	Ichon
Ku Chun-kyung,	Ichon
Kim Sung-ho,	Pyeng-yang
Kim Sang-kyu,	Pyeng-yang
Song Sang-kyu,	Pyeng-yang
O Suk-chang,	Pyeng-yang
Hong Seung-ha,	Nam-yang
Kim Hyun-do,	Pu-pyung
Yi Hak-u,	Inch'uu

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

FRIDAY, May 16th, 1902.

Opening.—The Eighteeth Annual Meeting of the Korea Mission of the Methodist Episcopal church convened at Pyeng Yang at 9 a. m., Bishop David H. Moore in the Chair.

Devotinal Exercises.—A hymn was sung in Korean and Kim Chang Sik lead in prayer. W. A. Noble read the New Testament lesson and had charge of the Sacramental service, assisted by H. G. Appenzeller and G. H. Jones, the Ritual being read in Korean.

Roll Call.—The secretary of the last Annual Meeting, W. C. Swearer, called the roll and the following responded: H. G. Appenzeller, G. H. Jones, W. A. Noble, W. B. McGill, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable, C. D. Morris.

W. B. Scranton was absent on furlough. D. A. Bunker was excused by the Bishop.

The following members of the Woman's Conference were present: Miss J. O. Paine, Miss L. E. Frey, Miss Nellie Pierce, Miss Mary Hillman, Dr. Emma Ernsberger, Miss Ethel Estey, Miss Lulu Miller, Miss Sara Miller, Mrs. W. A. Noble, Mrs. W. B. McGill, Mrs. E. D. Follwell and Mrs. E. M. Cable.

The following native Local Preachers were present: Kim Chang Sik, Ch'oe Pyung-hon, O Suk Hyung.

Kim Ki Pom was reported absent on account of sickness in his family.

Organization.—On the nomination of G. H. Jones W. C. Swearer was reelected secretary and he nominated S. A. Beck as his assistant.

Yi Eun Sung was elected Korean secretary, G. H. Jones statistical secretary, S. A. Beck treasurer and G. H. Jones official interpreter.

On motion of H. G. Appenzeller the bar of the conference was fixed at the first row of pillars.

The courtesies of the floor were extended to the visiting brethren.

Session Hours.—On motion of H. G. Appenzeller 9 a. m. to 12 M was set apart for the business sessions, the first half hour to be used for devotional exercises.

On motion of H. G. Appenzeller the Presiding Elders were made a committee to nominate the permanent committees, and on motion of G. H. Jones, H. G. Appenzeller was added to the committee. By general consent the committee was permitted to retire.

Introductions.—The following visiting brethren were introduced: Revs. W. B. Hunt and C. F. Bernheisel, of the Presbyterian church, Rev. H. O. T. Burkwall, Acting Agent of the British and Foreign Bible Society, and Mr. Philip Gillett, Secretary of the Young Men's Christian Association of Korea. Also Mrs. Cable, and of the W. F. M. S. the Misses Lulu and Sara Miller.

Address.—After the singing of a hymn the Rev. H. O. T. Burkwall made an address in the interest of the work of the Bible Societies.

Report.—The committee on nominations presented the list of standing committees and on motion of C. D. Morris the report was adopted. (See Committees.)

Question XIII.—The name of W. B. Scranton (New York East) was called, his character passed, and he was reported absent on furlough.

The name of G. H. Jones (New York) was called, his character passed, and he read his report in Korean as Superintendent.

The character of H. G. Appenzeller (Philadelphia) was passed.

The character of S. A. Beck (Northwest Nebraska) was passed.

The character of D. A. Bunker (North China) was passed, and his report was read in Korean.

Devotions.—E. M. Cable and Choi Pyung Hon were appointed to conduct the devotional exercises Saturday morning.

Order of the Day.—On motion of E. M. Cable the reception of fraternal delegates was made the order of the day for 10 a. m. Monday.

Invitation.—On motion of G. H. Jones the invitation of the Epworth League to go on an excursion Monday afternoon was accepted by rising vote.

Adjournment.—After the singing of the doxology the benediction was pronounced by H. O. T. Burkwall.

SECOND SESSION.

SATURDAY, May 17th, 1902.

Opening.—Devotional exercises were conduted by Chai Pyung-hon. The Journals of the first session were read in English and Korean and approved.

Adjournment.—G. H. Jones moved that in view of the sad death of one of our honored workers, Miss Lillian A. Harris, M. D., that the Annual Meeting do now adjourn as a mark of respect to Dr. Harris and for the purpose of attending the funeral, and that we reconvene at 3 p. m.

THIRD SESSION.

Opening.—The Meeting convened at 3 p. m. and Rev C. F. Bernheisel, of the Presbyterian Mission, conducted the devotional exercises.

The Journals of the second session were read and approved.

Report.—H. G. Appenzeller read his report in Korean as pastor of the First church, Seoul.

Question XIII.—The character of W. C. Swearer was passed and he read his report as pastor of Mead Memorial Song Dong Church, Seoul.

Methodist Publishing House.—The report of the Methodist Publishing House was translated into Korean and read by the Official Interpreter.

Local Preachers.—The Committee reported on Song Ki Yong and No Pyung Son, their licenses were renewed, and they were advanced to the studies of the fourth year.

The license of Moon Kyung Ho was renewed and he was passed into the studies of the third year.

The character of Chai Pyung Hon was passed and he was reported as having been elected to deacon's orders by the Japan Conference.

Communication.—The Bishop presented a communication concerning the Episcopal Fund.

Address.—After the singing of a hymn, Philip Gillett, Secretary of the Young Men's Christian Association of Korea, made an address on the work of that organization.

Question XIII.—The character of E. M. Cable was passed and his report was read in Korean.

Report.—The Committee on Course of Study for Local Preachers and Exhorters made a partial report and it was adopted.

Question XXX.—On motion of W. C. Swearer the invitation to hold the next Annual Meeting at First Church, Seoul, was accepted.

Collection.—On motion of H. G. Appenzeller it was ordered, first, that a collection be taken for the Episcopal Fund sometime during this Annual Meeting; and second, that the missionary apportionment be referred to the Presiding Elders for distribution among the churches.

Committee.—The Bishop appointed the Presiding Elder and the local missionaries of the North Korea District a committee to arrange for the reception of Fraternal Delegates at 10 a. m. Monday.

Adjournment.—On motion of G. H. Jones the meeting adjourned with the doxology and the benediction.

SUNDAY SERVICES.

SUNDAY, May 18, 1902.

Love Feast.—Owing to the large concourse of people assembled to attend the services the morning meetings were held outside of the chapel in the open air. W. A. Noble conducted the Love Feast at 9 a. m.

Morning Service.—The service under the charge of W. A. Noble, opened with congregational singing, prayer and a selection sung by a chorus of Korean young men.

Sermon.—Bishop David H. Moore then preached to a very attentive congregation of more that a thousand Christians, G. H. Jones acting as interpreter. The text was Acts 6:5.

Ordinations.—At 2 p. m. a service was held in the chapel and Bishop Moore ordained Ch'oe Pyung-hon as Local Deacon. At 4:30 p. m. Bishop Moore preached to the foreign community and after the sermon, with the assistance of other Elders present ordained Elmer M. Cable of the Northwest Iowa conference as Elder, under the Missionary Rule.

Other services were conducted in the afternoon and evening by the Korean preachers.

FOURTH SESSION.

MONDAY, May 19, 1902.

Opening.—The devotional exercises were conducted by E. M. Cable and Kim Chang Sik. The Journal of the third session was read in English and Korean and approved.

Question XIII.—The charactor of W. A. Noble was passed and he read his report in Korean as Presiding Elder of the North Korea District.

Order of the Day.—After general remarks by Bishop Moore Rev. W. M. Baird, of the Presbyterian Mission, presented the greetings of that body in English and Korean.

This address was responded to by H. G. Appenzeller.

The greetings of the Methodist Episcopal Church South were presented by Rev. J. R. Moose in a letter read to the Mission by S. A. Beck and translated and read in Korean by the official interpreter, G. H. Jones, who also replied to it.

Rev. H. O. T. Burkwall, the Acting Agent of the British and Foreign Bible Society, addressed the meeting in the interest of that work.

Mr. Philip Gillett, the Secretary of the Young Men's Christian Association in Korea, addressed the meeting in behalf of that body. W. C. Swearer responded to this address.

Decennial Conference.—G. H. Jones moved that we approve of the proposition to hold a Decennial Conference of the Missionaries in or about 1904, and that we request the Bishop to appoint a committee of three from this Mission to co-operate with like committees from the other Missions in arranging the initiatory steps for such a Conference. Carried.

The Bishop appointed G. H. Jones, H. G. Appenzeller and W. A. Noble.

Local Preachers.—The Committee reported on the Local Preachers and Exhorters of the West Korea District and also of the North Korea District (See Ecclesiastical Status.)

Report.—The Committee on Nominations made its final report. The report was adopted. The auditors of the Mission Treasurer's books and of the Woman's Foreign Missionary Society Treasurer's books made their reports and they were adopted.

Remarks.—The Bishop stated that in view of the death of Miss Lillian Harris, M. D., the proposed excursion for this afternoon would be given up, and recommended that a session be convened.

Adjournment.—On motion of E. M. Cable the meeting adjourned to convene again at 3 p. m.

The doxology was sung and Rev. W. M. Baird pronounced the benediction.

FIFTH SESSION.

MONDAY, May 19, 1902.

Opening.—The session opened at 3 p. m. with the hymn, "When I Survey the Wondrous Cross," and prayer by Dr. E. D. Follwell. The Journal was read and approved.

On motion of G. H. Jones the Korean brethren were excused from attendance on this session.

Comity.—On motion of H. G. Appenzeller the Presiding Elders were made a Committee on Comity with power to act.

Report.—The Committee on Conference Course of Study reported on the examination of C. D. Morris and recommended that he be advanced to the studies of the fourth year.

Also they reported that E. M. Cable had passed in the studies of the second year and recommended that he be passed into the studies of the third year.

The Committee on Korean Course of Study made a partial report.

Report.—W. A. Noble, the Presiding Elder of the North Korea District, read his report in English.

Invitation.—Mrs. W. A. Noble extended an invitation from the Woman's Conference for the members of the Mission to meet with them on Tuesday afternoon at 2 p. m. to listen to their reports. The invitation was accepted.

Adjournment.—The Doxolgy was sung and the benediction was pronounced by W. B. McGill, M. D.

SIXTH SESSION.

TUESDAY, May 20, 1902.

Opening.—The Journal of the fifth session was read in English and approved. The Korean Minutes of the fourth session were read and approved.

Fraternal Greeting.—On motion of G. H. Jones the letter expressing the fraternal greetings of the Methodist Episcopal Church South was ordered spread on the minutes.

Reports.—H. G. Appenzeller made a verbal report for the Sunday School Union and Tract Society committee.

The Committee on Resolutions made a partial report, presenting among others a resolution asking for increased appropriations and four new workers.

Motion.—On motion of H. G. Appenzeller the resolution concerning additional assistance was ordered printed in pamphlet form.

Reports.—Kim Chang Sik read his report in Korean as pastor of Sin Kai Circuit.

Kim Ki Pom read his report in Korean as supply in Yonan City.

Chai Pyung-hon read his report as Korean pastor of First Church, Seoul.

The hymn No. 139 in the Korean Hymnal was sung.

Question XIII.—The Character of C. D. Morris was passed and W. A. Noble translated and read his report in Korean as pastor of Yeng Ben Circuit, North Korea District.

The character of E. D. Follwell was passed and he read his report of medical and evangelistic work on the North Korea District.

The character of W. B. McGill was passed and he read his report in Korean.

Hymn No. 167 in the Korean Hymnal was sung.

Resolution.—G. H. Jones presented a resolution concerning Yi Eun Sung which was adopted (See Resolutions).

Yi Eun Sung.—On motion of W. A. Noble, Yi Eun Sung was recommended to the Japan Conference for election to Local Deacon's Orders.

Reports.—W. C. Swearer read his report in Korean as pastor of Su-won, I chon, and Kong-chu Circuits.

Proposed Constitution.—W. C. Swearer, the Secretary, presented a communication from the British and Foreign Bible Society and one from the American Bible Society concerning a proposed constitution for the Bible Committee in Korea. On motion the matter was referred to the Mission with power to act.

Reports.—G. H. Jones made his Korean report as Presiding Elder of the West Korea District and also as Presiding Elder of the South Korea District.

Motion.—On motion of G. H. Jones a committee of two Koreans and one missionary were appointed to prepare a suitable memorial on the death of Kim Sang Nim. The Bishop appointed G. H. Jones, Kim Chang Sik and Kim Ki Pom.

Adjournment.—On motion of G. H. Jones the session adjourned to reconvene at 8 a. m. Wednesday.

The doxology was sung and E. M. Cable pronounced the benediction.

SEVENTH SESSION.

WEDNESDAY, May 21, 1902.

Opening.—The session opened at 9 a. m., Yi Eun Sung having charge of the devotional exercises. The Journal of the

sixth session was read in English and Korean and approved.

Official Minutes.—On motion of W. B. McGill the secretaries were made a committee to publish the Minutes and the printed record was made the Official Minutes of the Annual Meeting.

Korean Minutes.—On motion of S. A. Beck the Korean Minutes were ordered printed in pamphlet form with H. G. Appenzeller as editor.

Fraternal Reponse.—On motion of E. M. Cable the Committee on Comity was instructed to write a letter in response to the fraternal greetings from the Methodist Episcopal Church South.

Recommendation.—On motion of G. H. Jones, E. M. Cable was recommended to the Northwest Iowa Conference for admission into full connection, having completed the first and second years of the Conference Course of Study and having been ordained Elder.

E. D. Follwell.—The Committee reported that E. D. Follwell had completed the studies of the third year and recommended that he be passed into the studies of the fourth year. The recommendation was adopted.

W. B. McGill.—The Committee reported that W. B. McGill had completed the third year with the exception of three books and recommended that he be passed to the studies of the fourth year conditioned on the above books. On motion of G. H. Jones he was recommended to the North China Conference for admission into full membership, he having passed in the studies of the first and second years, and having been previously ordained Elder.

Korean Language.—The Committee on Course of Study in the Korean Language made a final report. On motion of G. H. Jones the report was adopted.

D. A. Bunker.—Bishop Moore announced that D. A. Bunker had been re-admitted into the North China Conference in full connection, upon the recommendation of the last Annual Meeting.

Statistics.—The Statistical Secretary read his report.

On motion of H. G. Appenzeller the report was adopted.

Education.—It was moved by G. H. Jones that the Committee on Primary Schools be merged into Dirictors of Education.

Devotions.—The hymn, "When I Survey the Wondrous Cross" was sung in English and G. H. Jones led in prayer.

Appointments—Bishop Moore made a short address after which G. H. Jones, at the request of the Bishop, read the appointments. The Bishop then read the appointments of the Woman's Foregin Missionary Society. The official interpreter translated all the appointments for the Korean brethren.

Bible Committee.—G. H. Jones reported for the Representatives on the Permanent Bible Committee.

Bible Society Agent.—H. G. Appenzeller moved that in the judgment of this Annual Meeting but one Bible Agent is needed in Korea.

Minutes.—S. A. Beck moved that six hundred copies of the Minutes of this Annual Meeting be published in English and one hundred in Korean. Carried.

Resolutions.—The Committee made its final report which was unanimously adopted.

Memoir.—On motion of G. H. Jones the Bishop was requested to appoint a committee of three to prepare a suitable menoir on the life of Miss Lillian N. Harris, M. D. The Bishop appointed W. A. Noble, W. B. McGill and G. H. Jones.

Course of Study.—The Committee on Course of Study for native Local Preachers and Exhorters reported a new course of study. The report was adopted. (See Reports).

Adjournment—The Journal of the final session was read in English and Korean and approved. The doxology was sung, the benediction pronounced by Bishop Moore and the meeting adjourned *sine die*.

DAVID H. MOORE,
President.

WILBUR C. SWEARER,
Secretary.

This Certifies that this Journal is a complete and correct record of the proceedings of the Eighteenth Annual Meeting of the Korea Mission and was adopted as the Official Record.

WILBUR C. SWEARER.
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 2.—Who have been Readmitted?

ANS.—D. A. Bunker, into North China Conference.

QUESTION 5.—Who have been Continued on Trial?

(c) In Studies of Third Year.

ANS.—E. M. Cable of the Northwest Iowa Conference.

(d) In Studies of Fourth Year.

ANS.—W. B. McGill of the North China Conference.

E. D. Follwell of the North China Conference.

QUESTION 9.—What Members are in studies of Fourth Year?

ANS.—C. D. Morris of the Newark Conference.

QUESTION 11.—What others have been elected and ordained Deacons?

(a) As Local Preachers.

ANS.—Ch'oe Pyung-hon.

QUESTION 12.—What others have been elected and ordained Elders?

(b) Under Missionary Rule.

ANS.—E. M. Cable of the Northwest Iowa Conferenee, Elected by the Japan Conference.

QUESTION 13.—Was the character of each Preacher examined?

ANS.—It was strictly done in open session.

QUESTION 25.—What is the Statistical Report for this year?

(See Statistical Tables).

QUESTION 26.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary?

(See Statistical Tables).

QUESTION 29.—Where are the Preachers stationed?

(See Appointments).

QUESTION 30.—Where shall the next Annual Meeting be held.

ANS.—First Church, Seoul.

APPOINTMENTS, KOREA MISSION.

SOUTH KOREA DISTRICT.

HENRY G. APPENZELLER, (Phil. Conf.) P. E., P. O. Seoul.

Seoul, First Church — H. G. Appenzeller Preacher in charge and No Pyung-sun.
,, Mead Memorial — Supplied by Cho'e Pyung-hun.
,, Baldwin — Supplied by Yi Kyung-jik.
,, Aogi — To be Supplied.
Paichai College — D. A. Bunker, President (No. China Conf.) Member of Seoul First Church Quarterly Conference.
Methodist Publishing House, S. A. Beck Manager (N. W. Neb. Conf.) Member of Seoul Mead Memorial Quarterly Conference.
Advisory Committee to Publishing House: D. A. Bunker, H. G. Appenzeller and G. H. Jones.
Suwon Circuit — W. C. Swearer Preacher in Charge, (Pittsburg. Conf.)
Si-heung — Supplied by Kim Tong-hun.
Ichon — Supplied by Mun Kyung-ho.
No Chung Cheng — To be Supplied.
Kong-chu — To be Supplied.
Woman's Evangelistic work, Seoul, Mrs. H. G. Appenzeller, Mrs. D. A. Bunker and Mrs. S. A. Beck.
William B. Scranton (N. Y. East Conf.) Absent on furlo.

NORTH KOREA DISTRICT.

WILLIAM A. NOBLE, (Wyo. Conf.) P. E., P. O. Pyeng Yang.

Pyeng Yang City — W. Arthur Noble Preacher in Charge.
,, ,, Circuit — Supplied by Yi Eun-sung.
Medical Work — E. D. Follwell, M. D. (North China Conf.)
W. B. McGill, M. D. (North China Conf.)
Chinnampo — Supplied by Kim Sang-kyu.
Chinnampo and Sam-wha Circuit, — Supplied by Kang In-gul.
Yeng-ben Circuit Charles D. Morris Preacher in Charge (Newark Conf.)
Yuh-ho Circuit Edward D. Follwell Preacher in Charge (No. China Conf.)
Sin-gei Circuit — Supplied by Kim Chang-sik.
Maing-san Circuit William B. McGill Preacher in Charge (North China Conference).
Woman's Evangelistic work Pyeng Yang and Day Schools Chinnampo and Kang-so — Mrs. W. A. Noble.
Woman's Evanglistic work Pyeng Yang, Mrs. E. D. Follwell and Mrs. W. B. McGill.

WEST KOREA DISTRICT.

GEO. HEBER JONES (Nor. New York Conf.) P. E., P. O. Chemulpo.
Chemulpo Wesley G. H. Jones Preacher in Charge and Pok Chung-chai.
Pu-p'yong Circuit — To be Supplied.
Inchun Circuit — To be Supplied.
Nam Yang Circuit — Supplied by Hong Seung-ho.
Kangwha Circuit — Supplied by Pak Neung-il.
Kyodong Circuit — Supplied by Kwon Sin-il.
Whaughai Circuit Elmer M. Cable, Preacher in Charge (N. W. Iowa Conference).
Yonan — Supplied by Kim Ki-pom.
Hai-chu — Supplied by Ha Chun-taik.
Sin-chun — Supplied by Peter Ham
So-heung — Supplied by Ko Chi-il.
Editor Sin-hak Wol-po — Geo. Heber Jones.
Evangelistic work — Mrs. E. M. Cable.
Mrs. G. H. Jones, leave of absence granted.
Directors of Education for the Mission. [Endowment for Pai Chai; Organization, Courses of study, text books and correlation of Day Schools; and of theological training classes] H. G. Appenzeller, G. H. Jones, D. A. Bunker, W. A. Noble, W. C. Swearer, Miss J. O. Paine, Miss Mary R. Hillman.

N. B. The appointments of Henry G. Appenzeller and George H. Jones, are with the authority to devote such portions of the time as their official duties will permit to the work of translating the Holy Scriptures into Korean.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

SEOUL.

Ewa Haktang and Day Schools, — Josephine O. Paine.
Ewa Haktang and Evangelistic Work First Church, — Lulu E. Frey.
Chong Dong Hospital and Dispensary, — Mary M. Cutler, M. D.
Trained Nurse Chong Dong Hospital and Dispensary, — M. J. Edmunds.
Chong Dong Dispensary, — Esther K. Pak, M. D.
(To be transferred to Pyeng-yang upon arrival of Mrs. Hall.)
Baldwin Dispensary and Evangelistic Work, East Gate, — E. Ernsberger, M. D.
Bible Woman's Training School and Evangelistic Work Mead Memorial Church and South Korea District, — Nellie Pierce.
Evangelistic Work Mead Memorial Church, Day Schools and Evangelistic Work on South Korea District, — Alice Hammond.

Evangelistic Work Mead Memorial and Country, Ella A. Lewis.
Two new workers requested for Evangelistic work on South Korea District.

CHEMULPO.

Evangelistic Work and Day Schools Chemulpo and West Korea District, Mary R. Hillman.
Evangelistic Work and Day School Chemulpo and West Korea District, Lula A. Miller.

PYENG-YANG.

Hospital and Dispensary, Mrs. R. S. Hall, M. D.
(To be supplied by resident Physicians of Parent Board until Mrs. Hall's arrival.)
Evangelistic Work in connection with Hospital and Itinerating North Korea District, To be Supplied.
Evangelistic Work Pyeng-yang and North Korea District and District Day Schools, Ethel M. Estey.
Day School in Pyeng-yang and Evangelistic Work Pyeng-yang and North Korea District, Sara H. Miller.
Two new workers requested for Evangelistic Work on North Korea District and one Doctor.

Certificate of Ordination.

THIS CERTIFIES that in Pyeng-yang, May 18, 1902, I ordained as Local Deacon, Ch'oe Pyung-hon; and as Elder, under the Missionary Rule, Elmer M. Cable, of the North-west Iowa Conference: in both cases the orders having been duly voted by the Japan Annual Conference.

May 19, 1902. DAVID H. MOORE,
Bishop.

REPORTS.

Report 1.—G. H. Jones, Superintendent.

More and better work for the Master has been accomplished by the Mission during the past year than ever before. That our strength has not failed us and that help and guidance have been granted unto us all makes our hearts rejoice in thanksgiving as we assemble in Annual Meeting this year. Our meeting today in this city of Pyeng-yang is itself an event of more than ordinary significance. For seventeen consecutive annual sessions we met in the city of Seoul. We recall with love and reverence the apostolic line of Bishops who presided over us, Warren, Fowler, Andrew, Goodsell, Mallalieu, Foster, Ninde, Joyce, Cranston and our honored resident Bishop Moore. They braved the storms and perils of long weary journeys across land and ocean, in order to share with us in our joys and sorrows and lend to us the wisdom and counsel of their superior experience and the influence of their high office. And each one has projected himself for good in some particular both in our Mission and in our individual lives. Seoul will always be specially dear to us because of those refreshing and inspiring conferences together with the Chief Pastors of the Church. But the special significance of our meeting for the first time outside Seoul and in this inland city is due to the fact that it symbolizes the successful spread of Christianity from the fountain head in Seoul until it has become truly national. Seoul owed its prominence not only to its being the capital but also to its being for years the chief seat of missionary work. Korean Christianity was then municipal in character. As far as distribution of forces and appliances are concerned it was largely confined to one city. With gratitude we record it, Christanity in Korea is no longer municipal, it is national. The coast is girded with chains of Mission stations and all through the interior in the cities of importance spiritual light houses have been erected from the which blaze forth divine illumination. It is an occasion of unfeigned gratitude to us all that Christian Conferences equal in size to the one we hold here today might be held in any one of ten cities in this land. We rejoice in this territorial expansion and that the work in fact as well as in name is becoming coterminous with the nation. In this work our Methodist Mission has borne an honorable part but, also, we confess, with humility and pain, a part altogether incommensurate with her opportunities, with her solemn promise made by our General Conference when they decreed that the Mission extended

so as to include the entire empire of Korea, and with her resources and purposes concerning the Korean Church. We have faith to believe that the men and equipment of which we stand in such sore need will be speedily forthcoming.

The details of the work will be found in the reports of Presiding Elders and the various members of the Mission : I shall content myself with matters of a more general character.

THE MEMBERS OF THE MISSION.

Shortly after the adjournment of last annual meeting it became painfully evident to us all that the serious ill-health of his mother, Mrs. M. F. Scranton, would compel Dr. Scranton to return to America with her. This took place about the end of July. The personal loss to us all is great. Their names are as ointment poured forth in all the churches. The early pages of every justly written history of the evangelisation of Korea will be fragrant with the sweetness of the work and memory of Mrs. Scranton and the Doctor. The loss however which the Mission has sustained far exceeds all our personal loss, for they filled large and important places in the work. Dr. Scranton as Superintendent of the Mission, and Presiding Elder of the South Korea District, Pastor of Mead Memorial Church, Seoul, and translator of the Bible was carrying a burden larger than should have been laid upon even one of the founders of the Mission. And when in the providence of God the unmistakable path of duty compelled him to lay these burdens down he did so with heart full of grief knowing they would fall to fellow workers already overburdened and for whom all promise of help had failed by the unexpected cut in the appropriations for work. We rejoice for the news of Mrs. Scranton's recovery from her serious illness. Our prayers shall ascend that it may be complete and permanent. With the return of Dr. Scranton the Superintendency of the Mission became vacout, and the Bishop appointing me to the post I entered upon its duties August 1st 1901.

Ill-health also compelled the return home of Dr. Rosetta Sherwood Hall, one of the most successful of our medical missionaries. We rejoice in the news of her returning health and trust that she may be speedily and permanently restored to health and to the work in Korea. The ill-health of Sister Beck compelled Brother Beck to return home with her for medical treatment. We rejoice in Sister Beck's recovery and that they are now back in their accustomed places. After ten years of continuous service Miss Lewis on the adjournment of the Annual Meeting returned to America on furlo and much needed rest. Dr. Cutler also continued in the U. S. to take certain postgraduate studies in order to better fit her for her work in Korea.

Bro. Appenzeller returned in October and a large vacancy in the Mission that had existed since he went away was filled once more. We sympathize with him in the enforced separation from his family, Mrs. Appenzeller and the children having been detained by the ill-health of

Alice, and we hope to rejoice with them as a united family in Korea shortly.

Miss Elliott who came to Korea in October as a recruit to the Mission is no more. We shed no tears over the fact but express our gratitude to her for reinforcing both the Woman's work and the Parent Board, at the same time. We congratuate Brother Cable on having attained as the Koreans say the dignity of wearing a hat, which is the outward and visible sign of a wife, and wish him and Mrs. Cable long life and much happiness.

The W. F. M. S. has been reinforced by two new workers, Miss Lula Miller, appointed to the West Korea District, and Miss Sara H. Miller, appointed to the North Korea District. We are glad to welcome these new workers.

REINFORCEMENTS.

Before leaving the status of our staff of foreign workers I wish to express the heavy need we have had of reinforcements since 1898, a period of four years. We have lost three workers, Brothers Cobb, Sherman and Brooks, and three have come to join us, Beck, Cable and Morris, only filling the places thus made vacant. It has been throughout a period of golden opportunity in advancing the Redeemer's kingdom in Korea. Everywhere there has been development and progress. We had then 2000 members and probationers to care for, now we have 6000 on our Church rolls. Local churches have sprung up and multiplied. These churches must be visited and strengthened. At the same time the heavy responsibility of providing a literature and of training our workers, of administering discipline, educating the young, marrying and burying our people, contributing to intermissionary comity and the many and complicated responsibilities of missionary life have multiplied until today the amount of work required of our Mission is at least fourfold what it was in 1898. Far from occupying the large and inviting field assigned us by the General Conference we have attempted to open only five Mission Stations in Korea, Seoul, Wonsan, Chemulpo, Pyengyang and Kongju. One of these we have been compelled to close, selling out our property and handing over ten years' of work, of the life labor and strength of one of our Members to a sister Mission. We do not begrudge the gift to our sister Church, with it goes our heart's love and best will. But we hide our heads in grief over the necessity which compels us to contract our lines to the western side of Korea and abandon the first station opened by us outside of Seoul. It is the last Mission retreat I ever want to be in.

We are unable to follow up our work and care for it. We have not sufficient force to baptize our converts, marry our young or instruct our people. To save the Mission we need eight new men. Three for the North Korea District; three for the South Korea District and two for the West Korea District. I suggest that we appeal to the Church for these men to be sent us, two in 1903, three in 1904 and three in 1905.

That we appeal first to the Board through the Open Door Commission, and the special Commission appointed to consider the needs of the Missions (appointed at Dec. Meeting of Board) ; to the General Missionary Committee in its coming session in November and to the Church at large, to enable us to realize this purpose.

THE DISTRICT ORGANIZATION.

At the last annual meeting the Bishop divided our field into three Presiding Elder's districts and appointed an Elder over each of these Districts. This measure is of historic importance. Up to that time the management and supervision of our field had been confined to the sessions of the annual meeting. With our expansion territorially and numerically this put ad strain on the annual meeting of the Mission which was hard to bear. The first District Conference held was that of the West Korea which met November 1st 1901 in Chemulpo. The North met in Pyeng-yang immediately afterward and was organized December 1st 1901. The South Korea District had its Conference in Seoul May 1st 1902. The sessions of these Conferences were occupied largely with the preliminaries of organization and in training the brethren in their duties. They were marked by genuine enthusiasm and the entire business being transacted in the Korean language the native brethren entered with interest into the spirit and purposes of the Conferences. The effect on the annual meeting of the Mission cannot be otherwise than beneficial enabling us to facilitate business and providing for several details which properly belong to the District Conference.

EDUCATION.

There are eleven Boys'-Day-Schools maintained by the Mission with about 200 boys in them. There are 15 Girls'-Day-Schools with probably about 200 girls studying in them. With Pai-Chai College and the Ewa School for Girls in Seoul we have about 650 children and young people who are obtaining their education under us. Each year emphasizes the need of careful planning and supervision of this work. In discussing it I would like to speak under the two heads of primary and High School training.

Our primary schools are still a problem to us awating a practical solution. I believe that our Korean church is alive to the necessity of retraining in our own hands the education of the young. The matter is under constant discussion in our Quarterly Conferences and though I know of only one Boys'-Day-School that is maintained without foreign help, I am glad to say that all the schools which do receive grants in aid for the salary of their teachers contribute from themselves for the maintenance and development of the school. A fund that is doing a great amount of good is that maintained by Brother Beck, the Paul Andrew Memorial, which now supports five of these schools. Of the other schools the Baldwin Boys'-Day-School at the East Gate is sup-

ported by funds raised by Dr. S. L. Baldwin of New York. These schools are multiplying among us. Both the Korean Christians and our friends at home are interested in this work and several more schools are proposed. The two great problems in connection with them are text books and teachers. The old native books which dealt with the legendary deeds of imaginary heroes in long ago defunct states will not do for young Korea. New text books are being and must be multiplied. In common with the entire educational work in Korea our Mission has been put under a debt of obligation to Rev. J. S. Gale of the Presbyterian Mission North for the splendid series of Chinese Readers he has provided for us. Arithmetics are on the way. We need two geographies, a simple one largely on the Asiatic continent and a more advanced one covering the field. To name the other books needed would be to name the rest of the school course.

As important as the text book matter is that of qualified teachers. The ordinary unconverted aspirant for the position will not do; neither will the man with unwashen face who wears smoked goggles in a dark room and never takes them off except when he examines the seams of his clothes, who smokes and sleeps and teaches the boys how to loaf,—this teacher will not do. Recently I was talking with the leader of a church where they plan to open a school. There are hundreds of teachers in that region but not one was available. They wanted a teacher who could teach arithmetic and geography, so they said send us one from Seoul or Chemulpo. We should have Normal Schools for the training of teachers in both Seoul and Pyeng-yang.

Pai Chai will be reported by its president. In connection with it I would like to ask the question, Has not the time now arrived for the two Methodist Missions in Korea to unite in higher educational work in Seoul? We are all agreed that one higher educational institution will answer for the needs of the two Missions. In Pai Chai we have a plant and opportunities which only need development to bring to a proper degree of efficiency. What would be imposible to either of the Missions alone will be quite feasible to the Missions in co-operation. It might be that an invitation from us to our Southern brethren to join with us in one higher educational institution for Korea would be acceptable to them and would be favorably received.

THEOLOGICAL WORK.

The training of the native workers has made many demands upon our time and strength the past year. This will be even more so the case during the coming year. Our workers fall into two divisions. (1) The great mass of the class leaders, stewards, Sunday school teachers and superintendents comprise one division. (2) Our Local Preachers and Exhorters the other division. The first division is composed of men and women who have been won to Christ by the power of God's Word and inspired by His Spirit to work for him among their relatives, neighbors and friends. They have no Christian ancestry or training back of them

or helpful Christian surroundings about them. How important it is that the missionary should get into close and intimate relationship with these workers and give them a thorough training for their duties. This we have attempted in our Bible Training Classes and Institutes, a model session of which was held in connection with the North Korea District Conference in December. Here were gathered for ten days 130 men and women, who were given six hours of instruction every day in most important topics. During the past year about five hundred men and women have attended these classes and their importance as a factor in our work at the present time is great. It may be of interest in this connection to note that this large force of workers are all volunteers giving their services freely and gladly to Christ and the Church. Wisely planned and conducted it will be in these classes that the great spirit of self-support will be fostered and developed.

It is a pleasant feature of our missionary life that we carry on this work in co-operation with our brethren of the Southern church. Our workers are thus getting a common training that is fitting them for the building up of one Methodism in Korea.

For the second class of workers comprising our leading men regular theological classes have been held. Up to this present time they have received only about two weeks of theological instruction a year. During the next year not less than two months of this instruction should be given these eager and hungry students of God's truth. This will be a substantial step towards our goal which has ever been in mind in connection with these theological classes—a Theological Seminary.

I should like to suggest for discussion in this annual meeting the proposition that the time is now ripe to take steps looking toward the founding of a theological seminary in Korea. Our people are growing by leaps and bounds. They are outgrowing the instruction which men who only receive two weeks training in theology a year can give them. Some of our churches have so progressed in the way of self-support that they are ready to ask for pastors of their own. In our church are bright young men whom God has already claimed for Himself and His service. Must they cross the seas to get their training? Some will. Others cannot and most should not go.

A Theological Seminary is not like a mushroom, for it can not grow over one night. It consists of something more than a name. There must be a substance to it of students, and text books, and course of study and teachers. The most we can hope to do now would be to select some of our number to canvass the situation, formulate plans and report at next annual meeting, but the first step taken now we might hope to see the institution inaugurated in 1905. The crowning climax to our work and a fitting celebration for the 20th anniversary of the founding of our Church in Korea.

Theological Classes were held in both Pyeng-yang and Seoul. Training Classes and Institutes have been held all over our territory. Nearly every member of the Mission has had some part in this work and some of the more advanced of our Korean preachers who show special ability

as teachers have also begun to take part in it. They have been found very helpful and I believe can be utilized in it with much benefit.

MEDICAL WORK.

At the present time the medical work is confined to the Hall Memorial Hospital at Pyeng-yang and the work done by Dr. McGill at various points during the year. The details of this work will be found in the reports of these brethren. It is a settled policy in Mission work in Korea that no new station should be opened in the interior without a doctor on its staff. Should we locate foreign workers at Kong-ju and Yung-pyon as is now contemplated by the Mission it will be seen that we shall need at least one more physician in order to give us one for each one of the interior stations.

THE DISTRICTS.

It has been a special privilege to visit Brother Noble and rejoice with him and his fellow workers in the large measure of success that is attending their efforts on the North District. Uuder the efficient leadership of Brother Noble this District leads our Methodism today in Korea. The new church in Pyeng-yang City, thanks to Bishop Moore and the liberal response to his appeal for funds and the enthusiastic giving of the Korean Christians in the north, is beginning to appear above ground. We lay with gladness the corner stone at this time recognizing in it only a visible sign of the great temple of living stones that is rising to the glory of God in this northern field. We continue, to commend it to the consideration of the friends of Korea for financial aid.

[The South and West Korea Districts are fully reviewed in the special reports on them.]

SPECIAL GIFTS.

To the many friends who have come so generously to our aid with gifts for special purposes our heartiest thanks are due and gratefully rendered. These friends alone have made it possible for us to carry on our church building enterprises at Chemulpo and Pyeng-yang and to maintain evangelistic and educational (native) workers in the field.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

For the laadies of this providential society we have only words of congratulation. To the Corresponding Secretaries and the members of the Executive Committee our warmest thanks are due. They have stood nobly by Korea and maintained and developed their work in a way that has cheered all our hearts. During the four years period I mentioned in connection with our Parent Board work, the W. F. M. S. has

sent five new workers to Korea and has a sixth under appointment; has erected the fine commodious and comfortable Home in Seoul and is now erecting Homes for its workers and their work in Pyeng-yang and Chemulpo. It now has on its staff more workers than the Parent Board and spends a larger sum annually in carrying on its work.

For the workers of the W. F. M. S. and the work they are doing, it is only justice to say that we all feel sincere and genuine respect. In the School, the Hospitals and out on the Districts they are a revelation to Korea. A vision of true womanhood and a promise of a better day for their sisters in Korea. The evangelistic workers have given special attention to the work in the country. They have gone alone long distances into the towns and hamlets in the interior, oftentimes being away several weeks at a time, in order to teach their Korean sisters the way of Christ. In Ewa we have an institution of which we are all proud. Under the efficient management of Miss Paine and Miss Frey it is a right arm of strength to us in the great work of the Mission. The Woman's Hospitals and Dispensaries at Seoul and Pyeng-yang have brought physical and spiritual relief to the women and children of Korea. Dr. Ernsberger at the East Gate will report a most satisfactory year. Dr. Esther Pak has won golden opinions at the old stand in Chong-dong and is a power for good among us. We cannot speak in too high terms of the work Dr. Harris has done in Pyeng-yang. Today we meet under the shadow of the serious illness which is threatening her life. May God stay the progress of the disease and restore our sister to health and the work. The great enterprise upon which the W. F. M. S. should engage is the establishing at Seoul of a superior hospital for women. There is no need to prove to anyone familiar with the situation that such an institution is greatly needed in Korea. Its field of usefulness would be very large and the benefit of it to the sick and diseased women and children of Korea beyond estimate. The doctors of our W. F. M. S. have the experience and are well qualified to realize the idea involved in such an enterprise. We want it planned and carried out on broad lines and in equipment and staff abreast the very best that the medical science of today can offer.

THE METHODIST PUBLISHING HOUSE.

Our Publishing House has had a properous year. Much of the time Brother Bunker was alone in it. The demands upon him were of a trying and exacting character, but to the Publishing House and its interests he was faithfulness itself. With the return of Brother Beck, whose enforced visit to the homeland was profitable to many of our interests, the burden was lightened somewhat, but I am sure we all realize that our Publishing House Agents have no sinecure. Careful attention to details and unflagging vigilance alone has brought the Publishing House to its present degree of efficiency. With care and wise planning all that has been prophesied concerning the House will be realized. One object to be aimed at and which I beleive will be most beneficial to our

work will be for the Publishing House to undertake the distribution of our publications of a general or special character to all our centers as they come from the Press.

LITERARY WORK.

By this I do not mean English literary work, but the very important work of creating a Christian literature for our people. It will be impossible for those lacking a personal knowledge of the field to fully realize how serious a disability the work labors under without a Bible and a Christian literature built upon it. The Bible is as yet only partially translated and the lack of a uniform authoritative translation of it in the Korean language seriously delays activity in producing the theological literature necessary for the training of the native church. Brother Appenzeller since his return in October has continued his work as a member of the Board of Translators, the Board having been in session during the winter and this spring.

Brother Noble has succeeded in finding opportunity amid the many demands on his time to prepare for publication his lectures on Psychology. They are now being published in the Wol-po and will be issued in book form. Dr. McGill has also prepared for publication a useful translation of part of the material found in Dr. Wheeler's Thousand Questions and Answers on Methodism. Dr. Follwell has started in on a Scripture Geography. The Sung-sa Chong non, Primer of Church History, is now thro the press and I trust is being found useful. The Wol-po, our Church monthly, has had a fairly good year. I wish to take this opportunity of expressing my thanks as editor for the hearty support granted the Wol-po both in patronage and in matter for publication. We are now issuing an edition of 910 copies and have promise of an increase from various parts of the Circuit.

EXPANSION.

One of the most important developments of the year has been our entrance into various important centers in the interior. Without violating any Korean law we have been able to secure a permanent foothold in the important cities of Un-ju, Su-won, Hai-ju and Kang-wha and our entrance into two other points of equal importance is about effected. The importance of this move to the Mission is very great. We are thus getting into the centers of population and entrenching ourselves at the points from which the great mass of the people can be most easily reached.

GEO. HEBER JONES.

Report II.—West Korea District.

In contrast with the spiritual prosperity of the work on this District the past year, stands the famine which prevailed among the people. The summer of 1901 was marked by a severe drought and the rice fields dried up and the grain where the people had ventured to set it out never came to maturity. As this is the chief food mainstay of the people the result was painful destitution and intense suffering among them. Not only does rice form the food supply of the people, but the farming and harvesting of the crops is the chief means of livelihood of the farming folk living in our District. As the hot torrid summer drew on and all employment failed not only was rice difficult to obtain, but even though it had been obtainable in quantity at ordinary prices the people could not have gotten it as they had no money to buy it and no employment with which to obtain money. Then began a struggle. The alarm was early taken by many of the people and they hastened to take measures for the preservation of their lives. How serious the situation was felt to be by the people can be gathered from an incident. Passing around some dried up rice fields in Kang Wha with our Local Preacher there, Mr. Kim Sang-nim, we came to a swamp from which the water had all evaporated leaving hundreds of small fry fish bleached and dry in the hot sun. Stopping me Mr. Kim called my attention to it and said, "That is what most of the Koreans believe this famine means for us!"

Before summer was over when it became clear that the situation was hopeless the flight of the people began from the afflicted region. Those who could do so sold out and moved away with their families to more prosperous regions, for the famine has been confined largely to the central provinces. Many went away to Pyeng-an, Kang-won and down into the Kyeng-sang and Chulla provinces. Those who could not sell out waited until the pinch of hunger nipped them and then they left their houses and furniture, and locking their doors started out for the regions of plenty. Throughout the late fall, winter and early spring Korea presented a spectacle. Hundreds and thousands of people were out on the roads, journeying some of them with a destination in mind, many with no idea where they were going, only like people fleeing from a battle or a conflagration, with the one idea of putting distance between them and the scorched fields and deserted homes behind them. Pitiful sights were common. A husband with a small load of personal belongings on his back, wife with a baby on her back, and group of children, two, three or four straggling foot-sore and weary along the road trusting to some kind stranger to give them a meal and a lodging over night. Seoul, the ports and larger cities like Songdo became the Mecca of these refugees. As the winter, which was a severe one, drew on the distress greatly increased. Many died of exhaustion or sickness along the way. Some starved to death. Many were frozen to death. It is not an overestimate of the facts to say that the mortality in the afflicted region was double what it is in ordinary years. As a result our West Korea District bears many sad evidences of the terrible distress which has prevailed.

Hamlets of 50 to 70 families have been reduced to seven or eight families. Of the 1200 families in the prefecture of Kyŏ-dong nearly 600 are officially reported to have been driven away by the famine and this is an underestimate. In this prefecture the Magistrate had to forcibly prevent the people from tearing down their houses or the town would have been reduced to the Yamen and the houses of a few Yamen clerks and runners.

Through it all our Koreans have behaved heroically. Out of their poverty they have shared their scant supplies with their less fortunate brothers. In some of the churches relief funds were raised. Help came in from outside sources and by this means hundreds have been kept alive. Mr. Deshler and others of the mercantile community at Chemulpo contributed generously for the relief of the distress. The Korean brethren organized a Relief Society among themselves and have distributed about $150.00 native currency. From First Church, Seoul, and this spring from some funds raised by Mr. Appenzeller in America has come most timely relief. The distress is still very great. Food is scarce. Many have kept body and soul together by living on the seeds and roots of grasses and weeds and the bark of pine trees. With the gathering of the spring barley which is due about the first week in June some relief will come. It is a joy to hear the news that the barley crop is a good one and will materially relieve the distress.

And yet despite these adverse conditions the year has been one of the best in many ways we have known on the District. The distress and destitution among our people has drawn us all very close to God and to each other. The reinforcement given us at last annual meeting came most opportunely. To have had to face alone the situation and conditions which have prevailed during the year would have imposed on us a heavier burden than we could have borne. We have been more glad than we can tell to welcome Brother and Sister Cable and Miss Hillman and Miss Miller. They have identified themselves in heart and efforts with all our interests and have been a source of strength and help to the work of the entire District.

Three new Quarterly Conferences have been organised during the year; namely Pu-p'yeng, Tam-bangni and Nam Yang. These with the Quarterly Conferences at Chemulpo, Kangwha and Yonan comprise the six conferences in the District. Some of these are too large and will have to be subdivided. Taking these up in detail we have

(1) CHEMULPO.

Here we report 378 members and probationers. Wesley Church is roofed in but still unplastered and unfinished. Unable to longer meet in Asbury in the suburbs owing to largely increased numbers we moved in to the unfinished church at Wesley about Christmas. Here we passed the winter, physically very cold, spiritually warm and joyous. The year has been a busy and prosperous one in the church. The average attendance is 350 at the Sunday morning service and from 150 to 200 at the evening

service. Seventy-four adults and 50 children have been baptized, a total of 124. The sum of $1,100.00 Korean currency has been raised for various purposes during the year, being the high water mark in contributions for self support so far in our history. For the coming conference year the church pledges itself to raise $300.00 Korean for a native assistant pastor and asks the Bishop to send them such a man, preferably one from among our ordained preachers.

The attitude of the people in Chemulpo has been most favorable throughout the year. Our work now is among all classes and some of the best people have already joined us. With a native pastor to follow up the work, we shall have here a large and strong self-supporting church. It will be seen that this church which from the first has borne all its running expenses, now becomes fully self-supporting, employing its own pastor. Up to this time no special helper has been attached to it in a pastoral relation except for a short time when the work began nine years ago. The pastoral work has been largely done by Mr. Chang Kyeng-wha an unpaid Local Preacher. With the growth of the church a native pastor becomes an imperative necessity and this the church will gladly pay for itself.

(2) THE IN-CH'UN CIRCUIT.

This work has been well cared for by Mr. Pak Chung-chai, a Local Preacher, and consists of three appointments. Under Mr. Pak's pastoral care there has been substantial gain and several very encouraging conversions. They report 98 members and probationers; 23 persons have been baptized, including 14 adults and 9 children. They have raised $200.00 native currency for self-support.

(3) THE PU-P'YUNG CIRCUIT.

This circuit includes seven appointments, all cared for by unpaid workers. One brother, Kim Hyun-do, a colporter under the British and Foreign Bible Society, resides among them and is recommended for renewal of license as an Exhorter. The circuit is worked from Chemulpo by our workers there and has been visited by Mr. Pak Chung-chai several times. Here we have a well located piece of property in the prefectural town of Pu-p'yung. The entire circuit reports 22 members and 135 probationers, a total of 157. Baptisms 50 in all, including 34 adults and 16 children. They have raised for self-support $109.00 native currency. The famine has been very severe among them.

(4) NAM YANG.

This circuit which now consists of six appointments has been largely built up by Bro. Hong Seung-ha, recommended for renewal of license as an Exhorter. The work after three years of preliminary preaching was organized into a Quarterly Conference the past year and has 12 mem-

bers and 75 probationers. They own no property as yet and have been in great distress owing to the famine. In Brother Hong we have a very promising man and it is with pleasure I present his recommendation for renewal of license as an Exhorter. Forty-five adults have been baptized on this circuit during the year. They have raised $110.00 native currency towards self-support.

(5) KANGWHA.

The famine has been very severe on Kangwha and heavy losses have been sustained by our members. They have stood firm however and though some have moved away the circuit shows a substantial gain. Much of this has been due to the loyalty and devotion of the native helpers (unpaid) under the able leadership of Brother Kim Sang-nim. All through the fall, winter and spring Brother Kim stood nobly by his post and encouraged and strengthened the churches throughout the island. His reports show that he was untiring in his preaching journeys over the island, spending the busiest year so far in his ministry. It was a special joy to his brethren to recommend him for election to Local Deacon's Orders which recommendation was favorably passed upon by the Japan Conference. But to-day Brother Kim is not with us. He fell at the post of duty a victim of typhus fever contracted while caring for the sick ones of our island church. As a suitable memoir will appear in the Minutes I need record here only the sense of heavy loss we have as we note his death. We have ten preaching places on the island and have secured a handsome property in Kangwha City through a special gift from Chas Otto, Esq., of Marietta, Ohio, in memory of his beloved wife Lydia Bengel Otto. The church on Kyodong island which is attached to this circuit has had uphill work during the year owing to the famine. It is partially supported by a special gift towards the preacher's salary from Mrs. Carrie J. Heath of Springfield, Mass. For this welcome help we are very grateful. The circuit reports 122 members, 294 probationers, total 416; 17 children and 65 adults have been baptized during the year and the sum of $224.00 raised toward self-support.

(6) WHANGHAI.

This circuit embraces our work in the province of Whanghai and has been under the care of Brother Cable and Brother Kim Ki-pom. As the details of the work there properly belong to Brother Cable's report it remains for me only to make record of the faithful work of Brother Cable and the Korean preachers. They have had a year of heavy trial but have not only held their own but report a gratifying increase. A fine property as headquarters for the Church in the province has been secured in Haiju the provincial capital and this will greatly simplify the problem of traveling in the country. It will be used as a rest house for the missionaries when visiting the work. Brother Kim Ki-pom has been a power for good in all this region. He has had a prosperous year in

Yonan City and has visited regularly and strengthened the churches throughout the province. He has justified the confidence reposed in him by last annual meeting in ordaining him to the Local Ministry.

This circuit now has 19 preaching places and reports 455 probationers and 120 members; 6 children and 85 adults have been baptized during the year and $205.00 raised for self-support. They recommend Ha Chun-taik for license as a Local Preacher and Ko Chi-il, Peter Ham and Yu Yun-chang for renewal as Exhorters.

SUNDAY SCHOOLS.

Much attention has been paid to Sunday School work and the instruction of the young during the year and gratifying progress is visible in this work. More than half of our people young and old are in our Sunday Schools. Every Christian who can read owns a copy of the New Testament and studies it. Family prayer is the rule. Sunday Schools are reported at 23 points on the District with 67 teachers and 975 scholars; 285 copies of the Wal-po are taken.

EDUCATION.

We have done what we could to push educational interests on the Districts. At Chemulpo the Boy's Day School has had a very prosperous year under Teacher Son. In one cramped mud school house from 40 to 45 boys are packed in every day getting the rudiments of an education. Again I must repeat the cry of last year for a building adapted for our needs. We should have 100 boys under our instruction instead of only half that number.

About the beginning of the year the call became so loud for an English Night School the church took it up and for a time considerable interest was manifested. The attendance went up to about 28 students, various changes in the teachers however damaged its prospects and the enterprise has not prospered. So far the school has been no financial burden to the Mission and will not become so. There is a good demand for an English Night School in Chemulpo but it should be self-supporting. If prosperous it might serve as a feeder to Pai Chai.

The Paul Andrew School in Nam Yang has 11 very bright boys in it. The famine is affecting its condition somewhat now but it has a fine prospect before it. We are indeed grateful for the help that enables us to maintain this school. At Kangwha city we have another small school for boys and also one at Chung-san.

The Girl's Schools of which there are five with 64 children in them will be reported by the ladies of the W. F. M. S. The report of schools will then be

5 Boys Schools	80 pupils.
5 Girls Schools	64 pupils.
10	144

WOMAN'S WORK.

With the coming of Miss Hillman and Miss Lula Miller, and of Mrs. Cable to the aid of Mrs. Jones, the prospect for the work among the many women and children on the District becomes very bright. These workers have already visited the work in our territory and have been an inspiration to the women both in the city and the country. They have undertaken vigorously to solve what was a heavy problem to us, the training and building up in the faith of our Christian women. While busily engaged in the study of the Korean language, they have visited in the homes of the Korean Christians and have loyally stood by the Korean services. This has been a great help both to the Koreans and to the pastors. The special attention they are giving to educational work among the children is visible in the progress already to be observed.

I wish to here make record of the uniform friendliness of the Korean officials throughout the territory of the West District not only towards the Foreign Missionaries but also toward the local churches and the native Christians. We on our part have scrupulously refrained from appealing to the officials for any undue consideration at their hands, and they on their part have seemed ever disposed to concede the purity of our motives. Several incidents of the kindest consideration at official hands have happened during the year and it is a pleasure to mention not only Governor Ha Sang-ki, at Chemulpo, but the various governors and prefects in the District.

The following is a summary of our statistics:

1902		Gain over 1901
Quarterly Conferences	6	3
Preaching Places	47	20
Membership.		
Full Members	450	198
Probationers	1261	284
Total	1711	482
Total Contributions for Self-support:		
Native Currency	$2048.	$1101.
Sunday Schools	23	7
Scholars and teachers		554
Baptisms	415	232

Report III.—North District Korea.

It is with gratitude that we review the work of the year. Additions have constantly flowed into our churches, members have been strengthened, and churches built.

I have traveled during the year over 2,000 miles visiting all our work and some of it many times.

Persecutions have fallen upon our people but it has been a refining fire and the work made stronger because of it. The best testimony that the pure Gospel is being preached and has taken root is, that there are the Sauls who are exceedingly mad against us.

Victory has led our Israel through the whole year and more probationers have been added to the church than in any year previous. We began the year with four circuits and close with six. They are as follows—Pyeng-yang, Sam-wha, Yeng-byen, Yup-hó, Sin-kai, and Mang-san.

Our great need is from the lack of workers. Like every other station we have been called to a great harvest without laborers. At the close of the last annual meeting Miss Estey was added to our force and we took courage. Her labors though hampered by a difficult language have been crowned with success, kind words and enquiries from those whom she has visited in the country are the unconscious testimonies of the love the people have for her. There is no better foundation for a statesman or missionary to build upon than the love of the people. Dr. Lillian Harris took the place of Dr. Sherwood Hall, who was forced from our midst by sickness. Dr. Harris' work has been a pattern to us all for unselfish devotion to missionary duties. Her bright smile and cheerful voice while breaking under burdens too heavy for her to bear was a constant vivid assurance that the age of heroes is not yet past. A few days ago she was asked to visit a patient suffering with typhus fever. She went to this woman, an outcast among her fellows, and in the spirit of the Master Dr. Harris gave her life for the sick and sinful. She took the dread disease and on Saturday we tenderly laid her worn waisted body in a quiet spot on yonder hill. Her's is the first missionary grave to consecrate our cemetery. During her short sickness and while her mind was still bright and active, she gave testimony to a victorious faith. She exclaimed, "This is glorious, this is glorious! victory from on high!" Praise God for the life and victory of our sister now of sainted memory.

Miss Sarah Miller, in answer to our prayer, came to us at the close of the conference year. We are glad beyond words to receive her. May her life among us be filled with the gladness of many a rich harvest and the joy of doing the Master's will.

Dr. Follwell has been incessant in labors. The seed sown from his hospital has taken root in many a distant hamlet. Too much praise can not be accorded these unselfish doctors of our mission.

We welcome Dr. Wm. B. McGill to Pyeng-yang. He came at the most opportune moment. While we sympathize with him for the effort and sacrifice that it cost to remove from Wonsan here, we are glad he is here. It gives us new life to feel this robust worker among us.

The married ladies of the station have been incessant in labors; their thorough knowledge of the language opens many avenues of activity, indeed much of our evangelistic and school work among the women and girls would be impossible if it were not for them.

The native local preachers and helpers have shown heroic devotion to their duties. Yi Un-sŭng, Dr. Seranton's trained helper and local preacher, came to us at the beginning of the year. He has been a power

for good and I could not ask for a more devoted and able fellow laborer.

The colporteurs have become strong factors in our work. Many are led to Christ by these faithful pioneers. We have every reason to be grateful to the Bible Societies for this generous help.

CHINGNAMPO-SAMWHA CIRCUIT.

This Circuit has added a large number to the list of probationers, only one group of Christians that has not added largely during the year. Notably among those who have made advance are Samwha, which nearly doubled its attendance. Syori is a town of ninety houses; sixty of the number have become Christian. At the annual sacrifice to the village spirits so many people had deserted the old faith that the villagers gave up the old time practice of sacrificing a cow and sacrificed a chicken instead; Kun-tang-ni has doubled its attendance; Tol-tari has added a large number and built a church; Tok-tong has passed through severe persecution, but is the stronger and better for it. On one occasion the home of a widow was entered, her furniture destroyed and she herself dragged into the street, beaten and left half dead. On a subsequent visit I enquired of her endurance. She replied, "Jesus died for me, should I not be willing to die for him?"

Chingnampo has been visited with varied fortunes but closes the year with a large addition. Whang Chung-mo has done faithful work at this point. Ham-chong has built a church and grown in numbers. The Wyoming Chapel at Kang-syo has become too small for its congregation. At the last Quarterly Conference contributions were made to enlarge the church. Time would fail now to tell of the victories of the year on this circuit and the heroic struggle of our leaders. The circuit is represented by three Quarterly Conferences, namely, Chingnampo, Wyoming at Kang-sye and Samwha. It reports 938 members and probationers. Whang Chung-mo and Kang In-kyel are the local preachers who travel this section.

YENG-BYEN CIRCUIT.

While this name appears on our records for the first time, the work is not new. It has been carried on for years in this section of the country and now the field is ripe for the harvest. Brother D. A. Bunker while connected with the American mining company labored faithfully not only in sowing but he also established two strong classes. Native helpers and colporteurs have faithfully traveled this whole section.

Brother Morris began the year with 14 preaching places and as a testimony of his faithful work the year closes with 24. No circuit on the district presents greater promise for the future. During October Brother Morris moved from the Chingnampo circuit to this work. The transfer is advantageous in every respect. It vastly extends the range of our activities. The most successful missionary is not the one who works the hardest but the one who works to the greatest advantage. The care of a single group of Christians may exhaust the strength and resources of any missionary, while he may care successfully for a thousand groups.

This circuit has an extent of eight hundred li, and is far too extensive for a single worker. Funds have been secured for the building of a missionary home in the vicinity of the city of Yeng-byen. The students of Drew Theological Seminary have promised to contribute to this object and we hope ere long to see a home located there for Brother Morris. At An-ju a rest house has been erected for the use of the pastor of that circuit and a large ingathering has been reported at that point.

YEUP-HO CIRCUIT.

Dr. Follwell has given from his over-crowded time close attention to this circuit, and reports new groups of Christians, and additions to the old.

While the circuit in the present division of the District is not extended there is no more populous section of the country in North Korea, and none that offers greater possibilities. The vigorous campaign of the last year means much for the future.

SIN-KAI CIRCUIT.

Kim Chang-sik has charge of this circuit. It is the third time that this faithful brother has been placed out upon the frontier alone. He won a glorious record in the early days at Pyeng-yang and then at Samwha and now, like St. Paul, he is building upon no man's foundation.

In the beginning of April of this year he moved his family to the county seat of Sin-kai, where we have purchased a parsonage for him. The circuit has an extent of 500 li. At this point, we come in touch with the West Korea District, and the work of the Methodist Church, South. We have extended our work up the Inchin river and have met the work from Wonsan under Dr. Hardy, and, also, the Maing-san Circuit in the North.

Brother Kim has constantly visited many villages in company with colporteurs, with the result that many are turning to the Lord.

The need for reinforcements here is imperative.

MAING-SAN CIRCUIT.

The labors on this circuit carry us to the farthest point North on the District. It has been travelled during the year by Dr. W. B. McGill, Kim Chang-sik, Kang In-kul, Pai Ni-il., Colporteurs E. and Pak, and myself. There are groups of Christians scattered through a large section of this country. While we do not report them in the statistics of the District, they will be ready for membership before the close of the coming year.

PYENG-YANG CIRCUIT.

The principal groups of this circuit where we have church buildings are :—Pyeng-yang city, Chil-san, and Pong Nong-dong. In the city church we record 800 members and probationers; Chil-san, 208; Pong Nong-dong, 179; Chung-san, 90; five other smaller groups, 91; a total

of 1,245. In this enumeration we leave from the list a large number of seekers, some of whom will eventually be enrolled as probationers, while some may drift from us.

I have the pleasure of recording the constant aid of my fellow workers on the city charge; especially valuable has this been when I have been away on itinerating trips. The ladies of the Mission have done splendid work.

We have in the city church a closely organized and graded Sunday School of 400 pupils and twenty teachers. Within the school we believe we have solved the question of classes and class leaders. The Sunday School teachers are made leaders of their particular classes. While all are not able to meet weekly for separate services, yet each individual of the class has close care and constant visits at his home from the class leaders. We have tried to make this church a pattern for all our country groups. A year ago we struck spade into the site of our proposed new church building. To-day through the liberal giving of our native Christians and the indefatigable labors of Bishop Moore, in interesting the generous friends of our church in the home land, we are able to watch the walls rise in this magnificent structure. We trust that before the frosts of winter we shall have finished the church without debt. The building is of brick 84 by 64 ft. As large as the building will be when completed, we believe that, by the time it is dedicated at our next Annual Meeting, it will be filled to the doors every Sabbath.

All honor to our liberal friends in America, who, though unable to see, yet believe in the work of the Lord among us. Those contributing so far are :—C. J. Brush, W. R. Walker, G. A. Cure, Dr. C. C. Bragdon, R. J. Miller, Hon. W. S. Woodcock, Bishop Cranston and Bishop D. H. Moore.

The missionaries on the field and native Christians have done their share in giving for this church building.

THEOLOGICAL AND BIBLE CLASSES.

The Men's Theological and Bible classes were held in this city in November with an attendance of 130. Brother Jones, Dr. Follwell and Mrs. Noble aided in this work. The classes were held in connection with our District Conference and their helpful influence followed us during the remainder of the year. Women's classes were held at different times and country classes for men and women were continued on till the first of April. Dr. W. B. McGill took the brunt of this work while he was here last winter. Yi Eung-seung has been exceptionally successful in class work. I would not be doing justice to our work if I did not call attention to the valuable aid given us by the Goodsell Chapter of the Epworth League. This auxiliary to our regular church work seemed for a time to present serious difficulties, but under the able leadership of its present cabinet, it is doing a remarkable work in holding church members, and developing probationers in Christian responsibility.

The high standard of self-support of the previous years has been maintained. Exclusive of the contributions for the new church building, over 1,000 Yen has been raised for self-support. The subscriptions for the new church amount to 1,500 Yen and we expect by the close of the year it will all have been paid in, while new contributions are coutinually being made.

In my report each year I have called attention to the need for reinforcements. Our whole missionary force now in Korea could be employed o this District and still there would be need for more, not for opening ne fields but for the care of that which already exists. Our most urge need now is a missionary, one each for Chingnampo; Sam-wha; Yenbyen; Sin-kai; Mang-san and Pyeng-yang circuits.

I would like to repeat the need of a missionary stationed here, in thi city, whose main occupation should be the training of young men for the ministry. God has given us the young men. Give them the teacher, and there will come forth the Wesleys the Finneys and the Cartwrights. We want a school that will train men to preach. This is the day of preaching. We want a school that will not turn out clerks for the custom house, moter-men for the street cars, nor miners, but preachers. We want a school that will urge upon the young men the traditions of our church fathers; a school that, when the lion comes among us, his nails will not be cut nor his mane shorn. One that is not afraid to shake off the traditions of self-repression, the doctrines of Confucianism, and believes in developing men with the free nature that God has given them. My opinion is that none should be allowed to enter such a proposed school unless called to preach and manifests a willingness to do and suffer for Christ.

The most inspiring call that has been made in the name of any religion throughout the ages has been not for ease but for sacrifice. Christianity is founded on human nature and in our mission policy and methods in regard to our schools as well as in preaching the Word the invitation should be to him who is ready to suffer for the right.

The total number of members and probationers on the District is 2343.

W. A. NOBLE.

Report IV.—South Korea District.

The South Korea District has six Quarterly Conferences organized in its territory, three in the city of Seoul and three in the country. It has approximately 1800 members and probationers and has raised for self support the sum of $1,100.00 Korean besides $436.51 nickel for Famine Relief, a total of about $1.500 native currency. The year has been marked by substantial growth and the outlook in spite of some adverse circumstances is very promising. The present Quarterly Conferences cover only a small portion of the territory in the District and do not even cover our work fully, a number of classes being ready to be grouped into new Quarterly Conferences next year.

The District has greatly missed the care and supervision of Dr. Scranton. In his absence the burden of the work in Seoul has fallen to Brother Appenzeller since his return, and Brother Swearer has been alone most of the time in the country work.

THE WORK IN SEOUL.

During the Summer of 1901 the city work was almost altogether in the hands of the Korean Local Preachers and Exhorters. They stood loyally to their posts and amid many adverse circumstances undoubtedly saved the day for us in the city.

AT FIRST CHURCH.

Brother Choe Pyung-hun was in charge during Brother Appenzeller's absence in America and has grown and developed under the experience. Since Brother Appenzeller's return the church has rallied in new enthusiasm around their pastor and reports a substantial increase of 50 members and probationers for the year. They have raised towards self-support $400.00 in native currency and nearly the same sum in addition by solicitation from natives and foreigners for Famine Relief.

MEAD MEMORIAL.

Still longs for the return of its beloved pastor Dr. Scranton. From the time of his departure in July the pastoral work, such as visitation and care of the services, has been in the hands of Dr. Scranton's helpers, Brothers Chun Pongun and Kim Sang-pai. Their position has been a trying one and they deserve only praise from us for the way they have measured up to the demands made upon them. Local Preacher Song Ki-yong, Chinese Teacher in Pai Chai, has preached for the congregation on Sundays. The sevices have been in the special charge of Brother Chun. About the first of the year Brother Chun of his own motion began daily street preaching in front of the church and has kept it up with encouraging success ever since. It has been carried on in such a modest way that tho the thoroughfare is one of the busiest in the city it has not been displeasing to the authorities and no interference has come from the police. Much good has resulted from this work, a number have been led to become attendants at the church, seven have joined on probation and a large number of gospels and tracts have been sold. In recoguition of Brother Chun's faithfulness and zeal he was advanced at the District Conference from an Exhorter to be a Local Preacher.

Miss Pierce and Miss Hammond have been towers of strength in the church. The large work carried on so successfully by Mrs. Scranton both on the District and in this church fell to these ladies and they have been in labors abundant. What Mead Memorial would have done without them I cannot say. It being inadvisable to leave the church with-

out the supervision of a Foreign Missionary, I requested Brother Swearer to take the pastorate from Christmas time in addition to his other exacting duties. The result has proved the wisdom of this step. I want to add that in Mead Memorial we have one of the best church locations in the city of Seoul.

Brother No Pyung-sun, an English tutor in Pai Chai and a Local Preacher has acted as supply at Baldwin Chapel inside the East Gate of Seoul. The church is now in better condition than it has been in some years past. The services are better attended than before and the Boys Day School is doing well. Much of all this is due to Dr. Ernsberger and her faithful corps of hospital assistants. A good move has been the locating of a Helper to live there and in Brother Yi Kyung-chik I trust we have a future Methodist preacher. He is one of our younger men who looks forward to the Ministry.

The country work has been altogether in the hands of Brother Swearer who has had a busy and prosperous year. It was a pleasure to visit his work with him. The evidences of hard work and wise planning are many. We organized part of his country work into three Quarterly Conferences, the Si-heung, embracing the charges at Mu-chinai, Sam-mak and Tok-ko-gai; the Su-won with Su-won City, Chang-chinai and Arisil; and the I-chun with 21 embryonic churches attached to it. I shall not soon forget our expriences in oganizing the I-chun work. I found an enthusiastic company of nearly 70 Class Leaders, Stewards and Sunday School Superintendents there, making up what was in fact a District Meeting. It was worth the labor of a lifetime to have brought such things to pass in the midst of a pagan people, and we all rejoice with Brother Swearer in the prosperity of the Lord's work in his hands.

On this visitation of the work we continued through Chung-cheng province, visiting several important centers there. We also visited the Chulla province and are indebted to the kind hospitality of the Missions of the Southern Presbyterian church at the Capital and Kun-san. We then came north thro the western part of Chung-cheng and home by Korean junk. In the eastern and central part of the province we visited some very promising openings and the outlook for work in this province is very good.

We thus have a most inviting territory with probably 2,000,000 of Koreans in it awaiting us. At present Brother Swearer is our sole worker there under the Parent Board. We need three more men for the District in order to carry on this work.

Sunday School work has been pushed on the District and 22 Sunday Schools, 78 teachers and 960 scholars, in all 1038 are reported. It will thus be seen that almost the entire membership of the District is in our Sunday Schools. They are studying the Bible and their chief Leader is the one promised by our Saviour, the one who guides into all truth.

There are four Epworth Leagues, all in Seoul, with a total membership of 178 in them.

The first session of the District Meeting met and organized April 30th and May 1st. The session was given up to the hearing of reports

and examination of Local Preachers and Exhorters. Two literary papers were presented, one on "Our duty to the coming Generation," by Ch'oe Pyung-hun, and one on "Some Lessons from the Life of John Wesley," by No Pyung-son.

Respectfully submitted,

GEO. HEBER JONES.

Report V.—Su-won, Ichon and Kong-chu Circuits.

To the Members of the Annual Meeting:—

In accordance with the plans of the administration at the last Annual Meeting as soon as I was free to do so I took steps to secure a place in Su-won where I could estabtish a head-quarters. There has been a steady anti-foreign sentinrent in this town for years that has blocked our work. Efforts during the summer to secure a foothold were fruitless, though I worked through several different agencies. In the fall I sent Mr. Kim Tong Hyen down to buy a place. He was successful and purchased a property which we considered very advantageously located for our work, including a small piece of high ground. I had looked over the situation and decided upon the location of a small house to be built as a "rest-house," and had returned to Seoul when I learned that Mr. Kim Tong Hyen had been seized by the governor of the province and placed in confinement on account of the property purchase. The demand was made that Mr. Kim return the deeds to the original owner and take back the money. I believed that it was an effort to shut us out of the place and was advised to keep the deeds and demand the release of Mr. Kim who was a regular helper under salary and had been arrested out of hand without previous notification to either the American Minister or myself. I tried to secure his release myself and failing took the matter to the American Minister, Hon. H. N. Allen. He very kindly did all that he could to aid me. For two weeks every effort failed. Then in the last part of October, Brother Jones and I went down to Su-won as Dr. Allen's representatives and had an interview with the governor.

He stated that the property in question was situated near to an old official building called the Wha Ryung Chun. In this building there is erected the shrine of the former Prince Chung from whom the present Emperor is a lineal descendent. The history of this prince is tragic. His father lived to a great age and the prince feared that he would never sit upon the throne. So, like Absolom, he drew away the hearts of the people from his father and with his followers proposed to invade the empire of China. His father considered him crazy, seized and imprisoned him and finally he was put to death by being enclosed in a box thro' which spikes were afterwards driven. Many nobles also perished. Such a powerful spirit demanded great honor and worship after death so

he was buried with great pomp just outside of Su-won and his tablets erected in the city. Every year the royal family went down to sacrifice. That was 140 years ago and yet the dread of his spirit is on the people so the place is very sacred, and lately it has been rendered still more sacred by the successful efforts of the Emperor to raise Prince Chung to the posthumous honors of Emperor.

The governor said that he understood that it was the purpose to build a Christian place of worship on the purchased ground. That of course would seem like a profanation in the eyes of the Koreans. In view of these things it was clear that the property would not be suitable for the purpose for which Mr. Kim had purchased it, so the deeds were returned to the governor and Mr. Kim was thereupon released, the governor himself assuring us that there was no objection to our buying a place in any other part of the city. Immediately two or three other places were offered to us and I sent Mr. Yi Myung Suk down to buy a place. He soon secured a 13 kan thatched house inside the north gate, fixed it up and in December took his family down to live. He has since purchased another small house and lot adjoining and on this lot the long-planned-for "rest house" is now being erected. It is of improved Korean architecture and to be roofed with tile; it will be used as a combined "rest house" and chapel.

THE CHURCH.

Mr. Yi Myeng Suk went to work immediately to build up a work, and on Feb. 17th I enrolled the first fruits: three men and four women. By April 24th the number had increased to 19 persons. They come from the best class and are, so to speak, educated people knowing both languages. Also through the kindly aid of Brother Beck we have opened a day school for boys with an enrollment of 15. The Christians meet at the house occupied by Brother Yi and it is now becoming too small for comfort.

THE QUARTERLY CONFERENCE.

Leaving Seoul on Mar. 4th Presiding Elder G. H. Jones and I accompanied by Rev. H. O. T. Burkwall made an extended trip down through this province—Kyeng Keui, Chung Chyeng province and the northern part or Chulla. On the 5th Presiding Elder Jones organized the Su-won Quarterly Conference; it is composed of the Su-won, Chang Chin-nai and Arisil Churches. At Chang Chin-nai there are 22 members and 22 probationers in all 44; five were baptised during the year and five new converts were received. We own a chapel valued at 120 Korean dollars and the Woman's Foreign Missionary Society own a school house and residence for a Bible woman valued at 100 Korean dollars. Sarah Kim and her daughter Mary have labored faithfully but with little success and now the plan is to move these two valuable workers to some more advantageous place. Mary has conducted a girl's school; the girls coming from as far as 13 miles distant and staying two or three months;

the parents bear the expense. This plan will be continued at another point. The collections at Chang Chin-nai amounted to about four Korean dollars. There are four teachers in the Sunday School and 26 scholars.

Arisil has 24 members and 12 probationers, it all 36. One baptism this year and eight new converts. They are collecting money to build a chapel next fall. Regular collections amounted to six Korean dollars. The Sunday School has three teachers and 29 scholars. This church is now reaching out and making converts in the surrounding territory. Mr. Kim Ik Hui an exhorter and a British Foreign Bible Society colporter lives here. He has preached and worked with 800 persons of whom 30 were led to repentance. He has sold nearly 600 portions of scripture and traveled about 4000 *li*. The totals for the Su-won Quarterly conference are three churches 49 members and 44 probationers, a total of 93; one infant received baptism and five adults. Three have died. There are two Sunday Schools, seven teachers and 58 scholars, total 62. Collections amounted to 10.20 Korean dollars. At the District Conference Yi Myeng Suk was licensed as exhorter and the license of Kim Ik Hui as exhorter was renewed.

SI-HEUNG QUARTERLY CONFERENCE.

On Monday April 28th in the absence of the Presiding Elder I held the last Quarterly Conference of Si-heung at Muchinai. It is composed of three churches: Grace Church in Muchinai, Tokkokai and Sam-mak-kol. The Muchinae church is one of the most encouraging in all the work. It has felt the influence of helper Kim Tong Hyun, though he has been with me a great deal in the work farther south. Muchinai reports, 19 full members and 68 probationers, in all 97. Baptized four infants and nine adults. Twenty new believers have been received. In the Sunday School there are five teachers and 45 scholars and they use 10 copies of the Wolpo. Here we have had a day school in which 12 boys and 10 girls have studied during the year. Co-education has reached Korea. Esther, a Bible woman, has worked the region well out from here. We have here a school-house and a native parsonage built mostly with Korean funds. Basket collections amounted to more than 12 Korean dollars.

SAM-MAK-KOL.

The work in Sam-mak-kol has gone forward wonderfully well. At the time that we accompanied Bishop Moore down to Muchinae and the chapel there was dedicated on May 20th after the close of the Annual Meeting the site was chosen for a chapel to be built in Sam-mak-kol by the Koreans. Before the close of the summer Brother Jones and I went down by bicycle and the deeds being turned over the chapel in shape and size like the one at Muchinae was dedicated free of debt. The value is 120 Korean dollars. Here the work has been growing slowly and Mr. Ha Yong Hong the leader has suffered, in one way and another, considerable persecution. There are four full members and 25 probationers, in all 29. Five have been baptized. The Sunday school has five teachers

and 35 scholars. A girl's day school has been conducted with five pupils. From this point we are making efforts to secure a hold in Si-heung magistracy and are very hopeful of good success. The leader Mr. Ha makes trips 30, 40 and 50 *li* out from Sam-mak-kol and reports that he has been able to start work in six other villages. The collections amounted to three or four Korean dollars.

TOK-KO-KAI.

This old group of Christians we reported last year as being in difficulty over the lack of an appropriate meeting place. Funds were raised from many sources, but being a very poor people enough could not be secured to erect and complete the chapel; they have erected the frame work, interlaced the wattle, plastered the walls with mud, and put on a poor quality of straw roof but for several months it has been standing incomplete and unserviceable. They lack windows, some roofing of straw, about four feet of flooring, and the lime to plaster the walls. I have interested the surrounding churches in their needs and these churches have promised to take up collections to help them out. A collection at one church amounted to between six and seven dollars. I hope by taking such collections here and there to see the chapel complete in the fall. Value 120 yen. There are here 21 members and 20 probationers; total 41. I baptized this year 11. The Sunday School has four teachers and 26 scholars. A day school for boys has been conducted by the class leader Whang Il Chu who is one of many voluntary self supporting workers. There are eight or ten boys in the school. We have here also a day school for girls with about seven in attendance.

The totals for the Si-heung Conference are: three churches; 44 members and 123 probationers, in all 167; 28 baptisms; three Sunday Schools with 14 teachers and 106 scholars, total 120. Collections amounted to about 15 Korean dollars. There are four day schools.

At the District Conference Mr. Kim Tong Hyen was licensed as Local Preacher, the exhorter's license of Pak Hak Shin was renewed and Ha Yong-hong was licensed as exhorter.

There are in Su-won Circuit: two Quarterly Conferences; six churches; 39 members, 167 probationers, a total of 260; five Sunday Schools, with 21 teachers and 161 scholars; the collections amounted to 25 dollars and 20 cents Korean currency.

ICHON QUARTERLY CONFERENCE.

On our extended trip we passed down through the Ichon district and Brother Jones organized the Ichon Quarterly Conference, though it can hardly be called that as it is composed of 22 small churches on a circuit of a hundred miles.

TEUK-TEUL.

The first of these churches to be organized was that at Teuk-teul seven miles from Ichon. The first convert was baptized there in March 1899 and there have been enrolled since 215, many of whom having come

from other villages formed the nucleus of churches now organized. The debt has been paid off and the church lot secured so that the chapel, the largest in all our southern work, is now ready to be dedicated. There are 11 members and 70 probationers, in all 81; the Sunday School numbers 30.

OCHUN.

Ochun is about two miles from Teukteul and seven miles from Ichon. At first it formed a part of the Teukteul church but advanced so rapidly that it outgrew the leading-strings of the mother church and asked for a separate organization, after having helped to build the chapel there. There are 45 families in the church: six full members and 90 probationers; 10 were baptized this year. It is a town of 300 houses and a large market place. The Christians suffer persecution here now and again. They raised 40 Korean dollars for a chapel to which 50 persons contributed. There are 35 in the Sunday School.

NO RO MOK.

Ku Chun-kyeng, the founder of this church, was received on probation first at Teukteul. He has since become one of our most active colporters. Before he formally joined us at Teukteul he had made a Christian profession for three years and he was a fair sample of the man who not understanding the riches of grace in the Gospel of Christ, makes profession to gain personal ends. But at last God reached and convicted him and his life was changed. He has travelled in selling Bibles probably 1500 miles, sold about 600 Bibles and portions besides a very large number of tracts and Mission publications. He relates a very interesting experience he had in prayer with a woman whom he says was possessed with an evil spirit. He found her in a state bordering on insanity, throwing herself about and tormented in some manner. He talked with her, reasoned with her, and read the Bible to no effect. She had been some time in that state and all that her friends could do for her afforded no relief. At last Mr. Ku got her to kneel down to pray; he prayed for some time and the trouble continued. Then he tried to get her to pray, but she could not. Then he said to her, "you pray after me the prayer that I utter:" "Father, Son and Holy Spirit come into me and abide." She would get as far as "Come" and everytime would break out into loud cries and throw herself about. But he persevered until at last she was able to say it and in a little while, the sceptic would say "strange to relate", she regained her faculties and recovered entirely from her disorder.

No Ro Mok is seven miles from Ichon; there are six full members and 85 probationers, in all 91; five have been baptized during the year. They have collected for a chapel about 44 Korean dollars and for other expenses 10. They have purchased a building for about 60 Korean dollars to re-model into a chapel which will be done before the end of this year. They have a Sunday School with four teachers and 46 scholars.

and take 12 copies of the Wolpo. In the absence of Mr. Ku, his son about 20 years of age, takes charge of the services. He was in Seoul for several months under the instruction of Dr. W. B. Scranton.

O YANG DONG.

This place includes two villages; O Yang Dong beautifully situated up among lofty mountains, and Tong Sim-ne or Ke-ne-bi 10 *li* down in the valley. It is about 10 miles from Ichon. This also is work of Ku Chun-kyeng. Just two years ago this month he led me through pouring rain and over rushing, swollen mountain streams up to the village. He had been teaching them for some time and I found nearly the whole village interested in the Word. The leader to whom they all look, Mr. Min Tai-sik, lives in Ke-ne-bi; he is an old man coming from the better class of society. There are here two full members and 81 probationers: 30 in the Sunday School. They suffer considerable persecution from the Peddlars.

KUNG TUL.

This place is distant from No Ro Mok three miles and from O Yang Dong the same distance; it is about 10 miles from Ichon. It first formed a part of the No Ro Mok church. As yet there are no full members as it is my policy in this opening stage of Church formation in most cases to keep persons on probation about twice as long as I would in America. A number are now ready to be received at this place. When I first went to the village to organize a separate group no one but men attended the services and the women seemed to have little interest. I asked, "Where are the women?" "Oh," said one, "that man is a widower, and Mr. Yi is a widower, and Mr. An is a widower." "This then must be widower's town." There were some women though and later I sent two of our voluntary women workers over from another village and on my last visit I found the women had been studying and were much interested. There is a great deal of intelligent enthusiasm here; they have collected the money and have begun the erection of a chapel to cost about 120 Korean dollars; they will have it finished probably by the end of June. At my last visit there they asked me one evening to choose between two sites; I did so choosing the one on the higher ground. The next morning before I left there were about 20 of them at work leveling the ground for the foundations, making the dirt fly with their "power shovels." There are 73 probationers here, seven of whom have been baptized. There are 54 in the Sunday School.

KAI NA-RI.

This is a place where, as the Korean expresses is, there is much delight. The people are so whole hearted and so sincere in their search for the truth and in their Christian professions. The old man Yi Chi Chung who is the leader is so unfeignedly glad to see the missionary when he comes that one is rejoiced and cheered to spend a day with

him. Here are two women Mary Mun and Martha Pyen who in their earnest zeal gladly travel all about the country among the churches teaching the women. I mentioned them in connection with the Kung Tul church. They are diligent students of the Word. The work opened here since the last Annual Meeting. There are five full members and 38 probationers; 13 have been baptized. There are 20 in the Sunday School. The distance to Ichon is 10 miles. They have no chapel but want to build next fall.

CHAIK PYEL-I.

This is another place where work began last fall, in November. The people seem to be very much in earnest. I was there April 15th, and before I left the brethren took me to a house in the village which they proposed to buy and remodel for a chapel and they wanted my consent. I approved of it on condition that they could secure the lot on which it stood. Formerly the Christians met with the O Chun group but now they have their own leader, Kim Kyo Paik, and hold regular services. There are 35 probationers none of whom have been baptized. This place lies between Ochun and Kai Na-ri and eight or nine miles from Ichon.

CHU-A.

This is also a new work organized since the last Annual Meeting. Six or seven years ago Dr. Hardie of the Methodist Church South passed through that region and met a man from this village in the Ya Chu district by the name of Han Yong-tai. This man became interested in the Gospel and Dr. Hardie sent him a number of Christian books all of which he read. He gave up heathen worship and became a Christian and continued his profession for several years without aid or instruction from any missionary. In 1900 the leader of our church at Teuk-teul visited him and began preaching in the village and several of his neighbors were converted. About the same time some workers from a Presbyterian group seven miles distant visited and preached there. In the fall Mr. Ha came eight or ten miles to meet me at Tong Sim-i and guide me to the village but I had left an hour or so before for another place and he missed me. Afterwards the workers from the Presbyterian group took Brother F. S. Miller over and he enrolled the believers. Later at Seoul we talked the matter over and as it lay immediately between two of my groups in such a manner that I would pass through it every time that I visited those groups he kindly turned that village over to me. It lies in the midst of high mountains and is difficult of access; so much so indeed that one groans in spirit as he makes his way over the rough roads and high mountains. There are here 38 prabationers, eight of whom have been baptized. They have suffered considerable official persecution and as a whole the work is difficult. This place is 13 or 14 miles from Ichon.

U SAN DONG.

This place, combining as it does several villages and separate groups somewhat diverse in interests, is very difficult to control and organize.

They collected money this year and have built a small chapel valued at about 80 Korean dollars. There are 57 probationers, five of whom have been baptized. It is probable that next year four or five groups will arise from this work. This village is about 30 miles from Seoul in a south-easterly direction and 20 miles from Ichon.

CHUK-KOL.

Work began in this village in April 1900 and we have now eight full members and 26 probationers, with a Sunday School of 15. The meetings are held in the home of Martha Kim an aged widow who in spite of her years travels about here and there teaching. Although it is about seven miles to Ichon if there is a special meeting called she will walk all the way over. Mr. Yi Kyeng-wha is a very earnest and effective leader.

MA WHA-JI.

This group was a part of the Chuk-kol work but is now separate and holds its own services, having grown largely by the addition of a number of new believers from the village of Yong Ka Dong. There are 5 full members and 61 probationers; the Sunday School is small, averaging 12. The meetings are held in the house of Miriam Kim who is an earnest and intelligent worker. The distance to Ichon is seven miles.

KA MAK DONG.

At this point we have an encouraging work. There are 17 probationers and one full member; including children 18 have been baptized. The Sunday School numbers 12.

UNG AM.

At this place the work is difficult on account of the ignorance of the people, yet they remain firm to their new faith in spite of persecutions. There are 5 full members and 38 probationers; the Sunday School numbers 20. At this place in April I met a man about 60 years of age who had come from So Tan-i a village about 10 *li* away. He wanted to know the Truth and asked a great many searching questions. At the close of our talk I took out some sheet tracts that I had for free distribution and offered him a copy of each kind, explaining that these would make many things clear to him concerning God and the Bible. He wanted to know the price of them and refused to take any unless he could pay for them, saying that there was no pleasure in receiving for nothing that which had been an expense to another.

TON I-UL.

Work opened since the last Annual Meeting. There are 39 probationers 13 of whom have been baptized. There is a great impetus here. On the 16th of April I married two of the believers at this place. Notices

had been sent around to the other churches of the circuit and about a hundred representatives were present and witnessed the Christian ceremony.

SO KO-JI.

This is another promising place on account of the activity and sincerity of the people. There are 27 probationers; 5 have been baptized. Work began last November. The Christians feeling the need of a meeting place secured a house for 24 Korean dollars which they will remodel into a chapel. In all these cases I secure the deeds as soon as possible and hold them for the Korean Methodist Episcopal Church.

MANG KOL.

There we have a very euthusiastic leader, Mr. Chang Chun-myeng. He does not confine his labors to his own village but travels as far even as the county seat at Ya-chu 10 miles distant. He takes every available opportunity to preach the Gospel and his speeches to heathen crowds are full of sarcasm and humor yet earnest and convincing. April 2nd I met the Christians gathered from all over the region to witness the wedding of the leader's daughter to the son of our leader at Mal A-ui. They were both Christians and had reached the ages prescribed by our Annual Meeting: 20 and 18 years. There were 125 men and women gathered from the 22 churches in the region. There was a warm spirit of fraternity and good feeling present. Miss Pierce who was then itinerating on that circuit made it a point to come over and be present at the ceremony. After our regular ritual ceremony I had them bow to each other according to Korean custom except that I had them bow an equal number of times whereas their custom requires that the bride bow an extra number of times to the groom in sign of his superiority and her submission. I tried thus to give them a lesson on the equality of the sexes. I take every opportunity to elevate the status of woman.

There are 19 probationers here but only the leader has as yet been baptized.

KUN TUL.

There the people are very earnest and studious. Although the work opened only last June upon examination this spring I found 33 ready for baptism. There are 51 probationers. The Sunday School numbers 30.

KUN KOL.

The place was worked by a voluntary helper, Yi Syen Ye, who has since moved away and we have difficulty in finding a competent man to take his place as leader. They have obtained a small house worth about 16 Korean dollars where they hold their services. There is 1 full member, an old man who is a very devout Christian, and 29 probationers.

SUN KA.

Of all the discouraging places I think this one can easily be ranked No. 1. Not one among the 21 probationers can read. Nor can I by any method whatever induce any of them to learn. One of the workers in the Ka Mak Dong church seven miles distant goes over and holds services for them and teaches them, and the leader at Mang Kol occasionally goes over and meets with them, but the work is slow and distressing. And yet it seems wonderful that ignorant and in the midst of persecution they yet hold to their Christian profession.

MAI, AWI.

About three miles from Ichon we have a little work in this town; there are only four families of believers but there is intelligence and earnestness and a faith that promises better things.

NAU PUN PA-UI.

This place being 20 miles distant is too far away to be classed with the Ichon work. When the Chuk San Quarterly Conference is formed it will belong there. This is the Chuk San church removed three miles to another center. There are seven full members and 27 probationers; three were baptized this year. The work is reaching out to other villages. The church was much weakened by the removal of the two strongest families.

U MU-SIL AND O PAING.

Are places near Chuk-san that have opened up this spring; the one with 27 believers and the other with 24.

ICHON.

We name this place last because though work was going on it was not organized until this spring. There are 13 probationers eight of whom have been baptized. This is the grographical center of a great work, about 800 believers having been added to the church in the near neighborhood within the last three years. The Korean leaders on the circuit became so earnest in the matter of securing a place here that they sent around to all the churches and took up collections and bought a place in the town, but it was too small for our needs. As a center for this great work there could be no better. A magistracy of about 500 houses and being most centrally located among our churches in the four districts of Qwang Chu, Yang Ji, Ya Chu and Ichon I conceived it of utmost importance to our work to secure a good property there and place a helper in it to superintend the work of the whole circuit. Accordingly after consultation with Miss Nellie Pierce, who has the control of the women's work, we conjointly purchased a property enclosed by a high stone wall and containing two houses in good repair and two compounds separated from each other by a wall from front to rear. One house will

be occupied by the Woman's Foreign Missionary Society. They will place a Bible woman there and a young woman to conduct a day school for girls. The work of the Bible woman will be diversified. She must first care for and instruct the women of the local church; then she must occasionally make a tour of the churches, inquiring into condition and need of the women at each place and instructing and encouraging them as best she may. In cases of need she must make special trips to individual churches on matters of discipline or to instruct Bible classes. Occasionally she must meet the leading women from the churches in Bible study classes at Ichon.

The girl's school will be organized for the instruction of the girls from the various churches of the circuit who will come and stay for several months of the year. Already a number of the parents at different points have asked permission to send their girls, agreeing to furnish their support.

We have planned to place in our house a native helper to have control of the whole circuit. It will be his duty to look after the local church, travel the circuit for purposes of instruction, inspection and discipline in the churches, and to meet the leaders in training classes at Ichon.

We will organize and conduct a boy's day school and open a book store for the sale of Bibles, tracts, stationery, etc.

Here we plan to meet the exhorters and class leaders in Bible Training classes twice a year.

In the Ichon circuit the Quarterly Conference must next year be divided into four or five. There are 24 separate churches and classes; 57 members; 812 probationers; total, 869; inquirers enrolled, 223; grand total 1092; this does not include several hundred children, a number of whom have been baptized. This year there have been 110 adults baptized and 27 children; there are 14 Sunday Schools with 19 teachers and 333 scholars; there are eight places of worship, seven of which were secured this year; value 1500 Korean dollars.

I call your attention to the fact that we now have work in nearly every magisterial district south and south-east of Seoul while Brother Jones has entered most of those in the south-west. In Kyeng Kui province we have 150 members and 979 probationers, in all 1129 enrolled in 30 churches, plus 224 inquirers, equals 1352.

CHUNG CHYENG PROVINCE.

Our old work in the eastern part of this province at Hami in the Hong Chu region has not prospered on account of three things: lack of an earnest, capable leader, the scattered condition of the work and the insufficient attention I could give it. The place is 320 *li* down yet I have visited it twice this year. We have here four members and 43 probationers and own a building at Ka Ja-ol.

KONG CHU.

With Brother Jones I visited Kong Chu in March. It has always been our purpose to open work here. In the face of the lack of funds

with which to buy property, the difficulty of finding a trained helper for the work, and the absorbing demands on the time and strength of the one worker in all of the south circuits, we have not suceeded as yet. Add to this the fact that the place is very difficult to work and also that for 18 months or so we have been carrying on negotiations with Rev. Steadman for the purchase of his property there and the reasons for our delay will be apparent. However we have been trying to secure a place and hope by next fall to have a helper there and at work. If possible we also hope to place a worker in each of the other important centers: Hong Chu, Chyeng Chu and Chung Chu.

NORTH CHUNG CHYENG.

Already we have opened work in the districts of Chyeng Chu and Chung Chu, as well as Mok Chun and Chin Chun. A wonderful work has grown up in these four districts this year. Pak Hai Suk, a member of the Teuk-teul church, in fact the first convert in all that region, came down and worked throughout these districts. The people have given up idolatry and organized into Christian bands. In four months' time the work has been organized in 12 villages aggregating 470 new believers. I received the deeds of four buildings to be used as places of worship. At one place there are 65 families of believers and at another 40. I have visited the work twice since the first of January. As there is much political unrest here it will demand considerable pastoral care.

SUMMARY.

Work in the two provinces, have spent 171 days in travel, making flying trips by bicycle during the Summer among my churches and trips of several weeks in more endurable weather. I have covered nearly 3000 miles. I have taught in the Theological class and the Training class for Exhorters and Class Leaders. I have organized the work in 23 new villages, and have seen it grow from 103 members and 884 probationers to 153 members, 1022 probationers and 693 enrolled inquirers. These latter are seekers whom I enroll myself and require to pass thro' a temporary probation for several months before admitting them on probation in the church. There are 19 Sunday Schools, 40 teachers and 494 scholars; six day schools with 64 boys and girls in attendance. Work is organized in 43 centers. We own chapels or buildings for church work in 18 places, 14 buildings we secured this year; about 700 Korean dollars was raised for self-support. In our church building enterprises very little aid has been received from foreign sources.

To say that the work is easy and to give only the bright side of things would be to leave a false impression. There are difficulties on every side and discouragements that try one's spirit. Perhaps the greatest of all is the dense ignorance of the people. In most of my churches among the men many cannot read Korean and among the women very few. Those who read Chinese are few indeed. What progress can be expected of people who cannot go to the fountain-head of light

and receive from it ever-enduring knowledge? It is marvelous th progress some of them make merely from attendance upon the service and hearing the Word read. In closing, suffer a word of entreaty. The work has grown beyond the power of one man to handle. I plead for one or two new men to enter this portion of the field. Surely God has His laborers somewhere; may He inspire the hearts of His people to send them speedily into this field; for satan is busy sowing the tares and some day there will be a sad harvest, but now our reaping time is here and the harvest is great.

Respectfully submitted,

WILBUR C. SWEARER.

Report VI—Mead Memorial Song-dong Church, Seoul.

The year has been one of exceptionable trial. In the first place Dr. Scranton was compelled shortly after the Annual Meeting to return to America leaving the people without a pastor. Also the former native pastor having removed into other work they were left without a trained native leader. In this emergency the Presiding Elder Brother G. H. Jones took a man from among the people, Chung Pong-un, who shortly before had been made an exhorter, and charged him with the pastoral care of the church and at the same time made arrangements for Mr. Song Keui-yong a local preacher of the First church to take charge of and preach at the Sabbath morning service. Until the end of the year 1901 Brother Jones himself acted as the pastor, coming up occasionally from Chemulpo to administer the sacraments.

At the beginning of this year he asked me to assume the oversight of the church and devote whatever time I could to it whenever I should be in Seoul. We began by making a thorough canvas of the membership, wherein we pruned the church tree.

The city was divided into sections and the helpers were each assigned a section, and a list of the dilatory members made out for the helpers and the workers among the women to look up. This resulted in the return of some who had failed in their attendance.

I have found it necessary to be in Seoul about the end of every month to meet my helpers and colportors and to arrange the general work of the circuits for the coming month, so that enabled me to regularly administer the Sacraments and render some aid to the church. The Korean helper Chung Pong-un and another young man whom I lately baptized, Paul Pak, have for some time been carrying on open air preaching services in front of the church, and several times I have seen large crowds of passers-by gathered to listen to the gospel as it was fervently preached by these young men. They also distributed at these services about 1,000 sheet tracts, besides selling scripture portions and Christian books.

Miss Nellie Pierce and Miss Alice Hammond have done faithful work. Miss Pierce has conducted very successfully the Bible School for the women and has had really to do the work of pastor, which made a heavy burden.

Miss Hammond has worked among the women and the girls, cheerfully taking her share of the burdens imposed. She has regularly gone once a week down to Tou-mak at the river 10 li distant to conduct a woman's meeting in that section. These ladies have been invaluable to the work and the church holds its own through their earnest care and efforts.

A very surcessful boy's day-school has been conducted with 30 boys in attendance, being indebted to Brother S. A. Beck for the support of the teacher, Chung Ha.

Also a day-school for girls with about 17 in attendance has been carried on.

This year there have been above 40 baptisms.

These are the Statistics:

Members	211
Probationers	105
TOTAL	316
Baptized Children	92
	408
Deaths	5
Letters	2
Local Preachers	1
	Korean dollars
Amount Money collected	248.58
Expended charity	20.76
Bible Society	5.16
Christmas	46.00
Running expense	167.29
Balance	9.37

We trust that some provision can be made for this church to have more foreign pastoral care during the coming year.

Respectfully submitted,
W. C. SWEARER.

Report VII.—Wonsan Circuit.

The Bishop and Members of the Korea Annual Meeting :—

After my re-appointment I made a few visits to some work in the country. On one I was taken with sciatica and had to keep my bed for six weeks. Up to that time I had treated 335 patients in the dispensary and held the usual meetings. I was glad to have Brother Noble visit the work and see what we had to turn over to the M. E. Church South; though not much, there was the foundation of better and greater work. I have always spent from one to three months in the country itinerat-

ing each year. Having been informed by the treasurer, Brother Bunker, that the work and property had been transferred, on the advice of the Superintendent I removed to Seoul. I made a trip of ten days to Kong-ju. Traveled about 800 li, selling some books. I then went to Pyeng-yang to assist in the winter class. After that I assisted Brother Noble in a class in Sam-wha, Chil-san. We plowed our way through the snow and cold to Seoul to attend the finance committee. I spent four weeks holding some classes studying John. The churches seemed to be very much in earnest in the study of the Word. I spent 16 days on an itinerating trip to the north. I have spent much time in packing, unpacking, and moving.

Patients treated for two and ½ months	335.
Expenditures	Yen 100.35
Received for drugs	,, 195.81

Respectfully submitted,

W. B. McGILL.

Report VIII.—Whoang-hai-do Circuit.

It is with a heart full of unfeigned thanks to our Father in Heaven that I write this report of our work in Whang-hai-do. His infinite great and sustaining power has been so precious. In all our weakness we have been made strong, and whatever of success has attended our efforts has been due to His gracious help.

The past year chronicles no events of any very great moment in our work in Whang-hai but there has been a steady and marked advance all along the line. Our contest with heathenism has been sharp and vigorous but thanks be to God who giveth us the victory the enemy has been compelled to retreat and the banner of the Cross floats triumphantly in many places which a year ago were the strongholds of satan.

At the close of last Annual Meeting it was decided that I had better remain in Pai Chai until the close of the school year as Brothers Beck and Appenzeller were in America and to ask Brother Bunker to take both the school and the press was out of the question. This prevented me from immediately taking up the work which had been assigned me by the Bishop. The school closed June 15th and at the request of the Bishop I assisted Brother Bunker in the press until the first of July. On the 5th of the same month it was my great pleasure to go to my new station and in the following September I made my first trip as pastor of Whang-hai Circuit.

On the whole we have had a prosperous year. The official class has given us very little trouble and persecution on the part of the heathen has been reduced to a minimum. The greatest drawback to our work has been the famine of which I shall speak later.

The past year has witnessed a marked advance in Yonan District. Christianity is gaining a strong prestige here and will in a short time control to a large extent the entire district. I speak particularly of Yonan because our work previous to this year has been confined largely to Yonan City and the adjacent villages. Brother Kim, one of the two who were ordained Deacons last year, is stationed in Yonan City and is doing a great and noble work for God. He has not only built up a strong church in the city but has very materially strengthened our work at the other points throughout the Circuit.

Work has opened up at six new points in Yonan so that the number of places where we now have churches has increased from 9 to 15 and we are contemplating opening two more soon.

At the last Annual Meeting Brother Jones reported in all for Whang-hai ten churches. We are glad to report today 24 churches, an increase of 14 since last year.

I will not tire you with a detailed account of each church but suffice to say that the Lord is with us and there is a tide setting in our favor. I believe the future is rich in blessing for Whang-hai and the day for the triumph of Christianity and Methodism is already assured.

I am very grateful to Miss Hillman for the trip she made over a part of my circuit last fall and I feel sure much good was accomplished. Now that Miss Miller has come to re-inforce the work I sincerely hope and trust that the women of Whoang-hai Circuit will receive the help and instruction they so much stand in need of. The opportunity for such workers here is immeasurable.

FAMINE.

Wide spread distress prevails over central Korea owing to a failure of crops. The tales of hardship and suffering that some of our people have been called upon to pass through in Whoang-hai-do cannot be imgained much less described. Some idea of the severity and extent can be learned from the fact that out of the 5000 houses in Yonan 2000 are empty. One of the common sights that has met my eyes as I have traveled over the Circuit has been the empty houses or the heaps of blackened stones where a house once stood. Many pitiful incidents are related. Parents and children driven by the pangs of hunger have turned their backs upon their homes and without money or food have started out to find places of plenty, trusting that some kind friend would give them a meal, but ere such friends were found many had perished by the roadside. Others have hung on to the brittle thread of life by going out into the pine groves, peeling off the bark and eating it.

In Yonan City I was told that a certain man chanced to come to a house where were three little children and noticing that they were pale and emaciated inquired the reason. A few words from the starving little fellows revealed to him the situation and upon further inquiry he discovered that they had not tasted food for three days. His heart was

touched by their pitiable condition and he went to a Korean shop and secured a little wheat from which he made some porridge and gave to the children. They ate of it so ravenously that in a short time afterwards all three of the little fellows were found cold in the embrace of death.

Passing just outside the North Gate a woman was noticed sitting up against a house with a little child in her arms. Upon approaching her it was found that both the mother and little one were already cold and stiff. These are only a few of the many incidents in and around Yonan.

My heart has ached as I have gone from church to church and seen the poor women and children half starved and poorly clad out in the parched fields and by the road-side gathering the seeds and roots of weeds to keep back starvation and death from their doors. The churches on the Circuit have taken steps to alleviate the situation. Funds have been raised and quite a number have been given substantial support. But being right in the midst of the distress our people were not able to do very much along this line. We are under a great debt of gratitude to First Church, Chong-dong, Seoul, and Wesley, Chemulpo, for their very generous contributions to this relief work and by what they have contributed more than two hundred people have been saved from starvation and spared to the work. On the whole the heathen have fared better than the Christians but many more comparatively have been forced to leave their homes and go to other places. Christianity has fortified our people and made it possible for them to stay in the face of starvation and death in the faith that God would provide for His own. They have met the calamity with a heroism that defies all description and can only be recorded by the angels' in heaven. In all we have lost forty two families and this has necessarily weakened our work at some points and at others has almost destroyed it.

DAY SCHOOLS.

There is an increasing interest in this phase of our work and so rapidly has the question of the education of the young in our churches developed that today it has become with us a momentous problem. One of the crying needs is a system of education for our young people, text books and teachers. In order to conserve our work and save the children for God and the church we must look after their intellectual welfare. I sincerely believe that the future triumph of Methodism in Korea lies in the careful training and instruction of the boys and girls in our day schools. This question cannot receive too much emphasis and should be given careful and prayerful supervision now. The Church is awake to the fact that the children must be kept within her bounds and is taking active measures to do all she can in this direction. In Whoang-hai-do we have four Boys Day schools three of which are entirely self-supporting. We recently opened a school in Hai-chu, one of the centers of our work. This is entirely self-supporting. The teacher receives twenty Korean dollars a month.

The Boys Day school at Kon-mi is supported entirely by Mr. Kim, the class leader there. He provides the teacher and furnishes the building. The story of his conversion is most remarkable and the work he is doing in the village is no less so.

We have another Day School for boys at Cheung-san. It is entirely self-supporting and the incident relative to the opening of the school is remarkable and may be of interest to you all. One of the good brethren of the church by the name of Kim Chil-yer fell asleep and had a strange dream. In the dream Brother Jones and two of my helpers came to Cheung-san and held a service. Brother Jones preached a forceful sermon from the text "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." Among the many good things he said was that since the little children are the hope of the church there is no greater work in the world than the training up of the little ones in the right way. This made a wonderful impression upon the mind and heart of Mr. Kim, and the more he strove to release himself from the thought the deeper it was impressed upon him until finally he began a school and while they were singing he awoke not a little alarmed at what he had seen and heard in his strange dream. There was no more sleeping that night for Mr. Kim. What could this strange dream all mean? Surely it must be a message from God. During the silent hours of the night and until the break of dawn Mr. Kim was wrapped up in the deep mystery of the dream. As the morning sun was coming up the solution of the dream suddenly flashed upon the troubled mind of Mr. Kim and with the experience of the night fresh in his mind and the way of duty clear before him he hastened out to make known to the brethren his strange dream and its interpretation. A few days afterward following the instructions in his dream he gathered up a number of the Christian boys and began a day school which has been running successfully ever since. I feel under a debt of gratitude to Brother Jones for his sermon on the education of children and also to Mr. Kim for his sensible way of interpreting the sage remarks. I only hope there may be many more such incidents on the circuit.

Another Boys School is just in the process of materialization and we expect to begin just as soon as a suitable teacher can be secured. This school is to be in Yonan City and will be supported in part by the church there. We also expect to open a Girl's Day school here this Summer.

At every one of the churches they are asking for schools not only for the boys but the girls as well. More and more this phase of our work is going to become a prominent feature in the Church and will require a careful and wise administration. It is a question fraught with great responsibilities and eternal destinies.

BIBLE TRAINING CLASSES.

Another interesting feature of the work this year was the Bible Training Class which met in the city of Song-do last October, the Song-do circuit of the Methodist Episcopal Church South uniting with us

and Brother Collyer of that sister mission assisting in the instruction given. Brother Jones also assisted in this most important work. The class was a large one and we had a most profitable session. One of the most prominent features of the entire session was the most brotherly spirit of fellowship that prevailed among the men of the two circuits. It would have been difficult to have told which belonged to Whoang-hai and which to Song-do. This is as it should be. We want but one Methodism in Korea and this is on the right road to foster and realize it. I must not fail to speak of another feature of the class which was even more prominent, and the communion of the men from the two missions seemed to foster this spirit. The entire session was very spiritual. From the opening of the class until the close the Holy Spirit was present in great power so that not only were the minds of the men stimulated but their hearts were warmed and quickened. This spirit gathered momentum every day of the session until it culminated in a powerful farewell and consecration service. This was held on Sunday night in a large tent. It was worth a life time of service to be present at this service and see and hear these men. The power of God was wonderfully present and all the men made a deep consecration of their lives to the service of God. I think I have never witnessed a more impressive service. With this most fitting and culminating event the men of the two circuits parted and went back to their respective fields filled with the spirit of Christ and to build up one Methodism in Korea.

NEW WORK.

At the close of last Annual Meeting our work in Whoang-hai-do was largely confined to Yonan district. No attempt had been made to enter Hai-chu, the capital of the province. The delay in occupying this strategic center was not due to any lack of enthusiasm or foresight on the part of the one who had previously had the work in charge, but to the painful fact of the lack of men. Last fall I entered the city and stationed a helper there and began aggressive work. We had no property but met in the home of one of our Christians. In this cramped position we labored until this spring when we were able to secure a large piece of property nicely located within the city walls. This at once placed us in a position to begin a more definite and aggressive campaign.

Hai-chu is a city of between 30,00 and 40,0000 people, beautifully located and easily reached by steamer from Chemulpo. The work opens up with signs of great promise and before long I hope to see this one of the strongholds of Methodism in Whoang-hai-do. When once we get hold of the strategic centers in any one province the final triumph of Methodism in that province is assured.

From Hai-chu I have pushed into Shin-chun, a prefectural city 35 miles to the north and west. This brings us within 30 li of the western coast. We have no property here but have a small work already begun. In April I visited this point and received several on probation and bap-

tized one. This is but the nucleus of a great work that is going to spring up in that region. From Shin-chun I visited the prefectural city of Pong-san 28 miles to the north and east. We have no work here yet but I have made arrangements to have a helper here a part of the time this coming year so that before next Annual Meeting I hope to be able to report work in this place. Here is where we will meet Brother Noble, from the north. Bearing to the east 25 miles from Pong-san we come to the prefectural city of Sa-heung. Here I have stationed Brother Ko Chi-il and expect to begin defintie work immediately. At this point we wi meet Brother Collyer of the Southern Methodist Mission. Leaving Sa-heung and bearing off 25 miles to the north and east we arrive in Peung-san, another prefectural city. We have a small work already begun just outside the city. Now that I have stationed a helper here I hope to report work inside the city by another year. These prefectural cities that I have just mentioned are all strategic centers to our work and I feel that we cannot afford to delay in entering them now for when work is once definitely established in them we will be in a position to command the whole province and present a solid front to the enemy.

STATISTICS.

On the circuit we have 100 Full Members and 415 Probationers, a total of 515. There has been a gain this year of probationers and 85 full members. Four have died during the year and three have been transferred to other churches. There have been 85 adults baptized, and six children, making a total of 91 baptisms. We have 5 Sunday Schools with 130 scholars and 7 teachers. The total amount raised for self-support is Yen 190.90.

Respectfully submitted,

E. M. CABLE.

Report IX.—Yeng-ben Circuit.

It is with a grateful heart that I report to the annual meeting my work for the past year. The year has been one full of interest, and I have found a continual joy in doing the work that was assigned to me.

At the last annual meeting I was appointed to Chinnampo and Anchu. The intention at that time was that I should live at Chinnampo and take charge of all our work in that region. I was also to have a rest house at Anchu and work north from that point. For the first half of the year I labored in harmony with this appointment. In June I went north to visit our work in Oonsan and Chittabalbie, and became acquainted with the work in these places. During July I travelled among all the churches surrounding Chinnampo, visiting Muchugee, Pulsum, Tok Tong, Sam Wha, Pak Ko Chi, Chyul-bawi, Syon Dol, Kum Tang Ri, Tol Tari, Tai Nyeung May, Kyong Chyong, Pi Suk Kori, and Ham Cheung. In September I made two trips over a large part of the same territory.

Early in October it was deemed wise that I should give all of my time to the work in the north, and Bishop Moore approving I have since then devoted all my energy to the northern work, which will be known as the Yeng-ben circuit. This circuit extends from Anchu county to the Yalu river, and is a field that is very full of promise. Late in the fall Brother Noble travelled with me over a large part of the circuit. I have since made several trips, and during February and March visited almost all the places where we at present have Christians. As the work is in its inceptive period my report cannot be as full as those from the circuits where the work is more developed.

In Anchu city we have a very promising beginning. A rest house has been secured in which the missionaries can stay when working in this part of the field. A helper will also live here in the near future. The Sabbath congregations have an increasing attendance, and the Christians seem very earnest in their devotion. We have also interested persons in the following villages of Anchu county, Nam Syang Kay, Kay Wa Won, Chyong San, Syu Mun Ogu, Syo San Tong, Un Am, Mai Pa Wi, Syo Mo Ru, Sin Yang Tong, and Tang Nak Tong. In Anchu city and these surrounding towns we have thirty-seven probationers and interested persons.

In Kai Chyon county we have seekers in the following two towns, Nyong Tong, and Tol Chyo.

In Yeng-ben city we are grateful that a man who came to Dr. Follwell's hospital for treatment has most cordially invited us to his home. I trust that this may be the beginning of a blessed work in that old heathen city. Appropriation has been made for the building of a small dwelling house here during the coming year.

In Oonsan city and Chittabalbie the work is not progressing as encouragingly as at other places.

A beginning has been made in Heui Chyun city. On my last trip a man who had been under Christian instruction for sometime burned up all the paraphernalia of his devil worship, and has opened his house for regular Sabbath services. This man has come from that distant town to attend this Annual Meeting. One hundred li farther at So Mu we have a growing work in several villages. The work was started here about three years ago through the instrumentality of a man who went to Dr. McGill at Wonsan for medicine. Dr. McGill preached the Gospel to him and he believed. Another man from the same place came to Pyeng Yang and gave his name to Brother Noble as a seeker. These two men formed the nucleus of what now promises to be a flourishing church. The last time I was there they had subscribed about half what a little church building would cost, and I believe in a few months they will have a central place of worship built entirely by themselves where they can all gather. From this distant point, 500 li from Pyeng Yang, one of the converts has come to be present at the Annual Aeeting. In Heui Chyun county we have work in the following places, Ku Sak Ni, Pok Kol, Haing Chyang Ni, So Mu, Po Sin Ni, Sam Mal, and Chin Myon.

It is deserving of note that much seed sowing has been done in this northern field through the instrumentality of our hospitals and dispensaries. From Anchu, Yeng-ben, and other points a large number have come for treatment and have returned home with some idea of the Gospel and a friendly feeling in their hearts for the missionaries.

At this Annual Meeting I can report as follows :

Full members	4
Baptized Probationers	11
Other Probationers	26
Seekers	56
TOTAL	97

During the coming year I will have two helpers and two colporteurs continually travelling with me over that large territory, and I believe that with God's blessing a rich harvest will be gathered. With a grateful heart for the blessed privilege of having a share in this work I respectfully submit my report.

Respectfully submitted,
C. D. MORRIS.

Report X.—D. A. Bunker.

Dear Bishop and Brethren:—

I have little to report outside of work done in the Press, and the work of this institution will be reported by Mr. Beck. From last Annual Meeting up to early in February my whole time was given to the Publishing interests of our mission, with the exception of an hour here and there for other duties.

The return of Mr. Beck in February last cleared the sky and the year before us has a bright outlook.

Since Mr. Beck's return I have for the most time been able to give two hours a day to school work. Prior to that time owing to demands on my time in the Publishing House, I was unable to attend to the work assigned me in the school.

Very truly,
D. A. BUNKER.

Report XI.—Evangelistic Work on the Yo Po Circuit.

KEUI HEM.

Our chief work on the circuit is at this point, 40 *li* from Pyeng Yang. Our church here is strong and flourishing, and it is interesting to note how the work commenced at that place. Some four years ago a man came to our church in this city and joined on probation, travelling from

his home every Sunday to worship with us in Pyeng Yang. He then removed south of Keui Hem 20 *li* where he soon afterwards died. For some months no results followed, then two years ago Nim Keuk Tin became interested in the way of salvation and came and joined our church in Pyeng Yang. Soon the good news spread, and one after another in the village became seekers after God, so that before long there was a following of over forty. Of course they must have a church of their own, and after much self-denial on their part, and labor, a little building was erected to seat about seventy five, and last Fall was dedicated by Brother Noble. The people are eager to learn and to know the deep things of God. They are responsive, and it is always a pleasure to meet them.

Last February we held a class for them for one week. They received instruction in the Epistles of Peter from Brother Noble, in the Acts of the Apostles from my helper, and in the Parables of our Lord from myself. We had an attendance of thirty-eight, and held two sessions daily of three hours each. This was a great plersure to us all, and every one seemed eager to learn and to put into practice that which we taught them. I wish that we might have many such classes.

When I took over this work from Brother Noble last year I found at Keui Hem 8 Full Members, 25 Baptized Probationers, and 29 Unbaptized Probationers. This year I report 8 Full Members, 27 Baptized Probationers, 37 Unbaptized Probationers, and 6 Seekers, a total gain of 16. Five hundred cash a month is subscribed towards the travelling native evangelist's expenses who visits and preaches and teaches at frequent intervals.

Three Baptized Probationers have been excluded because of non-attendance; our hearts are sad because of this, but we pray for their speedy repentance and return amongst us again. I have visited Keui Hem during the year six times.

CHYEP SYEM.

Work here, 40 *li* from Pyeng Yang, was commenced five years ago. The people wanted to build a church, with the aid of Brother Noble, who wisely decided that self-support was the better way, especially as at that time we had no fund for Church Extension. After their pastor's refusal to help the brethren they became discouraged, and our work went to pieces, but began to spring up again after a long interval. I found last year 4 Probationers, and report this year 3 Baptized Probationers, 6 Unbaptized Probationers, and 1 Seeker. I have visited this place four times during the year.

SIN RA KEUP.

This is a small village 27 *li* from Pyeng Yang. A year ago we had only the leader, a Probationer. We now have the leader baptized, and 9 Seekers. I have only made one visit here.

SOL MO ROU.

Is 25 *li* from Pyeng Yang. Work started here about two months ago, the leader of our work in Chyep Syem, 5 *li* from Sol Mo Rou, hav-

ing settled in this village, and their being no place suitable for meeting in Chyep Syem, the men and women from Sin Ra Keup and Chyep Syem meet with the brethren for worship in Sol Mo Rou. We have here 1 Baptized Probationer and 2 Seekers. I have visited here once during the year.

PO EUM TONG.

Is 20 *li* from Pyeng Yang. This is a new field some three months old as a result of three men who came to Pyeng Yang one Sunday and joined our church as seekers. I have made one visit here.

PAI RAK MORO.

Work was commenced here, 40 *li* from Pyeng Yang, a month ago as the result of a man in Chyep Syem who had friends at this village. They came to Pyeng Yang and met one of our Colporteurs who sold books to them and visited at their homes teaching the Scriptures to them. These three men have forsaken their sins, keep the Sabbath, and have thrown away their devil worship. Neither myself nor my helper have yet been able to visit this group, but hope to go there in the near future.

TOK PA OU.

Is 60 *li* from Pyeng Yang. We have but one seeker here, and I have nly been here once.

YO PO.

Is 70 *li* from Pyeng Yang. Our work was commenced here five years ago and soon had quite a following, but on account of persecution fell away. It is a wicked place. A year ago I found 1 Baptized Probationer and 7 Unbaptized Probationers. We now have 2 Baptized Probationers, and 6 Unbaptized Probationers. I have visited here four times during the year.

NONG KANG.

Is across the river from Yo Po some 10 *li* and so 80 *li* from Pyeng Yang. I have visited this place once during the year and only report 1 Seeker. A number of our Christian books are to be found here, but the people are of the well-to-do class whose one ambition is to be protected from the persecution of the officials.

We have then in all this year :

Full Members	8
Baptized Probationers	33
Unbaptized Probationers	44
Seekers	31

Last year we had :

Full Members	8
Baptized Probationers	26
Unbaptized Probationers	40

Which makes a total gain of 42 for the year.

I have made in all 19 visits, and travelled nearly 800 *li* during the year Last year we had [illegible] this year we have 9.

I feel that so far as direct evangelistic work is concerned it has been very deficient in results. I have had neither the time nor the strength to give the work the care it needed. It is enough for one man give his whole time to.

In addition to my medical and evangelistic work I have a Sunday School class, and a Tuesday evening class for Bible instruction. I have also translated into Korean during the year Bishop Hurst's Outlines of Bible History, and prepared 250 questions and answers on Bible Geography and History of the Holy Land based upon Barnes Bible Encyclopedia, both of which are almost ready for the Press.

In conclusion I wish to thank my two faithful helpers Kim Chai Son and An Syek Heun who have given me efficient help all through the year both in my medical and evangelistic work, and without whose aid I could not have accomplished even what I have.

Respectfully submitted,
E. DOUGLAS FOLLWELL.

Report XII.—Hall Memorial Hospital and Dispensary.

Another year has swiftly passed by, and with it days of happy labor for the Master. As we look back over the past months we feel that the hand of God has been upon us and has blessed us. Sometimes our hearts, and bodies too, have felt faint by the way, we have had clouds with the sunshine, and often said within us, "Who is sufficient for these things," but the Lord our God, He it is who fighteth for us, therefore we need not be ashamed, for His right Hand hath gotten us the victory.

I am bound to believe that our medical work exerts a wide influence, at least indirectly, on all our church and school work. What is our hospital for? For the relief of physical suffering, and through this means to be an evangelistic agency to influence this people to know the same Saviour as we. Such work is bound to. We owe a duty to the Koreans, to take care of their bodies as well as their souls, and we dare not neglect them. We have several Methodist Hospitals in America and our churches take it upon themselves in duty bound to support them, counting it a privilege to do so, there is personal interest, the chief work is healing bodies, and as opportunity offers, to give spiritual sympathy and comfort to the needy ones. A hospital is not a church or a school, or a press, but a place for shelter, a refuge for persons diseased in body or mind or disabled, and in which they are treated either at their own expense, or more often, by charity in whole or in part. Patients pay what they are able to. It is hard to refuse anyone even tho' the books show a debit of a couple of hundred dollars, even though a patient is given two meals daily instead of three, even though we do have to use old absorbent cotton two or three times over and don't have the proper drugs. Last Fall a man was brought to the hospital three days distant suffering from a serious gunshot wound. He had been

treated by native doctors the previous ten days which made matters worse. I told him there would be no charge for treatment if he could provide his own rice, but he said he could not for he was too poor. There was no money for such cases so I sent him away. But my thoughts troubled me like the Persian king of old and I decided to recall him. On his arrival a room and food were given him and preparations made for his relief, the bullet was extracted, and for six weeks he was with us in the hospital when he was discharged cured. This patient was healed and had the Gospel preached unto him and left with kind thoughts toward us all.

I am sure that in the vast majority of cases patients are grateful, though they have different ways of expressing their gratitude. For instance, one will pay with money, another with chicken or eggs, another with offerings of bowls of keuksou, sometimes they pay nothing during the time they are with us but promise to make good when business picks up as with the case of a man I treated who had been gored by a bull and had a laceration eight inches long that required twelve stiches to sew it up. This man returned after several weeks and paid for his rice and surgical dressings. Still others express their gratitude by running off during the night with one of the hospital blankets just as he was cured. Still others are grateful by trying to put their arms around my neck to embrace me very lovingly.

Our work is growing. More have been treated this than any previous year. Medical work is just as necessary as our Press or School, or any other auxiliary : it is a means to an end, the salvation of souls and the uplifting of the Kingdom of our Lord and Saviour Jesus Christ. We are the hewers of wood and drawers of water. Hearts are prepared for the sower's seed, prejudice removed, and kind thoughts entertained towards us all.

In the majority of places in Korea where the foreigner is seen for the first time the name of Jesus is held in contempt, for while all Korea is opened to the Gospel everybody is not willing to receive it. Far from it. There is a good deal of prejudice and persecution, and many who would be glad to see us driven out of the land. This is to be expected, the devil cannot afford to be idle while the Spirit of God is working so graciously in many hearts. But let a man stay with us in the hospital, his eyes and ears are opened, he sees us as we really are, looks upon our work, comes to understand us, and though prejudiced at first when he comes, leaves with ready ear for the Message of Salvation from the lips of the evangelist.

Don't think that medicines do not cost anything, or the result will be that an insufficient proportion of the money will be distributed for our need. Medical work to be of value must be thorough, must be supplied with men sufficient to carry it on, whose time is devoted to their special calling. Compared with most other methods it is not an expensive form of work, for it is possible to conduct it in Pyeng Yang without greater expense than that usually and willingly incurred over our educational auxiliaries.

Dr. Hudson of the Methodist Wesleyan Church in India says, "If the Church really wishes to win India to Christ she must use all her resources and attack from every possible point, and especially by those methods indicated by the plain example and direct sanction of Christ Himself." There should be no real distinction of course between the Evangelist and the Medical worker, or the Press or School and the medical man. We are all evangelists, one in just as high a sense as the other. "There is nothing fuller of the Evangel than good medical work. In every country, especially in Korea, the more one gets to know the people, to share in their joys and sorrow, as probably none but a doctor can, the more one feels that only the Evangel can help them, that it is only the Evangel can heal them. He must indeed be a strange creature who is ever in danger of losing his care for the souls of the people through engrossment in the work of healing suffering bodies."

During the past year 5862 new patients, 2737 more than last year, who have made in all 7305 visits, have received treatment. Amongst this number there were 1562 surgical visits. This is a good percentage, for it is the surgical work that gives us the better results, the native doctor knowing absolutely nothing of this branch of the healing art, and very little of the others. It may be interesting to note here that during the four and a half working years of Hall Memorial Hospital over 14000 new patients who have visited that place for treatment have made in all over 24000 visits, and these homes are scattered over the whole of north Korea in hundreds of villages.

We have treated in the wards of the hospital during the year 51 patients, and this without any help from the Mission. The expense has all been met by the patients themselves and other outside sources; 605 silver yen have been received from patients for drugs and treatment. In addition to this 135 yen have been added to the general fund for professional services rendered to the British Mining Concession. This is an exceedingly gratifying result, for nearly every patient belongs to the very poor class. This gives an average of seven cash (P. Y. money) per patient. At the same time there is danger of insisting upon payment from those who are really unable to give, and some are deprived of that which is theirs by right, and which ought to be our duty to supply, as has happened to many of my patients during the past year. "Am I my brother's keeper?" may well be applied to medical work in Korea as well as to other agencies.

Over 75 distinct varieties of diseases have come under my notice in the hospital.

There have been 5743 medical visits, and 1532 surgical visits; 121 surgical operations have been performed. By this I mean 121 times when the knife was used with or without an anaesthetic.

Amongst these have been :—Fistulae 24. Hair lip 3. Amputation finger 5. Amputation of the leg 1. Amputation of the arm 1. Infected wounds, gunshot wounds 2. Cysts exsected 3. Ulcers 16. Abscess 31. Excision of the eyeball 1. Cataract 10. Pterygium 3. Dislocation of the jaw 2. One of these was of four days, standing, and the other 20

days, the last patient coming 110 *li*, and only after several attempts and much difficulty was it reduced.

One case of ascites came over 800 *li* for treatment. Two cases of floating cartilage have been cured, and it was amusing to see the utter amazement on the faces of each patient as the tumor, with one blow of my hand, disappeared from sight. The patient looked up his sleeve and felt his arm asking me where it had gone.

Three of my cataract cases were very interesting. One was an old woman 84 years old, one 57, and the third 55. The first had been blind nearly 12 years, the second one had been blind in one eye two years, the other eye having been restored some six months previously by Dr. Wells of our sister mission. The last case had been blind 10 years. All these cases were successfully operated on. The first two old women came from the same village, Yeng You, 90 *li* from Pyeng Yang, the other from An Jeu, 176 *li* from this city. It would be interesting, if possible, to know always how far our medical work directs the people's thoughts to the travelling evangelist. I have had last year 28 patients from An Chen and three from Yen Ben, both of which places are in Brother Morris's sphere of labor, and the same thing might be said of all our other places. I know on my circuit I have had patients from every village visited, and doubtless from most of the places that Brother Noble visited.

One patient came from Hoang Hai Do, 200 *li* from Pyeng Yang, having six distinct fingers on one of his hands. I removed the extra finger, and in a few days he left for home cured taking several of our books and promising to become a Christian.

A few days ago one of my former patients returned for a new affliction. The first time he came, over a year ago, he remained two months with us before he was cured. He joined our church before leaving for home. He tells me that he attends church in his village and keeps the Sabbath. So I might tell of many others. (Bishop Moore saw this case.)

Four hundred eight two eye cases have received treatment, 173 vaccinations performed, and 124 teeth have been extracted. In addition to this 113 pairs of spectacles have been fitted to eyes.

Because of these things we thank God, for while the physical part has had attention the spiritual has not been forgotten. We cannot be preachers in the full sense of the word, but we try to be exhorters, and here and there while binding up a hand or arm, or dressing some wound the patient's mind is directed to the Great Physician, Jesus. As opportunity offers books and tracts are sold to the patients, and services are held daily in the waiting room.

My thanks are due to Dr. Harris of our W. F. M. S. and to Dr. Wells of the Presbyterian Mission for sympathy and help given me on different occasions, the value of these services being doubly appreciated because of the willingness with which they were offered.

Respectfully submitted,

E. DOUGLAS FOLLWELL, M. D.

Report XIII.—Methodist Publishing House.

To the Presiding Bishop and Members of the Korea Mission:—

At the last Annual Meeting two men were appointed as Publishing Agents, with the expectation that all the time of one and a goodly portion of the time of the other should be spent in the Publishing House. Sudden illness in the family sent one Agent to America one week after the adjournment of the Annual Meeting, and the entire work of the Publishing House was thrown on the shoulders of the other Agent, already heavily loaded with other work. Only since the 18th of February have the two Agents been on the field, and there has really been no test of the value of the plan. The resolutions passed by the last Annual Meeting calling for two new men for the press, one a practical book-binder and the other a capable pressman, the full salary of at least one to be paid by the Publishing House, seemingly were as so much vapor, for there have been no results. The need for these men today is greater than ever before.

The Chong No Book Store has been entirely on a self-supporting basis since January 1, no appropriation whatever being made for it. Notwithstanding the greatly depreciated currency, and the fact that all sales are made in Korean nickels and reported in Japanese yen, yet the amount of business is increasing and we believe will continue to do so. Improvements should be made which would make the premises more attractive.

A new paper cutter has superseded the old method of cutting by hand in the bindery. A wire stitcher and twenty-inch perforator have been added, greatly facilitating the work, and still further equipment has been ordered, including a first-class ruling machine.

There is constant increase in the amount of our English work. Over thirty fonts of new job type and nearly thirty fonts of border have been purchased and placed in the cases, and all the bills are paid. Our presses are crowded with Unmun work, editions running as high as 250,000. We have already delivered most of a 10,000 edition of the Chan Song Si, the Presbyterian Hymnal, bound in cloth, and have nearly completed the printing of a 7,000 edition of the Chan Mi Ka, the Methodist Hymnal, in No. 4 Unmun, and will print another edition in No. 2 as soon as we can get it on the press.

We have just closed the contract with the Korean Religious Tract Society for a 40,000 edition of the 1903 Calendars, and for Moore's Bible Text book, which will be sewed foreign style and bound in cloth.

We have printed and bound 1,000 Church Histories, 5,000 Sei-rei Mun Tap and 10,000 Cho Hak Unmun, and are just completing 2,500 copies of the First Reader, and this has all been at our own expense with the exception of 60 yen paid on the Church History. These books are now a part of our stock.

Room for our work was imperatively demanded, and we have erected a temporary corrugated iron building in which to house a part of our

work. We have also erected a second story in our binding room and over one-half of the main press room, and still we have need of at least another thousand square feet of floor space, simply for our manufacturing department, besides we should double the capacity of our English room, double the capacity of the stock room, and yet there would be absolutely no sales-room, which we must have if we expect to do business.

During the year $200 gold was sent to New York as payment on the $1,000 advance made by the Presbyterian Board, our only outstanding obligation.

To adequately carry on our work we wish this Annual Meeting to sanction a loan not to exceed $3,000 gold, all to be repaid by the Publishing House without appeal to Mission or Board.

In conclusion, we take pleasure in handing the treasurer of the Mis sion a receipted bill for 300 yen on account of printing, as an earnest of our future intentions.

Respectfully submitted,

BUNKER & BECK, Agents.

Report XIV.—Representatives of Permanent Bible Committee.

We have attended all the sessions of the Bible Committee during the year and would report that Bible work in Korea is being vigorously pushed. The resident Agent Mr Kenmure having gone home on furlo he has been temporarily succeeded by Rev. H. O. T. Burkwall of the Canton Agency who has already won a warm place in all our hearts. The work of translation was temporarily delayed by the absence of members of the Board of Translators from the field, but with the return of Brothers Reynolds and Appenzeller the Board is once more up to working strength. In view of the continued absence of translators from the field it was considered best to add two members to the Board and S. A. Moffett and G. H. Jones were elected.

The Constitution of the Committee still remains unsettled. Two forms are before us and it will be well to give your representatives some instructions in the matter.

Respectfully submitted,

GEO. HEBER JONES.

D. A. BUNKER.

Report XV.—Pai Chai School.

There is little to be said that is new this year. The usual routine of class work has been carried on without interruption the whole year. The

course of study has not been changed. Instruction is given in the common branches, physical science, physiology, logic, political economy, international law, rhetoric, and theology. In mathematics nothing beyond arithmetic is done; beyond elementary science nothing is attempted, tho our advanced class is ready for it.

For six months after the expiration of the agreement between the Educational Department and the school the Department continued the usual monthly remittance. It then stopped. His Majesty before the expiration of the agreement gave assurance on two occasions to the U. S. Minister that the contract was to be renewed. The Department was not informed of the Emperor's pleasure and the contract lapsed. This, however, thro no fault of those in charge of the school.

In March we began to collect tuition fees, one dollar in nickels and one yen from those in the first class. The school dropped down nearly one half. Our best men, nearly all our Christians, remained. Some in the lower grades went to the free schools supported by the Mission. A uniform grade of fees in all our schools would seem desirable. We have now an enrollment of 57 in the English department and 8 in the Chinese school. We doubt whether it is feasible to collect tuition fees in the lower grades. We are equally pursuaded that fees can and ought to be charged in the higher grades. If we have the courage to teach small classes for a few years and are concerned for quality rather than for quantity, the school will enter upon a greater career of usefulness than ever before.

Our teaching force numbers six, two foreigners and four Koreans. Mr. H. M. Yang one of our oldest teachers resigned at the beginning of this year.

A second Chinese teacher was necessary when we had some 40 boys in the Chinese school, but the collection of tuition fees made such sad havoc then that one man has time on his hands. Mr. Bunker's time was taken up with the extra duties in the Publishing House so that he had to defer work until the return of Mr. Beck in February.

Mr. No in addition to his school duties has charge of Baldwin chapel. This is the second year he has served there. At Mead Memorial Mr. Song fills the pulpit regularly on Sunday morning. Pai Chai is happy, as she has been, to thus aid in the direct preaching of the Gospel in Seoul, without doubt the most difficult portion in the Empire to evangelize.

The question of text-books is still a very live one. In fact there are none. American or English school books will not do. The "Pai Chai Educational Series" was begun by Mr. Bunker several years ago with his "Introductory English." To this 초학언문 Vols. I and II have been added. Mr. David H. B. Yer, who has had the benefit of four years of study abroad, has prepared as the result of class-room work two small treatises one on physics and one on chemistry. Mr. No has spent considerable time in the preparation of an elementary geography. We hope some or all of these books may be added to the "Series."

Our plans for the future remain substantially as outlined in previou-

reports. We think Methodism, and in this we are happy to include Southern Methodists, for we are in a profound sense one, should and must have a school for 7,200,000 people of this land where academic, collegiate and theological work of the highest order is capable of being done. There is no such school as yet. Let us have one. Among the thousands of our members we have boys and young men who need and to whom we must give a liberal Christian education.

Our immediate needs are a teacher in mathematics and the sciences. This is imperative. We are not doing full work now because of this lack. We need in the second place ten scholarships each worth from 25 to 30 gold dollars a year. These should not be available to students under 17 or who have not attained to the third or highest class in the academic department.

H. G. APPENZELLER.

Report XVI.—Tract Society and S. S. Union.

Contributions continue to be received from the M. E. T. S. and S. S. Union which have greatly helped to create a good Methodist literature.

The Wal-po is published monthly and proves a genuine help in our work. In this paper the International S. S. Lessons are published regularly.

A church history was published and is much used by the students in our classes. The Picture Bible has been revised and is ready for publication. The committee is considering the preparation of Leaflets for use in our Sunday Schools.

H. G. APPENZELLER.

Report XVII.—Audits.

This is to certify that the books of the Treasurer of the Woman's Foreign Missionary Society have been audited and found correct.

MARGARET B. JONES.

We have examined the accounts of the Mission Treasurer for the year 1901 and found them correct.

W. C. SWEARER.
S. A. BECK.

Report of Committee on the Study of the Korean Language.

The Committee would report that we have examined the missionaries engaged in the study of the Korean Language with the rollowing result.

Miss Lula Miller has satisfactorily covered the studies of the first year and is passed to the second year's studies.

Mrs. Myrtle E. Cable has satisfactorily covered the studies of the first year and is passed to the second year's studies.

Rev. C. D. Morris has satisfactorily covered the studies of the second year and is passed to the third year's studies.

Miss Mary R. Hillman has satisfactorily covered the studies of the second year and is passed to the third year's studies.

Miss Alice Hammond has satisfactorily covered the studies of the second year and is passed to the third year's studies.

Rev. W. C. Swearer has satisfactorily completed the entire course of study and it is recommended that he be gradnated from same.

Rev. E. M. Cable has satisfactorily completed the entire course of study and it is recommended that he be graduated from same.

Miss Emma Ernsberger, M. D., has satisfactorily completed the studies of the third year and it is recommended that she be graduated from the course.

Miss Ethel Estey has satisfactorily covered the studies of the second year and is passed to the third year's studies.

Respectfully submitted,
GEO. HEBER JONES.

Fraternal Greetings.

To the Bishop and Members of the Korea Mission of the Methodist Episcopal Church.

DEAR BRETHREN AND SISTERS:—At the last Annual Meeting of the Korea Mission of the Methodist Episcopal Church, South, I had the honor of being appointed to bear fraternal greetings to you. It has been my hope till today to do this in person, but finding that my duties call me to another part of the field just when you are in session, I am forced to give up the pleasant prospect of meeting with you and therefore send this word of greeting.

First let me assure you that we rejoice with you in the common grace of our Lord which we have all enjoyed during the past year. We rejoice with you in the success which has attended your labors in the past and assure you that we are praying for His blessings to rest upon your efforts in the future. The Lord is so evidently blessing the labors of our hands in this field that we may all rejoice together in this grace. I rejoice that the members of the two Methodist Missions are working in harmony and are uniting their forces against the powers of darkness in this land.

I am sure that you will rejoice with us in the good news that comes to us, from our Board at home, assuring us that we are to be reinforced with more workers during this year. The money has been provided for the support of five new men and we may hope to have them with us as soon as the proper men can be found. We are to have a good hospital as soon as it can be built. The money, $5,000.00 U. S. currency, has been given by a Mr. Ivey and his wife of Virginia.

But what I most want to say at this time is in regard to the relation that exists between our Missions. I am profoundly thankful to our Lord for the brotherly spirit that has been manifested since my acquaintance with this field. This is as it should be. And it now remains only to carry out the same spirit of co-operation in other lines of work than those already entered.

We have much in common and in order to make Methodism stand for all that the Lord intends that it should stand for in this land we should seek to strengthen each other at every point in our work. In Korea we have no ancient history to stand between us as workers in our Lord's vineyard; and I trust that we all left any feelings that we may have had on the subject of past history, on the other side of the Pacific. What ever the Church in the home land may do in regard to cooperation, I insist that we cannot afford to let ancient history or any thing else keep us from cooperating to the fullest extent, here in Korea. Let us think seriously on this subject and be true to our Lord even if we should have to throw overboard some of our ideas in regard to past history. I submit to you today, that in my heart of hearts, I am anxious to see the day when we shall drop the word cooperate and substitute in its stead the word UNITE. What I say just here is in no sense official, but I am sure that it is the sentiment of the members of the Mission which I have the honor to represent on this occasion.

I would remind you of the action taken by our last Annual Meeting in appointing a committee to look into the feasibility of uniting our Nam-syong-hyen congregation with that of your Mead Memorial Church. This committee was appointed in good faith and stands ready to act with a like committee from your Mission if you see fit to appoint such a one. I think by such a union, there is much to be gained for Methodism in Korea, and nothing to be lost to either of our Missions.

The time is at hand when we are much in need of better trained helpers in both of our Missions. Not only is this true but we are bringing into our churches a large company of boys and girls that must look to us for proper education and training in all lines of usefulness. Since the same amount of money and the same number of men can do the work in higher education, in both Missions just as well as in one, it seems to me that we should unite our educational work at the earliest day possible. I know that it has been the feeling of Dr. Lambuth, our secretary, that we should unite in this work just as soon as our Mission should be prepared to enter this field of work. I feel that the time has come and that of the new men that are soon to come to us I should like to see one set apart for this work. I think our Mission at its coming Annual Meeting

will be prepared to act on any proposition that may come to us from your Mission looking to this end.

I think that we should unite our forces in an effort to give to the Korean Church the best Methodist literature that it will be possible to produce.

Most fraternally yours,
J. ROB'T. MOOSE.

Examiners Conference Course of Study, Traveling Preachers.

In accordance with the provisions of the Discipline the Chairman of the Committee on Examination has made the following assignments for the coming year.

W. A. NOBLE.

Extemporaneous Oratory.—Buckley.
Foundations of the Christian Faith.—Rishell.
Written Sermon, 3rd. Year.
Historic Episcopate.—Cooke.
Introduction to Sociology.—Fairbanks.

H. G. APPENZELLER.

Biblical Hermeneutics.—Terry.
History of Rationalism.—Hurst.
Supplementaty History of M. E. Church.—Stevens.
Asbury's Journal Vol. III.
Foreign Missions.—Baldwin.
Easay, 4th. Year.

S. A. BECK.

History of the Christian Church Vols. I and II, Hurst.
Supernatural Book.—Foster.
Christian Ethics.—Smyth.
Butler's Analogy.

W. C. SWEARER.

Exegetical Studies in the Pentateuch.
The Land of Israel.—Stewart.
History of M. E. Church Vol. IV.
Hymn Studies.—Nutter.
Exegetical Studies in Isaiah.

G. H. JONES.

Outlines of Psychology.—Ladd.
History of Methodism, Vols. II and III.
Political Economy.—Ely.
Life and Epistles of Paul.—C. and H.
Son of Man.—Alexander.

Course of Study in the Korean Language.

Adopted May 1902.

FIRST YEAR.

(1).—The alphabet and Syllabary.
(2).—"Fifty Helps," by Mrs. Baird.
(3).—Scott's Manual,—Pgs. 18-160.
(4).—Underwood's Introduction,—Pgs. 1-86.
(5).—Gale's "Korean Grammatical Forms,"—Pgs. 1-36.
(6).—Three Hundred Sentences in Korean. Selected by student.
(7).—Study of Korean Salutations and Dismissals.
(8).—Chinese and Korean Numerals and the Counting of Money.
(9).—Euphonic changes.
(10).—Read and Analyze Chapters 1-8 Gospel of Matthew.
(11).—Memorize the Lord's Prayer and the Apostles' Creed.
(12).—Memorize 10 verses of Scripture in Korean.
(13).—Practice reading in the Hymn-book.

COLLATERAL READING.

"Korean Sketches," by Rev. J. S. Gale.
Life of Wm. James Hall, M. D., by Mrs. Hall.

EXPLANATIONS AND SUGGESTIONS.

(1).—The student should practice writing the alphabet and drill in the syllabary thoroughly under the guidance of the teacher. A knowledge of the original sounds of the syllables will thus be obtained and prepare the way for the study of the euphonic changes. In this connection Scott's Manual pages 1-17 will be found helpful.

(2).—The work laid down in Scott, Underwood and Gale in Nos. 3, 4 and 5 above carries the student over the theoretical part of Korean Grammar. It is not expected that the student will master each one of these text-books but that he will through them become thoroughly familiar with the grammatical structure of the Korean language.

(3).—The Three Hundred Sentences should be written in Korean by the student with a translation in English attached. This should be handed to the Committee at the time of the examination. They should be written, one-half of them in literary and one-half of them in colloquial form. The student is at liberty to select them from any of the study Manuals, or to compose them himself. A union of both these methods will be found helpful.

(4).—The study of Euphonic changes is of much importance in the study of Korean. Thorough and continuous drill on these during the first year will simplyfy the after work of the student.

SECOND YEAR.

(1).—Gale's "Grammatical Forms,"—Pgs. 37-92.
(2).—Underwood's "Introduction,"—Pgs. 87-211.

(3).—Three Hundred Sentences, selected by the student.
(4).—Read and analyze chapters 9-28 Gospel of Matthew.
(5).—Study the Geography of Korea.
(6).—Study the following Tracts:—
Conversations with the Temple Keeper.
Leading the Family in the Right Way.
(7).—Study petitionary and prayer forms.
(8).—Learn the etymology of 100 Sinico-Korean words.
(9).—Memorize 20 verses of Scripture.
(10).—Study in the Ritual.
(11).—To be read:—
M. E. Church Catechism.
Bible Story Book.

COLLATERAL READING.

"Corea the Hermit Nation," by W. E. Griffis.
"Every Day Life in Korea," by D. L. Gifford.

EXPLANATIONS AND SUGGESTIONS.

(1).—The grammatical work for the second year takes the student into a thorough study of the Korean verb. As the main Korean verb in 호다 has about 800 different inflections it will be no small task to become familiar with it. The "Gramaire Coreene" of the French Mission will be found helpful by student in the second year.

(2).—The same rule will govern the Three Hundred Sentences in the second year that held in the first year. See suggestion 3 under first year.

(3).—In the study of the geography of Korea the student is expected to become familiar with the names and location of the provinces and principal cities, rivers, mountains and five of the largest islands of Korea.

(4).—In the study of the Ritual the Forms for Baptism, Administration of the Lord's Supper and Reception of Members and Probationers will be required.

(5).—The 100 Sinico-Korean words for study etymologically will be furnished on application to any member of the Committee on Examination.

THIRD YEAR.

(1).—Introductlon to Scott's Manual, Pgs. I-XXI.
(2).—Review Grammatical parts, Gale and Underwood.
(3).—Critical study of sentences in Gale's Forms, Pgs. 95-249.
(4).—Analytical study of Epistle to the Romans.
(5).—Study forms of Letter Writing.
(6).—Translation at sight from the following :—
Gospel of John.
Book of the Acts.
Epistle to the Hebrews.

(7).—Study in the idiomatic features of the Korean language.
(8).—Sinico-Korean Phrases, etc., furnished by Committee.
(9).—Practice during the year in extemporaneous prayer.
(10).—Practice during the year in extemporaneous speaking.
(11).—To be read:—

신학월보 for the current year.
The Two Friends.
Pilgrim's Progress.
The Story of Hong Kil-dong.

(12).—Present an original composition in Korean of 1500-3000 characters, on some subject to be decided on in consultation with the Committee. This composition to be worked up with the teacher during the year.

COLLATERAL READING.

"Chinese Sketches," by A. H. Smith.
"Korea and Her Neighbors,"—Mrs. Bishop.

SUGGESTIONS AND EXPLANATIONS.

(1).—The introductory matter in Scott's Manual will give the student a very good idea of the history of the Korean alphabet and enable him to approach the language from a philological standpoint. In this connection the articles in the Korean Repository on various phases of the language will be found helpful.

(2).—In the study of forms of letter writing there is a Manual of Letter Writing issued by the Koreans which will be found most helpful. Its name is 간독.

(3).—In the study of the idiomatic features of the Korean language the student is necessarily thrown on his own investigations. During the year notes might be made on such idiomatic forms as the student finds in the course of his study.

(4).—Practice in extemporaneous prayer and speaking can be carried on in the local prayer and church services.

H. G. APPENZELLER,
Chairman.

Courses of Study.

LOCAL PREACHERS.

FIRST YEAR.

(1).—Genesis. Outline by H. G. Appenzeller.
(2).—Mark. " " G. H. Jones.
(3).—Romans (1-9) " " W. A. Noble.

(4).—Sheffield's Universal History Vols I and II.
(5).—Scripture Geography.
(6).—Physiology.
(7).—Discipline Part I.
(8).—Ritual, Reception of Members and Probationers

To be Memorized:

Gen 1; Matt 5-7, Psalm 8.

To be Read:

Evidences of Christianity.—Martin.
Life of Wesley.—Mrs. Sites,
How to Win Souls.—Ruth Sites.

SECOND YEAR.

To be Studied:

(1).—Exodus, Outline by H. G. Appenzeller.
(2).—Romans [9-16] Outline by W. A. Noble.
(3).—I and II Peter " " "
(4).—Psychology, W. A. Noble.
(5).—Sheffield's Universal History, Vols III and IV.
(6).—Homiletics. Present 10 texts with suggested subjects derived from them.
(7).—Discipline, Part II.
(8).—Ritual for Burial of Dead.
(9).—Church Histories.

To be Read:

Psalms 1-41.
Romanism and Protestantism.
Tongue of Fire.—Arthur.

THIRD YEAR.

To be Studied:

(1).—Leviticus, Outline by H. G. Appenzeller.
(2).—Hebrews " " W. C. Swearer.
(3).—Theology.
(4).—Church History.
(5).—Nevius' Manual.
(6).—Wesley's Sermons 1-10.
(7).—Sheffield's Universal History Vol V.
(8).—Discipline, Parts III and IV.

To be Read:

Psalms 42-72.
Life of Luther.
Stalker's Life of Christ.

FOURTH YEAR.

To be Studied:

(1).—Deuteronomy, Outline by H. G. Appenzeller.
(2).—I and II Corinthians, Outline by W. B. McGill.
(3).—Theology.
(4).—Church History.
(5).—Discipline, Part VI.
(6).—Ritual for Baptism.
(7).—Wesley's Sermons 11-25.
(8).—Ohlinger's Manual.

To be Read:

Psalms 73-150.
Present Day Triumphs of Christianity.—Richards.
Life of Hu Yong-mi.

EXHORTERS.

FIRST YEAR.

To be Studied:

(1).—Gospel of John, Outline. by G. H. Jones.
(2).—Epistle of James, Outline by W. A. Noble.
(3).—Bible Story Book, second third.
(4).—Articles of Religion.
(5).—Geography.

To be Memorized:

Psalms 1, 23, I Cor. 13.

To be Read:

The Two Friends.
Pilgrim's Progress, Part I.

SECOND YEAR.

To be Studied:

(1).—Gospel of Matthew, Outline by G. H. Jones.
(2).—Titus, " " " "
(3).—Life of Christ, First half. (Gifford)
(4).—Bible Story Book, lsat third.
(5).—Discipline for Leaders and Steward's Meeting, Quarterly and District Conference.
(6).—Acts 7; Heb. 11.
(7).—Geography to be finished.

To be Memorized.

(1).—Psalm 46; Isaiah 53; Matthew 5.

To be Read:

Pilgrim's Progress, II.

CLASS LEADERS.

To be Studied:

(1).—Luke and Acts.
(2).—M. E. Catechism.
(3).—Bible Story Book, first third.
(4).—General Rules.
(5).—Geography.

To be Read:

(1).—Leading the family in the right way.
(2).—The Temple Keeper.
(3).—Sabbath Observance.

RESOLUTIONS.

I:—WHEREAS, For the first time in its history the Annual Meeting has been held this year at Pyeng Yang; and,

WHEREAS, The reception accorded the Bishop and members of the Meeting by both our own missionaries and those of the Presbyterian Mission has been one of great kindness and unexcelled hospitality,

Resolved, That we record our heartfelt gratitude to these friends of both Missions and that we pray God's richest blessings upon them in their great work.

II:—WHEREAS, Dr. W. B. Scranton former Suprintendent, and Mrs. M. F. Scranton, the mother of the W. F. M. S. in Korea, after sixteen years of most arduous service have been compelled to return to America because of the ill-health of Mrs. Scranton,

Resolved, That we express our joy over the news of returning health, and we earnestly hope for the speedy return of these most capable workers to their beloved Korea.

Resolved, That we rejoice over the announcement of the speedy return to Korea of Mrs. H. G. Appenzeller and children, Mrs. Dr. Sherwood Hall, Dr. Mary M. Cutler and Miss Ella Lewis, and the addition of Miss Lulu Miller, Mrs. E. M. Cable and Miss Sara Miller to our number.

III:—WHEREAS, In the inscrutable providence of God Dr. Lillian Harris has been called to the church triumphant,

Resolved, That this Annual Meeting record with deep sorrow the great loss we sustain in the departure of our beloved sister and colaborer, and that we express our sympathy with the sorrow of Dr. and Mrs. Follwell.

IV:—WHEREAS, The Rev. G. H. Jones has very efficiently cared for all the interests of the Mission during his incumbency of the office of Superintendent; and,

WHEREAS, In the adjustment of the appointments the work is now to be conserved by three Presiding Elders without a Superintendent, therefore,

Resolved, That we express our very great appreciation of the service rendered by Brother Jones, and assure him of our highest confidence,

and express the hope that in the new relation his duties may be less arduous, and that he may have better opportunity for preserving his health.

V:—WHEREAS, Our action at the last Annual Meeting in withholding the license of Yi Eun Sung was not intended to impair his rank as determined by years of service, but only to suspend his functions for one year or until the irregularities in his administration might be corrected to our satisfaction; and,

WHEREAS, He has rendered such satisfaction and has labored under the elder with marked fidelity and success throughout the year and comes endorsed and recommended by the North Korea District Meeting; therefore,

Resolved, That we declare all his disabilities removed and his rank fully restored.

VI:—WHEREAS, In seven years there has been an increase of but two to the working force of the Mission; and,

WHEREAS, There is at present on the field but one worker additional to the force of 1895; and,

WHEREAS, The number of members and aderents is more than ten times greater than in 1895, requiring a proportionate increase of attention and care; and,

WHEREAS, Our appeal of last year for ten additional workers has been of no avail; and,

WHEREAS, The burden now thrown on the individuad missionary is too great for flesh and blood; therefore,

Resolved, That the Bishop, Superintendent and Presiding Elders be made a committee to properly represent our needs before the Board, and to secure a minimum appropriation of $20,000 for the coming year, with an increase at once of at least four evangelistic workers.

VII:—WHEREAS, A sense of filial duty and devotion is calling Mrs. Margaret Bengel Jones to the home-land at this time;

Resolved, That we greatly appreciate the magnificent service Mrs. Jones has rendered, and gratefully record the great love and esteem of Koreans in all stations in life.

We deeply sympathize in this time of temporary severance of family ties, and pray for a pleasant voyage and happy reunion in the home-land.

VIII:—WHEREAS, A cablegram has called Bishop Moore to America in July; and,

WHEREAS, In our judgment only the most serious reason should take him from the field at this time; therefore,

Resolved, That we pray for a safe voyage, the strongest possible representation of our needy condition before the Open Door Commission, and after the successful cccomplishment of this work we pray for his speedy return to the East, and look forward with pleasurable anticipation to his Episcopal administration at our Annual Meeting one year hence.

MEMOIRS.

Memoir of Dr. Lillian Harris.

Our Annual Meeting, while in session, May 16, in Pyeng-yang, was called upon to mourn the death of Dr. Lillian Harris.

She leaves to mourn her loss a sister, Mrs. E. D. Follwell with her family who were her fellow laborers in Pyeng-yang, and an aged mother, three brothers and one sister living in Ohio.

Dr. Lillian Harris was born in Delaware, Ohio, in 1865. She was converted at twelve years of age, and joined the Methodist Episcopal Church in Leonardsburg. She attended the public schools, and in 1883 graduated from the high school of her native town. At eighteen years of age she began teaching school, and was always found engaged in Christian work wherever opportunity presented itself. At twenty two, she entered Ohio Wesleyan University, taking the course of Liberal Arts, and graduated in 1891. The following year she attended the Cincinnati Medical College. In order to procure funds for further study, she taught again for two years, and in 1894 she entered the Woman's College of Philadelphia, from which she graduated in 1897. Her record as a student was of the highest order. While an under graduate in Philadelphia she was chosen on the staff of house physicians, and received on graduation recognition as resident physician, making a record never attained by her predecessors.

Dr. Harris was accepted by the Woman's Foreign Missionary Society as missionary to Korea, and appointed to that field in the spring of her graduation, arriving in Seoul Nov. 10th were she immediately commenced medical work, soon after continuing her services at the East Gate. She threw herself into the work with utter abandon, repeating on the field the remarkable record of her college days.

Last May, just one year from the date of her death, she was appointed to the medical work in Pyeng-yang. She came among us like a burst of sunshine, always cheerful and always ready with a helping hand for those in need.

Dr. Harris took up her work in Pyeng-yang with startling energy. Day and night, often without rest or food, she labored over the sick who came to her Dispensary and Hospital, and anwered every urgent outcall. Her friends took alarm for her health and remonstrated. She greeted the questions in mild surprise, quite unconscious that she was doing more than duty demanded. She would say, "These people are worthy of all I can give them."

While she loved her profession and found her greatest happiness in devoting herself to it, she did not neglect the real purpose of a medical missionary. The spiritual need of her patients, the Church and Sunday School had the blessing of her constant influence.

Like her Master she gave her life for the sick and sinful. She treated a woman who was suffering with Typhus fever, nursed her back to health, and from her took the dread disease. It seems singular that the one from whom she took the disease was a characterless person. Yet in saving what seemed worthless she was following in the footsteps of our Lord.

Dr. Harris was about to return to America on her well-earned furlough, and a letter from her aged mother arrived the day she died saying, "I am patiently waiting for my little doctor:" a pathetic note of love from a yearning heart so soon to be torn with grief.

While sick and still in possession of her full mental powers she gave repeated testimony to a conquering faith. At one time, she exclaimed, "It is all so wonderful. Wonderful power from above to do Thy perfect will on earth." "In harmony with Thy will O! God!" "Oh how good the Lord is to us."

Weary and worn, yet with a cheerful heart she bade farewell to her loved sister, and the strenuous life was at rest.

We laid her tenderly in a beautiful spot overlooking the great quiet river,—the first missionary to consecrate the foreign cemetery in Pyeng-yang.

W. A. NOBLE.

Memoir of Dr. John Bernard Busteed.

Our beloved fellow missionary, Dr. John Bernard Busteed, died in Brooklyn, New York, March 11th, 1901. He served as a medical missionary to Korea from 1893 to 1897, when ill-health compelled him to return to America.

Dr. Busteed was born in Boston, Mass., the 11th of August, 1869. He was converted at sixteen years of age under the preaching of Rev. Samuel Brengle, pastor of the Eggleston Square Church, Boston. Immediately following his conversion he joined in active Christian work. He joined the Chelsea Branch of the Y. M. C. A. and there first learned the secrets of Christian warfare.

He prepared himself for college in his native town, and at seventeen years of age was admitted to Harvard University where he remained for two years, making a superior record as a student. At this time he determined to become a medical missionary, and went to New York in 1888, and matriculated at the College of Physicians and Surgeons, where he graduated in 1892. He continned a year in graduate studies, and left home for the Mission field in June 1893.

While in college he showed exceptional aptitute for his studies and graduated high in his class. During the five years he spent in New York he spent a great deal of his time in connection with down town missionary work. He was licensed a local preacher and united under the encouragement of Dr. Dowknott in the work under the charge of the Madison Mission. There is where he obtained the training that

fitted him so well for the Mission field. All day he would toil at his books and nights and Sundays he would be found visiting among the squalid poor of lower New York, leading the drunkard from his degradation, helping the destitute; watching the sick and dying: and praying with those in despair. Many a soul was led to bless the name of Dr. Busteed during those busy, student days. In this work he was associated with Dr. W. J. Hall, now of sainted memory, and a score of other men and women now doing missionary work in various parts of the world.

On arriving in Korea, he turned his mind to the study of the language. His rapid progress was a testimony to his industry and exceptional linguistic ability. He had been on the field less than a year, when at a Korean prayer meeting, he astonished some of his fellow missionaries, by offering a prayer in the native tongue. His progress was so marked that at the end of the third year, the committee on language study unanimously voted his graduation from the course without an exmination, the only case of the sort in the history of the Mission.

He united the medical and the evangelistic work with the most happy results, winning the affections of those he came to serve.

Dr. Busteed was above all spiritually minded. He rigidly maintained certain hours daily for private devotions, and the Bible was his constant companion.

In the Spring of 1894 he returned to America and married Miss Georgenia Spears of Brooklyn, New York. Returning to the field after an absence of a few months, he labored faithfully, aided by his noble wife, till overwork resulted in a nervous exhaustion, which compelled his return to America. His return seemed an irreparable loss to the Mission.

On reaching home, Dr. Busteed regained his health sufficiently to take up his loved profession. He began practising in Brooklyn, his heart ever turning to the Mission field. Though he was not permitted to return to Korea, he took up work in the slums of New York, and every moment that he could secure from his duties he was found teaching and preaching on the "East Side." This he continued until stricken down at his post. Though suffering for three months in the hospitals, his faith and hope shone as brightly as ever. He made a brave fight for life but was resigned to God's will.

He leaves to mourn his loss, his wife, two children, Robert and Ruth, and his aged mother.

"For God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all His children suffer here."

W. A. NOBLE.

Memoir of Kim Sang-nim.

In the death of Local Preacher Kim Sang-nim our Korean Church suffers a heavy loss. Born in 1848 of the scholar class his early life was

spent in the study of the Chinese Classics, and in young manhood he distinguished himself by carrying off the honors at the Civil Service examination for his Prefecture and was thereafter known all through his section by the title of the degree he obtained at that time. In 1894 the call of the Lord to repentance and discipleship reached him and like Peter he deserted all his old occupations to follow Jesus. He was blessed in seeing his mother, wife, children and five brothers and their families converted to the Lord as well as many of his neighbors. The first year of his preaching over thirty souls were led by him to Christ. His own house was altered into a church he becoming its unpaid pastor and by 1896 the congregation there numbered about 100 persons. It was his practice when persecution and trial assailed him to kneel in the presence of his persecutors and pray for their enlightenment and conversion. In 1896 he was employed by the Mission and removed to Seoul as teacher of the Boys' Day School at the East Gate. After one year of faithful and satisfactory work at this point he was licensed as a Local Preacher and employed by Mr. Jones as a Supply on the Kangwha Circuit from 1897 until his death April 15, 1902. It was a great joy to him to preach the gospel and to his earnest and faithful work much of the success of our Church in Kangwha is due. He saw the Church grow from the single company in his own house until it now is established throughout the island with organized companies of believers at ten different points. Among these he has stood as a pillar of strength and many leaned upon him. He was in the Scripture sense truly the Elder. In his preaching he exalted the cross of Christ and in his life the love of Christ so constrained him in all his acts, that not only is there no voice today to lay any charge against him, but all unite in testimony to his loving tenderness in dealing with his fellow men.

Early this year (1902) he was recommended for Local Deacon's Orders and elected thereto by the Japan Conference. During the Spring the Native Fever broke out among the Christians following on the famine of the Winter and when all fled from the sick Brother Kim remained faithful to his work, visiting and nursing the stricken ones back to health. In this Christ-like work Brother Kim contracted the dread disease himself and after a short but severe illness of two weeks passed to his eternal reward April 15th, 1902. Throughout his illness he was strong in his faith in Christ and bore testimony to his readiness to answer the summons.

He has left us an example of consecration, earnestness, practical common sense and success in winning souls which will ever be cherished by us in our memory of him.

GEO. HEBER JONES.
KIM CHANG-SIK.
KIM KI-POM.

List of Missionaries.

Name.	Conference	Year Ap'ted	Present Address.
Wm. B. Scranton, M. D.	N. Y. East.	1884	Norwich, Conn. U.S.
Henry G. Appenzeller	Philadelphia	1884	Seoul, Korea
Geo. Heber Jones	N. N. Y.	1887	Chemulpo, Korea
Wm. B. McGill	N. China	1889	Pyeng Yang, Korea.
W. Arthur Noble	Wyoming	1892	Pyeng Yang, Korea.
D. A. Bunker	N. China	1895	Seoul, Korea
E. Douglass Follwell, M. D.	N. China	1895	Pyeng Yang, Korea.
Wilbur C. Swearer	Pittsburg	1898	Seoul, Korea.
S. A. Beck	N. W. Neb.	1899	Seoul, Korea
Elmer M. Cable	N. W. Iowa	1899	Chemulpo, Korea
C. D. Morris	Newark	1900	Pyeng Yang, Korea.

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	Foochow	1887	Hinghua, China
W. J. Hall, M. D.		1891	Deceased 1895
J. B. Busteed, M. D.		1892	Deceased 1901
Geo. C. Cobb	Nebraska	1898	Stromsb'g Neb. U.S.
H. G. Sherman, M. D.		1898	Deceased 1900
A. M. Brooks	Japan	1898	Tokyo, Japan

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church,
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	.....
1898	556	1502	2058	679	461	10	27	1115	1296
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1409	1892
1901	948	3820	4768	871	580	15	40	1696	2910
1902	1296	4559	5855	1087	1005	15	47	2635	3229

* The Yen is equal to $.50 American money.

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch	Year Ap'ted.	Present Address.
Mrs. M. F. Scranton	N. E. and N. Y.	1884	Norwich Conn. U.S.
Miss L. C. Rothweiler	Cincinnati	1886	Newport, Ky., U.S.
Mrs. Rosetta Sherwood Hall, M. D. [1]	New York	1890	Pyeng Yang Korea.
Miss Josephine O. Paine	New England	1892	Seoul, Korea
Miss Mary M. Cutler, M.D.	Cin. and N. Y	1892	Grand Rapids, U.S.
Miss Ella A. Lewis	New York	1891	Seoul, Korea
Miss Lulu E. Frey	Cincinnati	1893	Seoul, Korea
Miss Nellie Pierce	Philadelphia	1897	Seoul, Korea
Miss Emma Ernsberger, M. D.	Cincinnati	1899	Seoul, Korea
Miss Alice J. Hammond	New York	1900	Seoul, Korea
Miss Mary R. Hillman	Cincinnati	1900	Chemulpo, Korea
Miss Ethel M. Estey	New York	1900	Pyeng Yang, Korea
Mrs. Esther K. Pak, M. D.	Philadelphia	1900	Pyeng Yang, Korea
Miss Lulu A. Miller	New York	1901	Chemulpo, Korea
Miss Sara H. Miller	New England	1901	Pyeng Yang, Korea
Miss Margaret J. Edmunds	Cincinnati	1902	Seoul, Korea

NO LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D.	Northwestern	1886	U. S.
Mrs. Margaret Bengel Jones [2]	Cincinnati	1890	Chemulpo, Korea
Mrs. Mary Harris Follwell [3]	Cincinnati	1893	Pyeng Yang, Korea
Miss Lillian N. Harris, M.D.		1897	Deceased 1902

[1] Married Dr. W. J. Hall of the Parent Board, 1892.
[2] Married Rev. Geo. Heber Jones of the Parent Board, 1893.
[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

Annual Meetings of the Mission.

NO.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885	H. G. Appenzeller	H. G. Appenzeller.
2	July 10, 1886	H. G. Appenzeller	W. B. Scranton
3	September 12, 1887	Bishop Warren	W. B. Scranton
4	September 24, 1888	Bishop Fowler	W. B. Scranton
5	September 23, 1889	Bishop Andrews	W. B. Scranton
6	August 20, 1890	H. G. Appenzeller	W. B. Scranton
7	June 10, 1891	Bishop Goodsell	G. H. Jones
8	August 25, 1892	Bishop Mallalieu	G. H. Jones
9	August 31, 1893	Bishop Foster	G. H. Jones
10	January 16, 1895	Bishop Ninde	G. H. Jones
11	August 28, 1895	W. B. Scranton	J. B. Busteed
12	August 19, 1896	Bishop Joyce	H. G. Appenzeller.
13	May 5, 1897	Bishop Joyce	G. H. Jones
14	August 25, 1898	Bishop Cranston	G. H. Jones
15	May 12, 1899	Bishop Cranston	W. A. Noble
16	May 14, 1900	W. B. Scranton	G. H. Jones
17	May 9, 1901	Bishop Moore	W. C. Swearer
18	May 16, 1902	Bishop Moore	W. C. Swearer

Statistics.

NAMES OF CHARGES.	MEMBERS.				BAPTISMS.		SUNDAY SCHOOLS.			CHURCH PROPERTY.				
	Probationers.	Full Members.	Local Preachers.	Deaths.	Children.	Adults.	Schools.	Officers and Teachers.	Scholars.	Churches.	Probable Value.	Parsonages.	Probable Value.	Paid for Building and Improving Churches and Parsonages.
NORTH KOREA DISTRICT.														* Yen
Pyeng Yang	1240	190	2		9	140	2	24	500	4	3600			717
Samwha	725	58	1		7	140				9	600			400
Yengben	37	4	1			13						1	150	
Yup-ho	77	8			2	9				1	40			2
Total	2079	260	4		18	302	2	24	500	14	4240	1	150	1119
SOUTH KOREA DISTRICT.														
First Church, Seoul	62	198	3	8	23	18	1	15	250	1	10600	1	1000	220
Mead Memorial, Seoul	105	211	1	4	5	42	1	17	200	1	11000			165
Baldwin, Seoul	24	24	1			6	1	3	50	1	500			15
Su-won	173	93	1		11	23	5	21	161	4	366	2	150	17
Ichon	812	56		9	27	110	14	19	333	8	800			480
Kong-chu	43	4		1						4	53			53
Total	1219	586	6	23	71	199	22	75	994	19	22719	3	1150	1000
WEST KOREA DISTRICT.														
Chemulpo Wesley	249	129	1		50	74	1	17	350	2	10000	1	500	630
Inchun Circuit	53	45	1		9	14	1	4	60	1	100			117
Pu-pyung "	135	22			16	34	3	3	100	1	20	1	100	59
Kang-wha "	294	122	1		17	65	10	30	300	4	620	1	400	115
Nam Yang "	75	12				45	1	3	40					59
Yonan "	455	120	1	4	6	85	7	10	125	6	650	2	300	117
Total	1261	450	4	4	98	317	23	67	975	14	11390	5	1300	1101
SUMMARY.														
North Korea District	2079	260	4		18	302	2	24	500	14	4240	1	150	1119
South Korea District	1219	586	6	23	71	199	22	75	994	19	22719	3	1150	1000
West Korea District	1261	450	4	4	98	317	23	67	975	14	11390	5	1300	1101
Total	4559	1296	14	27	187	818	47	166	2469	47	38349	9	2600	3220

* The Yen equals $.50 U. S. Gold.

OFFICIAL MINUTE

NINETEENTH ANNUAL MEETING



KOREA MISSION METHODIST EPISCOPAL CHURCH



HELD AT SEOU
MAY 1 TO 7, 190

OFFICIAL MINUTES

OF THE

NINETEENTH ANNUAL MEETING

KOREA MISSION

METHODIST EPISCOPAL CHURCH

SEOUL, KOREA

1903

PRESS OF
METHODIST PUBLISHING HOUSE,
SEOUL, KOREA.

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP D. H. MOORE
SECRETARY,	S. A. BECK
ASSISTANT SECRETARY,	E. M. CABLE
KOREAN SECRETARY,	CH'OE PYUNG-HON
KOREAN ASSISTANT SECRETARY,	MOON KYUNG-HO
TREASURER,	D. A. BUNKER
STATISTICAL SECRETARY,	C. D. MORRIS
INTERPRETER,	G. H. JONES

COMMITTEES.

Finance.

S. A. Beck, W. A. Noble, E. M. Cable, W. C. Swearer, W. B. McGill.

M. E. Tract Society and Sunday School Union.

S. A. Beck, W. A. Noble, W. C. Swearer, Miss J. O. Paine, Miss L. E. Frey, D. A. Bunker, G. H. Jones, Miss M. R. Hillman.

Epworth League.

E. M. Cable, R. A. Sharp, C. D. Morris, Miss J. O. Paine, Miss Henrietta Robbins, Kim Sung-ho, Chang Wun-kun.

Conference Course of Study.

W. A. Noble, S. A. Beck, W. C. Swearer.

Course of Study, Local Preachers.

W. A. Noble, W. C. Swearer, W. B. McGill, E. M. Cable, C. D. Morris.

Course of Study, Exhorters.

W. C. Swearer, E. M. Cable, C. D. Morris, Kim Chang-sik, Kim Ki-pom, Ch'oe Pyung-hun.

Study of the Korean Language.

W. A. Noble, E. M. Cable, Miss L. E. Frey, Dr. Cutler.

Resolutions.

S. A. Beck, W. C. Swearer, J. Z. Moore, Carl Critchett.

Audit—Mission Treasurer.

W. C. Swearer, E. M. Cable.

Audit—Press Books.

E. M. Cable, R. A. Sharp.

Temperance and Social Reform.

E. D. Follwell, C. D. Morris, S. A. Beck, A. L. Becker, Miss E. M. Estey.

Hymn Book.

G. H. Jones, W. C. Swearer, S. A. Beck, and of the Mission of M. E. Church, South, C. G. Hounshell, R. A. Hardie.

Representatives on the Permanent Bible Committee.

W. A. Noble, W. C. Swearer.

Vicennial Conference.

G. H. Jones, W. A. Noble.

Comity.

Presiding Elders.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP MOORE IS RESIDENT BISHOP.

TRAVELLING MINISTRY.

Full Connection.

NAME	CONFERENCE
G. H. JONES,	S. JAPAN MISSION
W. A. NOBLE,	WYOMING
D. A. BUNKER,	S. JAPAN MISSION
W. C. SWEARER,	PITTSBURG
S. A. BECK,	NORTHWEST NEBRASKA
C. D. MORRIS,	NEWARK

E. M. CABLE, In studies of the fourth year, NORTHWEST IOWA

Probationers.

W. B. MCGILL, In studies of fourth year, S. Japan Mission
E. D. FOLLWELL, In studies of fourth year, S. Japan Mission

JOHN Z. MOORE,	NEW YORK EAST
R. A. SHARP,	JAPAN
CARL CRITCHETT,	JAPAN
A. L. BECKER,	JAPAN

NATIVE LOCAL PREACHERS.

CLASS 1—GRADUATED.

ORDAINED DEACONS	QUARTERLY CONFERENCE
Kim Chang-sik,	Sin-gae
Kim Ki-pom,	Wesley, Chemulpo
Ch'oe Pyung-hon,	First Church, Seoul
Yi Eun-sung,	Pyeng-yang

CLASS 2—FOURTH YEAR.

Song Ki-yong,	First Church, Seoul
O Suk-hyung,	Pyeng-yang
Mun Kyung-ho,	First Church, Seoul

CLASS 4—SECOND YEAR.

Pak Chung-chai,	Wesley Chapel
Yi Kyang-jik,	Baldwin Chapel
Chun Pong-un,	Mead Memorial
Ha Chun-taik,	Nai-Ju
Pak Chung-chai,	Wesley, Chemulpo
Kang In-gul,	Sam-wha
Whang Chung-mo,	Pyeng-yang
An Ki-hyung,	An-chu

CLASS 5—FIRST YEAR.

Chang Kyun-wha,	Wesley, Chemulpo
Son Seung-yong,	Wesley, Chemulpo
Hong Seung-ha,	Nam-yang
Kim U-chei,	Kang-wha
Kwon Sin-il,	Kyo-dong
Kim Sang-pai,	Mead Memorial
Ko Si-yong,	Ichon

EXHORTERS.

CLASS 1—THIRD YEAR.

Pak Syeng-pil,	Pyeng-yang
Song Sang-yu,	Pyeng-yang
Kim Syeng-kyu,	Pyeng-yang
Min Chan-ho,	First Church, Seoul
Pak Hak-shin,	Suwon

CLASS 2—SECOND YEAR.

Kim Sung-ho,	Pyeng-yang
O Suk-chang,	Pyeng-yang
Kim Chai-sun,	Pyeng-yang
Yi Tong-sik,	Pyeng-yang
Hong Chi-pom,	Pyeng-yang
Yi Yong-chu,	Pyeng-yang
Pai Ni-il,	Pyeng-yang
Kang Myeng-ung,	Pyeng-yang
Pyeng Sang-no,	Pyeng-yang
Yi Ik-mo,	Pyeng-yang
Pak Won-paik,	Pyeng-yang
An Syek-hung,	Pyeng-yang

Chang 'Chun-myeng,	Ichon
Han 'Chang-sup,	Ichon
Ku Chun-kyeng,	Ichon
Kim Chai-an,	Ichon
Ku Hung-kuk,	Ichon
Yi Syun-yu,	Ichon
Yun Chang-yul,	First Church, Seoul
Peter Ham,	Hai-ju

CLASS 3—FIRST YEAR.

Yi Keuk-hyuk,	Mead Memorial, Seoul
Kim Ik-hun,	Suwon
Kim Kyung-il,	Kang-wha
Chang Wun-gun,	Wesley Chapel, Chemulpo
An Chung-su,	Wesley Chapel, Chemulpo
Ko Chi-il,	Yonan
Ha Yung-hong,	Si-heung
Yi Kyo-tam,	Pyeng-yang
Yi Myeng-suk,	Su-won
Ch'oe Pong-hyun,	Chemulpo
Yi Pong-ho	Chemulpo
Pang Chok-sin,	Kang-wha
Yu Sang-il,	Kang-wha
Chong Sun-il,	Kang-wha
Kim Yo-hong,	Yonan
Hong Seung-mun,	Nam-yang
Pak Sa-chang,	Nam-yang
Kim Oo-kwon,	Nam-yang
Yi Kun-suk,	Nam-yang
Kwon Kam-il,	Hai-ju
Kann Cho-won,	First Church, Seoul

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 1.—Who have been Continued on Trial?

(a) In Studies of First Year.

ANS.—John Z Moore (New York East), Robert A. Sharp (Japan), Carl Critchett (Japan), Arthur L Becker (Japan).

(d) In Studies of Fourth Year.

ANS.—Edward D. Follwell (South Japan Mission); William B. McGill (South Japan Mission).

QUESTION 2.—Who have been Admitted into Full Connection?

(b) Elected and Ordained previously.

ANS.—Elmer M. Cable (Northwest Iowa).

QUESTION 3.—What Members are in Studies of Fourth Year?

ANS.—Elmer M. Cable (Northwest Iowa).

QUESTION. 4 —What others have been Elected and Ordained Deacons?

(b) Under Missionary Rule.

ANS.—Yi Eun-sung, John Z. Moore, Robert A Sharp, Carl Critchett, Arthur L. Becker.

QUESTION 5.—What others have been Elected and Ordained Elders?

(b) Under the Missionary Rule.

ANS —John Z. Moore, Robert A. Sharp, Carl Critchett, Arthur L. Becker.

QUESTION 6.—Was the Character of each Preacher examined?

ANS.—This was strictly done, as the name of each Preacher was called in open session of the Annual Meeting.

QUESTION 7.—What is the Statistical Report for this year?

(See Statistical Tables.)

QUESTION 8.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary?

(See Statistical Tables).

QUESTION 9.—Where are the Preachers stationed?

(See Appointments.)

QUESTION 10 —Where shall the next Annual Meeting be held?

ANS.—First Church, Seoul.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

FRIDAY, May 1, 1903.

Opening.—The Nineteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened in the First Methodist church, Seoul, Friday, May 1, 1903, at 9 A. M., Bishop David H. Moore, D.D., LL.D., in the Chair.

Devotional Exercises.—G. H. Jones and W. C. Swearer had charge of the Sacramental service, the Ritual being read in Korean.

Roll Call.—The Secretary of the last Annual Meeting, W. C. Swearer, called the roll and the following responded: G. H. Jones, D. A. Bunker, W. C. Swearer, S. A. Beck, E. M. Cable, Carl Critchett, A. L. Becker, J. Z. Moore, R. A. Sharp.

W. A. Noble, W. B. McGill and C. D. Morris were reported as on the way.

The Bishop reported that W. B. Scranton had returned to his own Conference.

H. G Appenzeller, deceased.

The following members of the Woman's Conference were present: Miss J. O. Paine, Miss L. E. Frey, Miss Nellie Pierce, Miss Mary Hillman, Dr. Emma Ernsberger, Miss Lulu Miller, Miss Sara Miller, Miss Margaret Edmunds, Mrs. D. A. Bunker, Mrs. S. A. Beck, Mrs. E. M. Cable.

The following Local Preachers were present: Kim Chang-sik, Kim Ki-pom, Ch'oe Pyung-hon, Yi Eun-seung, Mun Kyung-ho, Yi Kyun-jik, Chun Pong-un, Ha Chun-taik, An Ki-hyung.

Pak Neung-il, deceased.

Organization.—On the nomination of D. A. Bunker, S. A. Beck was elected secretary. He appointed E. M. Cable as his assistant.

Ch'oe Pyung-hon was elected Korean secretary, Mun Kyung-ho assistant, D. A. Bunker treasurer and G. H. Jones official interpreter.

On motion of G. H. Jones W. C. Swearer and E. M. Cable were constituted a nominating committee and permitted to retire.

The bar of the conference was fixed at the row of seats opposite the stove.

The hours of the session were fixed from 9 to 12, the first half hour to be used for devotional exercises.

Introductions.—J. Z. Moore, R. A. Sharp, Carl Critchett and A. L. Becker, newly arrived missionaries, were introduced.

Miss M. J. Edmunds, of the W. F. M. S., and Mrs. Bishop Moore were introduced.

Miss C. A. Carnahan presented greetings from the homeland.

Report.—The committee on nominations presented the list of standing committees. On motion of G. H. Jones that portion concerning the hymn-book was recommitted. On motion of D. A. Bunker the remaining portion of the report was adopted. (See Committees).

Introduction.—C. T. Collyer, of the M. E. Church, South, was introduced and he made a few remarks on the happy relations sustained between the two Missions.

Statistical Secretary.—On motion of W. C. Swearer C. D. Morris was elected statistical secretary.

Motion.—On motion of G. H. Jones the courtesy of the floor was extended to visitors.

G. H. Jones was requested to prepare a memoir on the late Rev. H. G. Appenzeller.

Devotions.—Kim Seung-ku was appointed to conduct the devotional exercises Saturday morning.

Adjournment.—The Korean doxology was sung and C. T. Collyer pronounced the benediction.

SECOND SESSION.

SATURDAY, May 2, 1903.

Opening.—Devotional exercises were conducted in Korean by Kim Seung-ku.

The Journals of the first session were read and approved.

Roll Call.—W. A. Noble, W. B. McGill and C. D. Morris answered at second roll call.

Of the Woman's Conference Mrs. W. A. Noble, Mrs. W. B. McGill, Miss Ethel Estey and Miss Henrietta Robbins were present. Mrs. Dr. Hall was ill. Dr. Mary Cutler and Dr. Esther Pak were detained on professional duties.

Question XIII.—The names of all the Preachers were called and their characters passed.

Local Deacon.—The Bishop reported the election of Yi Eun-seung to Local Deacon's Orders by the Japan Conference.

Under Missionary Rule.—John Z. Moore, Robert A. Sharp, Carl Critchett, and Arthur L. Becker were reported as having been elected to Deacon's and Elder's Orders by the Japan Conference under the Missionary Rule.

North Korea District.—W. A. Noble, Presiding Elder, read his English report of work on the North Korea District.

West Korea District.—G. H. Jones, Presiding Elder, presented his Korean report of work on the West Korea District.

Report.—The Committee on Nominations presented the names of the members of the Hymn-book committee, and asked that the Southern Methodist Mission be invited to co-operate by adding two members to the committee.

The report was adopted.

C. D. Morris.—The Committee reported that C. D. Morris had passed the examinations in the studies of the Fourth Year, the grades had been forwarded to his home Conference, and he had been graduated from the course.

Devotions.—The Bishop appointed C. D. Morris to conduct the devotional exercises Monday morning.

Adjournment.—On motion of W. C. Swearer an adjournment was taken for commiteee work. The Korean doxology was sung and W. B. McGill pronounced the benediction.

THIRD SESSION.

MONDAY, May 4, 1903.

Opening.—C. D. Morris had charge of the opening exercises in English and Korean.

The Journals of the second session were read and approved.

Transliteration.—On motion of G. H. Jones the system of transliteration of English into Korean in use by the Royal Asiatic Society was adopted as the standard for the Mission.

Order of the Day.—On motion of W. A. Noble Tuesday at 11 o'clock was fixed as the time for the reception of fraternal delegates.

Introduction.—Rev. J. Robert Moose of the M. E. Church, South, was introduced.

Memorial.—W. A. Noble moved that a committee be appointed to prepare a memorial to the next General Conference, asking permission to organize as a Mission Conference. The motion was seconded by C. D. Morris.

S. A. Beck moved to lay the motion on the table. D. A. Bunker seconded the motion.

The motion was laid on the table.

Associate Editor.—On motion of D. A. Bunker an invitation was extended to the Mission of the M. E. Church, South, to appoint an Associate Editor of the Sinhak Walpo.

Concert.—A short recess was taken at 10:30 to listen to a gramophone sacred concert, given by Mr. Julian Moore.

Report.—C. D. Morris read in English his report of Yeng Ben Circuit.

The same report was read in Korean by Kim Chang sik.

Introduction.—Mr. Alex: Kenmure and Mr. Hugh Miller, of the British and Foreign Bible Society, were introduced, and Mr. Kenmure made some remarks on the work of the Society.

Vote of Thanks.—A vote of thanks was extended to Mr. Julian Moore for the excellent concert with which he had favored the Conference.

Presentation.—D. A. Bunker in the name of his mother presented the Mission with a deed to a native parsonage at Oonsan.

A rising vote of thanks was extended to Mr. Bunker for the gift.

Introduction.—Mr. Phillip Gillett, Secretary of the Y. M. C. A. in Korea, was introduced.

Devotions.—Mun Kyeng-ho was appointed to conduct the devotions Tuesday morning.

Adjournment.—On motion of W. A. Noble the session adjourned. The Korean doxology was sung and D. A. Bunker pronounced the benediction.

SUNDAY SERVICES.

SUNDAY May 3, 1903.

Love Feast.—W. A. Noble conducted the Love Feast at 9 A. M., participated in by a large number of natives and foreigners, the service being cut short by expiration of time.

Morning Services.—The service under the charge of W. A. Noble opened with congregational singing, prayer, and a duet by W. C. Swearer and E. M. Cable.

Sermon.—Bishop David H. Moore preached to a crowded congregation from James 1:15, G. H. Jones interpreting.

Ordinations.—After the sermon Bishop Moore ordained Yi Eun-seung as Local Deacon and John Z. Moore, Robert A. Sharp, Carl Critchett and Arthur L. Becker as Deacons under the Missionary Rule.

Afternoon Service.—At 3:30 P. M. Bishop Moore preached to a large congregation of missionaries and foreigners from II Timothy 4:1-8.

Ordinations.—Assisted by several Elders, Bishop Moore ordained John Z. Moore, Robert A. Sharp, Carl Critchett and Arthur L. Becker Elders under the Missionary Rule.

FOURTH SESSION.

TUESDAY, MAY 5, 1903

Opening.—Mun Kyeng-ho had charge of the devotional exercises.

The Journals of the third session were read and approved.

Reports.—Kim Chang-sik read his report of work on Sin-gei Circuit.

Kim Ki-pom.—Kim Ki-pom was reported absent on account of illness. His character was passed.

Ch'oe Pyung-hon.—Ch'oe Pyung-hon read his report of work at Mead Memorial Taisung church. His character was passed.

On motion of W. C. Swearer that portion of the report relating to H. G. Appenzeller was ordered translated and inserted in the English Minutes.

Yi Eun-seung.—Yi Eun-seung read his report of work at Pyeng-yang. His character was passed.

Question X.—The name of E. M. Cable was called, his character passed, the committee reported his examinations, and he was passed to the studies of the Fourth Year.

Report.—E. M. Cable read his report of work on Whang-hai Circuit.

The same report was read in Korean by Min Chan-ho

Question IX.—E. D. Follwell was reported as being on furlough. His character was passed and he was continued in studies of the Fourth Year.

Question XXX.—Invitations were extended to hold the next Annual Meeting at Mead Memorial and at First Church, Seoul. First Church was selected.

Order of the Day.—The hour for the Order of the Day having arrived, No. 158 in the Korean Hymnal was sung

With felicitous remarks Bishop Moore introduced the various fraternal representatives, the first speaker being the Rev. H. G. Underwood, of the Presbyterian Mission.

S. A. Beck responded to the address.

C. G. Hounshell and J. R. Moose represented the Southern Methodist Mission.

C. D. Morris responded to these greetings.

W. D. Reynolds represented the Southern Presbyterian Mission.

G. H. Jones fittingly responded.

Mr. Alex. Kenmure represented the Bible Societies and D. A. Bunker responded.

P. H. Gillett spoke for the Y. M. C. A. and W. A. Noble responded.

Bishop Moore in behalf of the Mission expressed thanks

for all the kindly greetings extended by these representatives, and "Blest be the Tie that Binds" was sung in Korean.

Closing.—Announcements were made, W. C. Swearer was appointed to lead the devotions Wednesday morning, the doxology was sung and H. G. Underwood pronounced the benediction.

FIFTH SESSION.

WEDNESDAY, May 6, 1903.

Opening.—W. C. Swearer had charge of the devotional exercises in Korean.

The Journals of the fourth session were read and approved.

Introduction.—Mr. C. O. Miller, of the Board of Managers of the Missionary Society, was introduced and he made a short address.

Reports.—The committee reported on the examination of W. B. McGill. He was passed on the studies of the Third Year and continued in the studies of the Fourth Year.

S. A. Beck read the report of the Methodist Publishing House.

The committee on Local Preachers and Exhorters reported the examinations, and according to the recommendations characters and grades were passed and licenses renewed. (See Ecclesiastical Status).

Memoir.—G. H. Jones, Kim Ki-pom and Hang Seung-ha were appointed as a committee to prepare a memoir on the life and character of the late Pak Neung-il.

Report.—Dr. W. B. McGill read his report of medical and evangelistic work.

D. A. Bunker read his report as Principal of Pai Chai, also his report as pastor of First Church, Seoul.

The Pai Chai report was read in Korean by Mun Kyeng-ho.

Hymn.—"When I survey the Wondrous Cross" was sung in Korean with the doxology to the same tune in Korean and English.

Adjournment.—On motion of E. M. Cable an adjournment was taken until two o'clock.

The benediction was pronounced by J. R. Moose.

SIXTH SESSION.

WEDNESDAY, May 6, 1903.

Opening.—The meeting opened at 2 P. M. Yi Eun-seung had charge of the devotions.

The Journals of the fifth session were read and approved.

Reports.—Reports were received from Ko Si-heung, Kwon Sin-il, Kim Syung-kyu, Son Sun-yong, Kim Song-pai and Hong Seung-ha.

Introduction.—W. G. Cram, of the M. E. Church, South, was introduced.

South Korea District.—W. C. Swearer read his English report of the work on the South Korea District, and then interpreted the report into Korean.

Educational Commission.—On motion of G. H. Jones Rev. J. R. Moose was asked to report the work of the joint educational commission, which he did verbally.

On motion of D. A. Bunker the Chair was asked to appoint three members to compose our part of the joint educational commission.

D. A. Bunker and the Presiding Elders were appointed.

To take from the Table.—On motion of E. M. Cable the Question on Memorial to the General Conference was taken from the table.

The question was discussed affirmatively by G. H. Jones, W. C. Swearer, W A. Noble and C. D. Morris, and in the negative by S. A. Beck.

S. A. Beck moved that further consideration of the question be postponed until the next Annual Meeting. The motion was seconded by E. M. Cable. Motion lost.

The original motion carried.

Adjournment.—John Z. Moore was appointed to conduct the devotional exercises Thursday morning.

The Korean doxology was sung and C. G. Hounshell pronounced the benediction.

SEVENTH SESSION.

THURSDAY, May 7, 1903.

Opening.—John Z. Moore had charge of the devotional exercises.

The Journals of the sixth session were read and approved.

Motion.—D. A. Bunker moved that in Mission publications the word Hananim be used exclusively in translating the word God. Carried.

Committee.—The Bishop appointed W. A. Noble, G. H. Jones and W. C. Swearer as the committee on memorial to the General Conference.

West Korea District.—G. H. Jones read in English his report of the West Korea District.

Reports.—The following committees reported: Epworth League, Finance, Study of Korean Language, Tract Society, Temperance and Social Reform. (See Reports.)

Adjournment.—A. L. Becker was appointed to lead the devotions at the afternoon session, the Korean doxology was sung and R. A. Sharp pronounced the benediction.

EIGHTH SESSION.

THURSDAY, May 7, 1903.

Opening.—A. L. Becker conducted the devotional exercises.

The Journals of the seventh session were read and approved.

Consideration of Report.—The fourth section of the report of the Committee on Temperance and Social Reform was read and adopted, with the fifth and sixth, and then the report was adopted as a whole.

Reports.—Mun Kyung-ho amd Kim Ki-pom read their reports.

The report of the Bible Committee was read in English by D. A. Bunker and Mun Kyung-ho read the report in Korean.

Audits.—The committee on auditing books of the Treasurer were granted permission to complete their work.

Committee reported having audited the books of the W. F. M. S.

R. A. Sharp was added to the committee to audit the books of the Publishing House.

Hymn-book.—On motion of D. A. Bunker the Committee on Hymn-book were instructed to print the revised version of the Lord's Prayer in the next edition of the hymn-book.

Statistics.—The Statistical Secretary read his report.

Associate Committee.—J. R. Moose, of the Mission of the M. E. Church, South, in Korea, reported that they had accepted the invitation to appoint an associate editor for the Sinhak Walpo, and he had been appointed; and C. G. Hounshell and R. A. Hardie had been appointed on the Hymn-book committee.

Official Minutes.—On motion of W. A. Noble the printed record in English was made the Official Minutes of the Annual Meeting.

The Secretary was instructed to print 800 copies of the Minutes, a portion of them to be abridged if found practicable.

The Statistical Secretary was instructed to place in his report a column for Day Schools.

Music.—A male quartet rendered a pleasing selection.

Missionary Collection.—On motion of C. D. Morris the Presiding Elders were requested to see that a collection is regularly taken in every charge for the missionary cause.

Reports.—The committee on Vicennial Conference reported.

The committee on Resolutions reported, those portions relating to Bishop Moore, C. O. Miller, H. G. Appenzeller and Mrs. Cranston being adopted by a rising vote.

Bishop Moore asked that all would join him in an expression of thanks to Rev. G. H. Jones, Ph.D., for his excellent service as official interpreter.

Korean Minutes.—The Korean Secretaries were authorized to publish the Korean Minutes in the Sinhak Walpo.

Adjournment.—The Journals of the last session were approved, the Bishop made a brief address, G. H. Jones read the appointments, the Korean doxology was sung, Bishop Moore pronounced the benediction and the meeting adjourned *sine die.*

DAVID H. MOORE,
President.

S. A. BECK,
Secretary.

This Certifies that this Journal is a complete and correct record of the proceedings of the Nineteenth Annual Meeting of the Korea Mission, and was adopted as the Official Record.

S. A. BECK,
Secretary.

Certificate of Ordination.

THIS CERTIFIES that in Seoul, May 3, 1903, I ordained Yi Eun-seung, John Z. Moore, Robert A. Sharp, Arthur L. Becker and Carl Critchett, Deacons, and assisted by Elders, John Z. Moore, Robert A. Sharp, Arthur L. Becker and Carl Critchett, Elders in the Methodist Episcopal Church, under the Missionary rule, the orders in each case having been duly voted by the Japan Annual Conference.

DAVID H. MOORE,
Bishop.

May 4, 1903.

APPOINTMENTS, KOREA MISSION.

Superintendent, W. ARTHUR NOBLE, Ph.D., Pyeng-yang. (Wyoming Conf.)

NORTH KOREA DISTRICT.

W. ARTHUR NOBLE, Presiding Elder, and preacher in charge Pyeng-yang City. Assistant Pastor Pyeng-yang City, Yi Eun-seung.
Pyeng-yang Circuit, John Z. Moore, preacher in charge. (Japan Conference).
Medical Work — E. D. Follwell, M.D. (So. Jap. Miss. Con.)
Chinnampo City — Kim Sun-kyu.
Chinnampo and Sam-wha Circuit — Kang In-gul.
Yeng-ben Circuit, Charles D. Morris, preacher in charge (Newark Conf.)
Yo-po Circuit — Edward D. Follwell, preacher in charge.
Sin-gei Circuit — Kim Chang-sik.
Maing-san Circuit — Arthur L. Becker (P. O. Pyeng-yang) preacher in charge (Japan Conf.)
Woman's Evangelistic Work Pyeng-yang and Day Schools Pyeng-yang and Kangso, Mrs. Mattie Wilcox Noble.
Woman's Evangelistic Work Pyeng-yang, Mrs. Mary Harris Follwell.

SOUTH KOREA DISTRICT.

WILBUR C. SWEARER (Pittsburg Conf.) Presiding Elder (P.O. Seoul).
Seoul Circuit (including First Church, Mead Memorial, Baldwin and Aogi) Wilbur C. Swearer, preacher in charge, Robert A. Sharp (Japan Conf.), Ch'oe Pyung-hon, Chun Pong-un.
Paichai College
President, Dalzell A. Bunker (So. Japan Miss. Conf.) absent on furlo.
Vice President, Chas G. Hounshell (appointed by Bishop Galloway, Methodist Episcopal Church, South).
Professor, Robert A. Sharp.
Methodist Publishing House
Manager, Stephen Ambrose Beck (N. W. Neb. Conf. and member of Mead Memorial Quarterly Conf.)
Advisory Committee, W. A. Noble, W. C. Swearer, E. M. Cable.
Suwon Circuit, C. D. Burdick, preacher in charge (P. O. Seoul.) and Kim Sang-pai.
Si-heung Circuit — Pak Hak-sin.

Ichon Circuit — Ko Si-yung.
North Chung-cheng Circuit — To be supplied.
Cheng-chu Circuit — To be supplied.
Kong-chu, Medical Work and preacher in charge, William B. McGill, M. D (P. O. Seoul) (South Japan Mission Conf.)
District Evangelist, Mun Kyung-ho, (P. O. Seoul and member First Church Quarterly Conf.)
Woman's Evangelitic Work, Seoul, Mrs. Margaret Johnston Beck, Mrs. Lizzie Johnson McGill.
Editor Sin Hak Wol-po, Wilbur C. Swearer. Associate Editor, J. Robert Moose, (By appointment of the Korea Mission of the Methodist Episcopal Church, South).

WEST KOREA DICTRICT.

ELMER M. CABLE (N. W. Iowa Conf.) Presiding Elder and preacher in charge Wesley Church, Chemulpo. (P. O. Chemulpo.) Assistant Pastor Wesley Church, Kim Ki-pom.
Chemulpo Circuit, preacher in charge — To be supplied
Whang-hai Circuit, Carl Critchett (Japan Conf.) preacher in charge (P. O. Chemulpo.)
Kang-wha Circuit — Kim U-chei.
Yonan Circuit — Son Seung-yong.
Haiju Circuit — Ha Chun-taik.
Nam-yang Circuit — Hong Seung-ha.
Kyo-dong Circuit — Kwon Sin-il.
Sin-chun Circuit — Peter Ham.
Su-heung Circuit — Ko Chi-il.
In-chun Circuit — To be supplied.
Pu-p'yeng Circuit — To be supplied.
Hong-ju Circuit — To be supplied.
District Evangelist, Pok Chung-chai (P. O. Chemulpo and member of Wesley Quarterly Conference).
Geo. Heber Jones (South Japan Miss. Conf.) member of Board of Bible Translators, absent on furlo.
Woman's Evangelistic Work, Myrtle Elliott Cable, Mrs. Margaret Bengel Jones, absent on furlo.

WOMAN'S FOREIGN MISSIONARY SOCIETY

SEOUL.

Ewa Haktang and Day Schools — Josephine O. Paine.
Ewa Haktang and Evangelistic Work First Church, — Lulu E Frey.
Po Ku Nyo Kuan and Dispensary — Mary M. Cutler, M.D.
Supt. of Nurses' Training School, — Margaret J. Edmunds.
Baldwin Dispensary and Evangelistic Work, East Gate, — Emma Ernsberger, M.D.
Evangelistic Work, East Gate and South Korea District, — Minerva Guthapfel.
Day Schools and Evangelistic Work, Mead Memorial Church and South Korea District, — Alice J. Hammond.
Evangelistic Work, Mead Memorial Church and South Korea District, — Ella A. Lewis.

CHEMULPO.

Evangelistic Work and Day Schools Chemulpo and West Korea District, — Mary R. Hillman.
Evangelistic Work and Day Schools Chemulpo and West Korea District, — Lula A. Miller.

PYENG YANG.

Hospital, Dispensary and Blind School — Rosetta S. Hall, M.D.
Dispensary and Evangelistic Work Whang Hai Do Circuit, — Esther K. Pak, M.D.
Evangelistic Work Pyeng Yang, Chinnampo and Sam Wha Circuits, — Ethel M. Estey.
Pyeng Yang and Chil San Li Day Schools, and Evangelistic Work Yok Po Circuit — Henrietta P. Robbins.
Nellie Pierce — Leave of absence granted.
Sara H. Miller — Left without appointment to return to America.

REPORTS.

West Korea District.

The year, begun amid some adverse circumstances, has proven on the whole a satisfactory one for the West Korea District. The condition of my own health rendered it necessary for me to rest in Japan for a time, and on my return to Korea I was compelled to observe every precaution in order to avoid a breakdown. I am glad to report that I am now far better than at the year's beginning. The death of Brother Appenzeller necessitated my constant attendance on the sessions of the Board of Bible Translators and this withdrew me from country visitation on the District much of the time.

The burden of the work thus has fallen largely upon my beloved colleague Rev. Elmer M. Cable I wish to bear testimony to the cheerful readiness with which Brother Cable has met the demands on his time and strength He has shown himself a reliable and indefatigable worker. The year has been one of training for the presiding eldership for him and he has shown himself equal to it.

The health of the workers on the District has been good. Miss Lulu Miller has successfully passed through one siege of sickness and is well and at her duties once more. Chemulpo is a healthy place and our staff of foreign workers with proper precautions against over work should find their residence there pleasant.

Our Korean staff of workers has grown in strength and efficiency and today we report nine Local Preachers and fifteen Exhorters. We have 44 local churches on the District and 109 Class Leaders.

Brother Kim Ki-pom stands deservedly at the head of our Korean church in our region. He has shown himself worthy of the great trust committed to him in ordination. His charater is marked by spirituality, large range of view, thorough sympathy with all the workers both foreign and native, and he is a tower of strength to us. Brothers Chang Kyung-wha, Pak Chung-chai, Son Seung-yong, Hong Seung-ha, Kwon Sin-il, Ha Chun-taik, Peter Ham, and Ko Chi-il have done splendid service, as have also others deserving of notice. Brother An Chung-su has gone to Hawaii and while employed in Honolulu oversees our first Korean Church organized there by the first company of emigrants from here to the sugar plantations. It is with much regret I record the death of Local Preacher Pok Neung-il, who was in charge of our work on Kang-wha. He had suffered long from consumption. The winter proved too

severe and before it was over his soul passed to its reward. He was a worker of more than ordinary ability and has left a lasting impress on our Kang-wha work.

The conditions among the membership show that the year has been one of growth in grace rather than in number. It was the conviction of the workers that we had all the churches we could well care for and that it would be wisdom not to organize any new churches until the arrival of reinforcements gave us a certainty that we could care for them. We have abstained from enrolling new members to any great extent The natural growth of the work has brought to us a goodly number of new converts and a large number await enrollment and baptism. We now report 450 members and 1,414 probationers, a gain of 225 over last year. In addition we have 300 families as enquirers representing a population of nearly a thousand whose names do not appear in these numbers. Two hundred thirteen have been baptized.

CIRCUITS.

The Circuits on the District have grown from six last year to eleven this year, viz.: Chemulpo City, Pu-p'yung, In-chun, Nam-Yang, Kang-wha, Kyo-dong, Yonan, Hai-chu, Sin-chun, Su-heung, Su-san. On these Circuits eight Quarterly Conferences have been organized, two new ones having been added this year, viz: Kyo-dong divided off from Kang-wha. and Hai-chu, divided from Yonan.

(1). CHEMULPO CITY. Wesley Church here has become entirely self supporting. This is an achievement for which we render thanks to Almighty God. During the year they have raised for self support the sum of Korean $1118.648 amounting to about Yen 700. Out of this they have paid the salary of the native pastor Brother Pok Chung-chai, regularly as it came due, and all the running expenses of the Church. During the year fire destroyed the building occupied as a native parsonage and also a building occupied as a girls' day-school. Brother Pok the native pastor has been through deep waters of affliction having lost by death two children, his daughter-in-law and a grandchild. The noble fortitude he has shown in it all proves how divine is our religion and the comfort it gives in time of trial. The Church has maintained a regular system of visitation and preaching out in the surrounding villages the entire expenses being borne by the Church funds. We need to rebuild the native parsonage and to put up a school house that will accommodate our boys.

(2). IN-CH'UN CIRCUIT. The removal of Brother Pok Chung-chai to Chemulpo to take up the native pastorate of Wesley Church has deprived this circuit of its chief strength. It has survived the shock and is holding its own under the local class leaders, but must be traveled regularly by one of the native preachers from Chemulpo.

(3). THE PU-P'YUNG CIRCUIT. The brother in charge of this Circuit, Kim Kyun-do, failed, the work disappearing under him. At the present time Brother Simon Chung is in charge and is slowly building it up.

(4). NAM-YANG. This Circuit under the capable leadership of Brother Hong Seung-ha has had a very successful year. Here we have eight preaching appointments and 131 members and probationers on the rolls. There are many more however waiting to be enrolled. The church is largely made up of young people from among whom we ought to secure some valuable workers for the Lord.

(5). KANG-WHA. This circuit has grown in strength and power. Beginning the year with the shadow resting on them of the death of the native pastor Brother Kim Sang-nim, the outlook was not bright. The place made vacant by Brother Kim's death was filled by Local Preacher Pok Neung-il. His health was not good however, and the winter being a severe one added to his affliction. His strength gradually failed him and before the winter was over we received the sad news of his death. His place is now filled by Kim U-chei, son of the former native pastor. He was language teacher to Miss Hillman and it was a sacrifice for her to give him up but this she voluntarily did for the good of the work. Brother Kim said to me that he esteemed it a peculiar honor to be called to fill the post once occupied by his father and to labor for the Church for whom his father had laid down his life. How significant it is that already the second generation of Christians is making its appearance among our workers.

We have here a goodly number of young people who have organized an Epworth League which bears the name of our honored resident Bishop Moore.

The Kang-wha Circuit has been divided, the Kyo-dong work being separated from it and made into an independent Circuit. The Kang-wha churches are alive and enterprising. They carry on a vigorous work all through the island and a large harvest awaits us there. One feature I might mention is the appointment of a book steward in each local church who serves without compensation and who keeps on hand a supply of bibles and tracts to sell in the neighboring villages. In this way over 300 Christian books have been sold the past year.

(6). KYO-DONG. This new Circuit embraces twelve islands in the delta of the Han river. We have had some genuine conversions there under the ministry of Brother Kwon who is in charge of the Circuit. I heard one of the leading workers testify that in four years he had saved enough money from what he had fomerly spent on his vices to pay his debts amounting to Korean $2,300. Christianity had thus not only saved him from his vices but had enabled him to become an honest man and pay his debts.

(7). YONAN, under the leadership of Brother Kim Ki-pom with the the oversight of Brother Cable has grown in grace and strength if not in numbers. The church in Yonan city is one of the best in all rural Methodism and the outlying churches feel its influence mightily. In Korea a strong church center will affect for good the surrounding region for many miles. The churches and classes in the hamlets about all look to the center for inspiration and guidance and lean upon it for help. The Yonan church is a good example of this phase of our work. We should

spare no efforts to create strong Christian centers in every large town in our territory.

At Yonan occurred the death of Matthew Yi an old man and a Christian for several years. It is said that with the exception of the times when he was eating or sleeping he was never known to be without his New Testament in his hand. After he became a Christian he labored hard to win his family from paganism to like precious faith with himself. The last one to hold out was his son. Often I have seen Matthew with the tears blinding his eyes, plead with God for the conversion of his son. Finally the young man was converted and is now one of our workers. Our Yonan church is full of good Christians.

(8). HAI-JU. As this Circuit will be reported by Brother Cable fully I will only say that my visit there this spring did me much good. They will have a fine showing on self-support.

EDUCATION.

I trust that our Church will multiply day schools for boys and girls throughout our territory. Our churches are full of boys and girls. There are very few schools maintained by the government, the vast school population of Korea being dependent on private schools which are maintained for the study of Chinese ideographs and Confucianism. To send the children of our Christians to these schools will result in their permanent loss to the Church. Each local church can only assure its permanence by training up the young in strong Christian principles. While the native church must lead in this matter, at the same time we have a splendid opportunity to exemplify the principle of co-operation by assisting them in this matter. Of the seven boys' schools on the District one at Kon-mi with 15 boys is entirely supported by the local churches, while all the rest bear a portion of their expenses, most of them carrying a full half or more of the total expense involved. There are 170 boys and girls enrolled in these schools at the present time.

WORK AMONG WOMEN.

Under the effeciant management of Miss Hillman, Miss Miller and Mrs. Cable the work among women shows distinct signs of advancement. These ladies have been untiring in their labors for the women throughout our territory. They have taken long and exhausting trips out on the District, visiting every point of any importance. They have been often amid circumstances of great discomfort and personal fatigue but each time they have come back with a cheery hopeful report to which it was inspiring to listen. Under Miss Hillman's leadership the Sunday School shows signs of improvement on the woman's side. Miss Miller's sweet voice has thrilled us all as she sang the songs of Zion. Mrs. Cable is as zealous and successful an itinerant as her husband. All through the churches as I have come in contact with their work I have found a genuine improvement.

These ladies deserve a permanent Home. It is their right that they should be relieved from the discomfort and inconvenience of life in a

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(8). HAI-JU. As this Circuit will be reported by Brother Cable fully I will only say that my visit there this spring did me much good. They will have a fine showing on self-support.

EDUCATION.

I trust that our Church will multiply day schools for boys and girls throughout our territory. Our churches are full of boys and girls. There are very few schools maintained by the government, the vast school population of Korea being dependent on private schools which are maintained for the study of Chinese ideographs and Confucianism. To send the children of our Christians to these schools will result in their permanent loss to the Church. Each local church can only assure its permanence by training up the young in strong Christian principles. While the native church must lead in this matter, at the same time we have a splendid opportunity to exemplify the principle of co-operation by assisting them in this matter. Of the seven boys' schools on the District one at Kon-mi with 15 boys is entirely supported by the local churches, while all the rest bear a portion of their expenses, most of them carrying a full half or more of the total expense involved. There are 170 boys and girls enrolled in these schools at the present time.

WORK AMONG WOMEN.

Under the effeciant management of Miss Hillman, Miss Miller and Mrs. Cable the work among women shows distinct signs of advancement. These ladies have been untiring in their labors for the women throughout our territory. They have taken long and exhausting trips out on the District, visiting every point of any importance. They have been often amid circumstances of great discomfort and personal fatigue but each time they have come back with a cheery hopeful report to which it was inspiring to listen. Under Miss Hillman's leadership the Sunday School shows signs of improvement on the woman's side. Miss Miller's sweet voice has thrilled us all as she sang the songs of Zion. Mrs. Cable is as zealous and successful an itinerant as her husband. All through the churches as I have come in contact with their work I have found a genuine improvement.

These ladies deserve a permanent Home. It is their right that they should be relieved from the discomfort and inconvenience of life in a

temporary abode. I trust that the W.F.M. Society will fulfil their promise to these ladies and put up a Home for them. I wish also to speak for a suitable building for a Girls' Day School at Chemulpo. Through some special gifts to Miss Hillman a fine site has been secured. With the outlay of only $400 U.S. gold a building suitable to house a day school of 100 girls could be erected—a building which if put up now would in the years to come project itself for usefulness out into the lives of hundreds of Korean girls.

INTER-MISSIONARY COMITY.

The ties which have bound us in fraternal union with our brethren of the Mission of the Methodist Episcopal Church, South, have multiplied and grown stronger during the year. We have stood side by side in all the experiences of missionary life and our intimacy could hardly be greater if we were all members of the same Mission. We have preached in each other's churches and advised and took counsel with each other over many problems. It was my peculiar privilege to assist Brother Collyer this spring in the dedication of his fine new church in Songdo, an honor which I highly appreciate. The same feelings of love and sympathy which exist among the missionaries, bind the Korean members of our churches together, and for this we give thanks to God. There is no building of altar over against altar among us. We are not and do not intend ever to become rivals. It is our desire that Korean Methodism shall find in the unity and solidity of its organization and growth one element of its strength.

BIBLE INSTITUTES.

Our Training classes held, one in the autumn at Songdo and one this spring at Chemulpo, were seasons of great joy and profit to us. As in the past our fellow workers of the Southern and sunny part of Methodism united with us, taking a full share of the work of instruction. We had strong classes and the largest attendance of workers in our history, there being 150 present at the second class.

OUR NEEDS.

With the coming of new missionaries it becomes necessary to erect one new parsonage. I trust that provision for this and the new school building will be made at this Annual Meeting.

Respectfully submitted,
GEO. HEBER JONES.

North Korea District.

The District reports 11 Quarterly Conferences, an increase of 5 over last year. The new additions are, Anchu, Eung-San, Syemoo, Hamchong, Tumukol.

These last additions are widely separated. No feature of our work has proven more helpful than the organization that has been brought into the Church by the formation of the Quarterly Conferences. It brings to the people a feeling of responsibility and privilege with a consequent activity and loyalty.

Our District has met the usual persecutions which has caused us loss in some sections. Chief among the persecutions was that on the part of the officials in Pyeng-yang. The government has commenced to erect a palace in this city; and the Governor and Kamni have made it an opportunity for a monstrous squeeze. They also seized it as a means to express their anti-foreign feeling and vindictiveness against the Christians. Two of our helpers were seized and beaten, one of whom was arrested while arranging for a funeral service at the home of one of our Christians, dragged to prison and beaten till he was not able to sit up. No charge was made against him in any way. Miss Estey's teacher was seized on the pretense that he had not paid his tax for the new palace. When he presented his receipt as proof that he had done so, the Kamni refused to look at it and beat him cruelly. Other acts of violence occurred which were aimed more directly at us personally. Unless these acts of cruelty, violating treaty stipulations, are controlled they will work us incalculable harm.

The new brick church in this city is practically completed. The whole District has felt the impetus of this magnificent building. We have every reason to be thankful that our plans were changed for the construction of a brick building instead of one built of wood and mud. It has become, to the Christians in the country, worth a pilgrimage to the city to see the church, and to the heathen here it is a matter of civic pride. The church will seat when crowded about two thousand people. That number gathered to celebrate the last Christmas exercises.

During the year we have been glad to welcome the arrival of Miss Robbins. Dr. Follwell and family returned to America for a well earned rest. We shall welcome his return this coming fall. We are happy to have Dr. Hall among us again. We regret that Miss Miller's ill health takes from among us one who began with the promise to add much to our forces. Among the most gratifying results of the year's work is the development of our native workers. The time is coming when we shall look to them for the evangelization of this country; and any advance in capabilities, on their part, should be noted with deep satisfaction.

Cholera swept through this city and country during the months of August and September and some of our best people perished. The heroism with which they met the disease was in strong contrast with the terror that it inspired among the nonchristian communities. Frequently our people died with a prayer or a word of exhortation on their lips. During the cholera season our work was interrupted in some localities. Villages would not allow outside people to pass through their towns for fear of bringing the disease to them.

PYENG-YANG CIRCUIT.

This circuit is composed of Pyeng-yang city, Chilsan, Pongnong-dong, Chun-san, Syechai-san, Wolmang-san and a number of other small groups where we do not have church buildings. Our record on the circuit this year is as follows :

	Members	Baptized Probationers	Unbaptized Probationers	Total
Pyeng-yang City	141	157	733	1031
Chul-san	63	59	170	292
Pong Nong-dong	22	38	144	204
Chung-san	13	19	51	83
Other places	—	17	29	46
A united total of	239	290	1127	1656

This grand total of 1656 shows a gain over last year of 411.

I have also baptized 42 children who do not figure in the totals of the above; 2150.00 dollars native currency has been contributed toward self support this year on this circuit.

CHINGNAMPO AND SAMWHA CIRCUIT.

This circuit presents the most solid part of our country work. It is represented by four Quarterly Conferences. There are 16 church buildings on the circuit, 140 members, 850 probationers. I have baptized 305 during the year. Self support has been in advance of its old record: 580 dollars have been given for current expenses and 84 for support of a native preacher. The church property is valued at 2022 Yen. We have two parsonages valued at 60 Yen.

Our people of the whole circuit gather for Sunday School studies, but, as in all my reports, I am reporting only such schools as are carefully organized and graded. We have two such schools on the circuit, namely, Samwha and Chingnampo, with 150 in constant attendance. There were nine Bible classes held during the last winter. Bro. Kang In-kyel, local preacher, and Kim Syeng Kyu-k, exhorter, are located here and take the brunt of the native evangelistic work. Mr. Kang is a man of rare gifts and spiritual life. He has been an inspiration to the whole circuit.

Six new day schools have been established among the groups since our last report. Much might be written of struggles and victories of the year in connection with this field. In spite of cholera, persecutions and intimidations from local officials the work has grown daily.

YENG-BYEN CIRCUIT.

Brother Morris reports a substantial gain during the year. I will leave the matter of statistics to his report. A few points, however, in connection with that field, deserve special notice. First its strategic

value. It lies within an exceedingly populous region, and among a people who seem especially open to the influence of the Gospel. The work has started up well at the centers of population, which is a point of much satisfaction. In the second place it comprises the American mining concession. We should count it especially a privilege to bring to our countrymen the opportunities of Church services. Our reception among the miners has been with the honest courtesy and fellowship that Americans know how to accord to others. Bishop Thoburn, in referring to his work among the strangers in India, has written of the dispersion of the English. He says it was many years before he awoke to the importance of preaching the Gospel to them. We have now an American dispersion. Let us take lessons from the wisdom of others, and while we break the bread of life to the native people let us not forget our duty to our countrymen. There are noble characters among them worthy of any service we may be able to render them.

Brother Morris has traveled constantly and done sound faithful work on the circuit, and is especially fitted to meet the conditions which are peculiar to this circuit alone.

I trust that before the close of the season we shall have a permanent residence on the Yen-Byeng Circuit.

MANG-SAN CIRCUIT.

This circuit was reported for the first time last year. Dr. McGill is in charge and reports a substantial gain in probationers during the year besides which there is a long list of names of interested people and seekers whose standing does not warrant their report this year. Much lies in the future for our work in this section.

Dr. McGill has superintended the erection of a house for the W. F. M. S. which, in my opinion, is the best built residence in Korea. The Doctor also took up the church building and saw it though to its completion.

To build a house, a church, run a hospital, and travel a circuit is a record of which any one may be proud.

SIN KAI CIRCUIT.

Kim Chang-sik is in charge of our work in this section. He has done faithful work. Our growth at this point has bean retarded somewhat by the difficulties between the Roman Catholics and the government. Many of the Roman Catholic Christians were arrested and the result in many cases was that it threw our people into a panic, for fear of a general persecution on the part of the government. Brother Kim will present his own report. It has been a seed sowing year for that circuit.

VO-PO CIRCUIT.

Dr. Follwell continued work on this circuit till his leave for America. The status as to number of members and probationers remains

the same. Its real gain has been in the development of the Church membership and the addition of seekers whose names will not appear this year in the report. The stability of the work is encouraging in every way.

THEOLOGICAL CLASSES.

The men's annual Bible and Theological class was held in this city during the first two weeks in December. One hundred fifty four were in attendance, most of whom were countrymen. I believe it was the largest men's class yet gathered in Korean Methodism. The subjects studied were exegesis of Romans, Acts, and Revelation, subjects in Systematic Theology, Psychology, History, and Practical Theology. Brothers Kim Chang-sik and Yi Eun-seung taught subjects from the Gospels. We were permitted to take up such a variety of studies from the fact that the classes were graded and separated according to their experience and capabilities.

This class was preceded by a district meeting, composed the same as a District Conference. It occupied itself with matters natural to that body except strictly Disciplinary affairs. Questions for discussion were introduced which have resulted for good throughout the year. Among them were, Methods of establishing day schools; Relation of men and women in the Church; How to conduct a class; Self support; Temperance, etc. Twelve country classes have been held during the year. Two women's classes were held by the ladies of our station, one in November with an attendance of 115, and one in March with an attandance of 125. These were also the largest classes held so far in our work for women.

Eight new day schools have been started during the year and others are being planned. The one in this city registers 83 boys. The demand for enlarging our accommodations is imperative. The pressure for school privileges has been brought to bear upon us for the last five years and the urgency increases every year. First of all we need a building to accommodate the boys that are already enrolled. They literally fill the present building and run over at the doors. We should put up a building at the earliest possible date and employ two more teachers, one of whom should be a trained man from the Pai Chai. Second, there is a demand for a different kind of school than exists now in Korea. Just before leaving for the Annual Meeting a petition was presented to me signed by 1400 people from nearly all parts of our District begging for the establishment of a school that will teach them the industrial science of the times. They urge that the Korean shops are filled with Japanese and Chinese articles and they themselves have become the hewers of wood and the drawers of water. "Give us a chance," they say, "to learn to spin our own cotton and silk, and weave our own goods, install our own electric machinery and run our own engines. Give us a chance to learn and we will take care of the rest."

It is evident to us that industrial freedom and development is the only road to political reform in a country of such cruel despotism. It is

not fair to Korea, if we have her interest at heart, to take no steps to prevent her from being exploited by the world at large when her own people stand begging for a chance to defend her. To place such a school within the reach of our people is not only philanthropy but most decidedly Christian and would be among our strongest agencies for the spread of the Gospel.

It is true that to educate a heathen you place within the hands of a bad man the power to do a vast amount of harm. Our purpose is not to educate the heathen in these things but to take Church members and train them as industrial leaders. Take men who have learned to hold their word sacred and respect the rights of others; who live right for the right's sake, and place in their hands the power of industrial leadership and reform and they will be the most powerful factors in the saving of Korea. I trust that friends of Korea will come to our aid in this matter and that we shall soon have a school teaching these technical subjects.

We have 5 day schools for girls that are doing excellent work. Two new schools started during the year independent of suggestions from the missionaries.

I can not speak too highly of the labors of the W. F. M. S. Miss Estey has held classes in the country which have added much to the stability of the churches We shall never have steady Christians in the homes until the women are taught the same as their husbands and brothers. As we shall build a residence on the Yeng Byeng Circuit I trust the W.F.M.S. will follow by locating two workers there. We need two more in Pyeng-yang to care for the women's work that naturally centers there.

I wish to note one important feature of our work as a whole, namely, the occupation of great centers. The need of so doing does not appeal to one who has not stood face to face with the work When Mr. Francis Asbury arrived in America as a missionary he was strongly prejudiced against preachers occupying the cities, and he exercised a powerful influence against such movements. When he had been on the field less than one month he said in that connection, "I am willing to suffer—yea to die—sooner than to betray a good cause by any means." In the year 1774 when Mr Rankin took charge of the American Church Mr. Asbury requested Mr. Rankin to grant him a second year's appointment in the city of Baltimore. He had learned the necessity of seizing the great centers. The centers are the places of persecution and great opposition, places to try the courage of the Missionary and the native preacher. But within are forces which when used become a mighty power for good.

Finally, I have traveled over all our work twice, and over much of it a number of times. Summing up the conditions the following appear: Total number of members on the whole district 424; Probationers 2532; a total of 2956. Baptisms for the year. 660; Children baptized who are not represented in the above list of probationers, 42; Deaths from among our Christians, 42; Value of Church property in the country,

Yen 2032; Pyeng-yang City, 7500; Total Japanese gold Yen 9532.00; Amount of contributions during the year 3114 dollars native currency. Books of all kinds sold on the District 7576 volumes.

Respectfully Submitted,
W. A. NOBLE.

South Korea District.

When I arrived in Seoul again after the close of the Annual Meeting laat year in company with Brother Appenzeller the outlook for the work on the circuits of the South District was very encouraging. Having been intimately associated with our Brother Appenzeller for some time I was very glad when he was appointed the Presiding Elder of the District. Immediately upon our arrival we discussed the work and laid plans whereby I should be relieved of the care of the northern part of the circuits and would be free to throw myself into the southern part of this province and the northern and eastern part of Chung Chyeng province.

Brother Appenzeller took the keenest pleasure in planning out the work and when I fully realized that at last a part of the onerous duties that made it so difficult for me to care efficiently for the great growing work farther to the south were to be taken up gladly by Brother Appenzeller I was more thankful than I can tell. It is the constant, unceasing grind ALONE in the work, that tells on one's spirit. The prospect of fellowship, of a companion worker at my side, eager, enthusiastic and resourceful as Brother Appenzeller always was, lent new hope and encouragement. I rejoiced in the coming privileges of association in work with a noble spirit.

But God is wisdom and knows what is best. He called and our brother hastened at the summons and returned home, and we, like Elisha of old, stood looking up into the heavens wondering at the fragrance of his noble life and at the glory into which he had gone. Stood looking up in sorrow and pain, not understanding, and reaching out longing hands. In such times of darkness and mystery, our human understanding fails, and like little children we must seek our Father's face and look in His eyes of love and find rest. Perhaps in the years to come God will teach us the why of it all and will again permit us to stand by the side of our departed Brother Appenzeller and work hand to hand and heart to heart with him to carry out His eternal purposes. Until that time may we be as faithful to our present duties and as loyal to our God as he was in his years of service.

In some ways misfortune has seemed to mark the year. Our strenuous Japanese cooley friends made their mark and added their quota. The immediate result was a loss of several weeks which I was compelled to spend in Seoul when I should have been laying the plans in the country for the fall campaign.

SUMMER WORK.

Finding that it would be impossible for me to go to the country before September, I took up the work in Seoul, and organized the preachers and exhorters of this city and the near districts into a preachers' meeting for the purpose of instruction and co-operation in the work. The class met at first once a week but soon the interest became such that they came to me in a body and asked for a daily session, and during nearly the entire summer we met and studied Dr. Upham's Homiletics, and at the end of the summer the class uproariously voted that it was "cham manso."

THE WORK IN THE CITY.

The work in Seoul has been moving about as usual. Brother Bunker in addition to his heavy duties in the school and the treasurership kindly consented to take charge of the First Church. As my presence was demanded in the country and when in Seoul at the Mead Memorial Church I had little opportunity to visit the other work in the city. While it is true that the results in the three city churches are not all that could be desired I think that it will be granted that under the existing difficulties, political and social, the churches have done remarkably well. Brother Bunker will report for the First Church and in behalf of the Mead Memorial I would say that under the efficient guidance of the native pastor Chai Pyung-hon, and the careful attention of Miss Pierce, Miss Hammond and Miss Lewis, the church has been growing in a way that will tell. I am especially pleased to note the addition of a good class of young men of the better stamp—a new life that promises well for the future.

There have been some occurrences in connection with the church in the matter of weddings that have been remarkable. During my absence in the country one of the women workers at the village of Dong-mak brought a heathen girl to her house and induced the class leader there to come and by singing and prayer and some of the ritual unite her son to the girl in wedlock. She was punished for this by being deprived of her position as a Bible woman and was severely censured. Within the year the girl committed suicide by throwing herself into a well. Then the relatives of the dead girl came and beat the woman and demanded money and clothes to give to a sorceress in behalf of the girl's departed spirit.

At the same village in a Christian family the oldest boy was married to a heathen girl ; within a few days the house caught fire eighteen times and the heathen said that a *tokgabbie* or evil spirit had accompanied the girl to the house and was causing the fires. The girl was sent away and the fires immediately discontinued ; upon our remonstrance she was brought back and that night the house burned to the ground. When they awoke and found their house afire the father and mother and three children ran out. The mother looking around found that the youngest

boy seven years old was yet in the burning house. Wild with grief and terror she rushed through flame and smoke into the burning house to save her boy. Before anything could be done for them the roof fell in. When the ruins were cleared away the charred remains of mother and child were found; the boy was tightly clasped in his mother's arms. When Miss Pierce and I went to the spot we found the husband in a temporary straw booth on his face by the remains crying and praying to the Father above for comfort. When he saw us he cried, "Oh, Pastor, my wife and boy have gone to heaven to be with God, have they not? Will I not see them there again?" His faith and trust in God in that trying time was wonderful to see.

The boys' day-school has been conducted with 30 bright boys in attendance, the teacher's salary being paid from the Paul Andrew Memorial Fund established by Brother Beck. Brother Yi Kyung-jik in charge of East Gate Baldwin Chapel has rendered faithful service. Dr. Ensberger, amid the multiplicity of her duties has had the oversight of this work.

TRAINING CLASSES.

A very interesting feature of the work here was the training class composed of the exhorters and class leaders from the circuits of the District and those of the Southern Methodist Mission. The men from these circuits came up to Seoul in January and for nearly two weeks met for the study of the Scripture, Church History, Church Polity and Doctrine, and Geography of the Bible Lands. There were 114 men and women in the class. Brother Jones, to whom we are deeply indebted for the hearty interest he has taken in the work of the churches and the invaluable aid he has given, took an active part in this class and took the lead in a series of revival services conducted during the month of January. These services had the spirit of the old time Methodist revival. After the sermon 40, 50, and 60 testimonies to the mercy, grace and goodness of God were given. It was a most inspiring time and all who attended the services were strengthened and built up in the faith.

The Seoul work is in a state now where it must have careful supervision.

WORK ON THE CIRCUITS.

As soon as we leave the city and strike out into the work of the circuits we are in a different atmosphere. The farther we get into the south of the province the more we feel that things move. The centers of work are (1) Si-heung 50 *li* from Seoul with three churches, 252 members and probationers, 3 chapels and one native parsonage. Fifty *li* farther on is Suwon, with four churches, 110 members and probationers, three chapels, one native parsonage, and one modest missionary residence or Rest House. About 100 *li* from Su-won we enter Ichon, the center of our greatest work, with 38 groups mostly organized in vital relation with the district; there are 116 members, 838 probationers, 403 inquirers; in all 1357.

92 baptized; there are 11 buildings used for churches, a fine native residence and a good residence for a Bible woman at Ichon; eighty *li* south into the next province is the North Chung Chyeng work with eight or ten groups, 200 believers, and 2 buildings for church purposes. Eighty *li* south is the Chyeng Chu work opened this year in about 8 villages with 200 converts. To the southwest is Kong Chu where we now own a fine property including one large native parsonage, one small house and a large piece of land admirably located in the city for mission work.

A worker can start now from Seoul and go to Kong Chu approximating the line of the projected railway and never be out of touch with some portion of our work. Here and there stations will open not far from localities where we have believers. Following the direct line of our work and going from point to point only to the centers of the circuits the distance to Kong Chu is about 450 *li*. Along the stretch of this irregular line we have a Christian body of more than 2000 believers where five years ago we had less than 200. We have more than 60 organized groups and a large body of self-supporting workers.

We will briefly note a few facts and incidents in connection with the different circuits and centers. Kong Chu is undoubtedly the most important point in the Chung Chyeng province. A beautiful little city lying back of the high mountain spur that slopes down gradually to the picturesque Kum river. It is a busy thriving town noted particularly for the sale of medicines. Its people are on the whole frank to the point of brutality, and one who resides there must learn the mild form of abuse in vogue and become fluent in the use of the word Nom-rascal. Yet I found a heartiness there among the people that is not found among the smaller towns and villages of the province. The influence of the city is felt throughout the province and it is decidedly the key to mission work in the province.

I have been endeavoring for months to get a helper located there, In the fall I succeeded in getting my best country preacher down to the place with his family. He had been there but a short time when he began to act strangely, coming up to Seoul and going about the country here and there endeavoring to maintain great secrecy and writing me letters declaring that policemen were pursuing him to arrest him for crimes he had not committed. He hinted darkly at mysterious crimes which he said a Bible woman had committed. I brought him up to Seoul and conjointly with the workers of the Woman's Foreign Missionary Society who work on these circuits had a thorough trial of his case, and the mass of evidence pointed to but one conclusion: that the man had gone stark crazy on certain lines. I immediately discontinued him and began to search for another man to take up the work at Kong Chu. It was mid-winter and no one could be sent down at that time. In consulting with Brother Jones about the matter he very kindly offered one of his best helpers for the place, but it was impossible for the man to go at that time. I went down into the country, leaving the matter in that shape, and was brought back much against my will before I was able to finish the work I had in hand, and have been fighting germs of malaria

ever since. The man whom we had chosen, however, could not possibly go down to the work; misfortunes fell upon him in succession; four of his family died, one suffering a lingering death from having drunk lye by mistake. Then his house burned down and his spirit was broken. The place however will be occupied in the fall and the work pushed. It is exceedingly difficult to swing that province from this point and I recommend that the next missionary residence be built at Kong Chu to accommodate an evangelistic and a medical worker.

North Chung Chyeng province is seething with a spirit of restless inquiry. The work has sprung up in dozens of villages but not being able to spare the time from other equally needy parts of the field to give it the attention it needed, considerable work has been lost to us. And yet in spite of this loss we have a considerable and very promising work there. At three points we have chapels—one of them being quite pretentious—built entirely by the Koreans. The calls for pastoral visitation and supervision from that part of the field are more urgent than from any other section of the work. At one point, Cheng Chu, we have a regular helper employed and a day school is carried on under his direction. Through his preaching the work has grown to about two hundred converts, some of whom have been baptized.

Last year in consultation with Brother Jones I turned over the jurisdiction of the west coast of the Chung Chyeng province to the Presiding Elder of the West Korea District with about 50 believers. Now is the time to take this province for Christ; may our resources be sufficient to enable us to enter well upon this next year.

We turn to Kyeng-kui province in which we live. There are three circuits where we have the material for six.

Si-heung. This includes three churches with outlying villages; at each place we have a chapel, and have had day schools.

Su-won. In the circuit we have four churches with outlying classes here and there. There are chapels now at three points, one having been built this year at Arisie. We have had day schools at three points. At Su-won city we have a comfortable little rest house suitable for a missionary to occupy; it is used at present as a chapel. We have also a helper's residence and school building. A day school for boys has been conducted by an energetic going man, the attendance ranging from 15 to 35 boys.

Our Christian worker from Arisie who was unjustly incarcerated in jail at Su-won several years ago was released this year and has done excellent work for us in the city. The Seoul-Fusan Railroad will have a station at Su-won which will bring that place within an hour and a half or two hour's ride from Seoul. The rails are laid nearly to that point and it is probable that trains will be run before the end of the year, so that it is important that we push our work there.

Ichon. In the town itself we have a small church that has had a slow but healthy growth. There is a residence for a helper who will care for the thirty-six small churches in this region. We have a book store and the store keeper is building his own home in connection with the

store. We expect the proceeds of the store to pay his salary. The Woman's Foreign Missionary Society have here a fine residence for a Bible woman who will live here with her daughter. She will travel among the churches, will meet classes of women from these churches at Ichon for instruction, and teach the women to read the native character. Her daughter will conduct a day school for girls, the parents from the surrounding churches agreeing to send their children part of the year. At this point I held two Quarterly conferences attended each time by about a hundred leaders from the churches. We raised money for the Episcopal fund and adopted plans for raising the support of a helper on the circuit. I held a training class there for the church leaders for a week in December ; fifty were present, paid their own expenses coming and going and while there and bought their own books and supplies. It was entirely self supporting.

As to the circuit, there have been about 13 new places opened up this year ; especially has the work developed in the Yo-ju district where one of our most active voluntary workers, Chang Chun-myeng, has been laboring. We have had a number of difficulties especially in connection with members whom we expelled on account of immorality, but the work has been very encouraging. It is imposible in the time we have to take up each of the thirty-six places. Suffice in to say that 4 chapels have been built, making a total of 13 ; 65 persons have been received into full connection, a total of 116 ; 232 probationers have been received, a total of 838 ; there are about 500 inquirers ; grand total for the circuit of 1454. Eighty-nine have been baptized.

STATISTICS.

Circuit	Full members	Probationers	Inquirers	Total
Si-heung	45	109	8	162
Su-won	43	69	15	127
Ichon	116	838	500	1454
No. Chung Chyeng	3	3	400	403
	204	1019	923	2146

THE SEOUL CHURCH :

First Church, Members and probationers	330
Mead Memorial Church, Members and Probationers	322
Grand Total South Korea District	2798

We have raised for self support yen 646 in Seoul and yen 390 on the circuits, in all yen 1036.

During the year Miss Pierce, Miss Hammond and Miss Lewis have rendered very efficient service on the circuits and I am deeply grateful for their valuable aid. Miss Pierce leaves soon for her deserved furlo; we shall miss her very much in the work but wish her a most pleasant vacation.

The three colporters at work for the Bible Society have done excellent work, selling about 2200 scripture portions besides many hundreds of tracts and aiding the work immensely by their earnest preaching.

We welcome our newly arrived bretheren from home; may they be full of the Spirit; and be a mighty aid to the forwarding of the work.

PERSONAL WORK FOR THE YEAR,

Owing to the accident on the Seoul-Fusan Railroad I was sick during the month of June and could not go into the country; July and August I spent in Seoul meeting daily with the preachers and exhorters of the District in the study of Homiletics. Most the fall months, September, October, November and December I spent in the country, returning to Seoul for a few days each month to prepare the Sunday School lessons for the Walpo and to meet my leaders from the various sections. January was spent in teaching in the Theological Training class in Seoul and in revival services. February and March I spent in the country and returned at the close of March to spend April in Seoul in sickness while the Chung Chyeng circuit had to suffer, that being the month I had set apart in my plans for organizing and caring for that work I have traveled 5000 or 6000 *li*, going down as far Kong Chu.

Not the least of the work has been the training of the church leaders, the instructing the members, and the necessary but painful discipline needed to eradicate unfaithful members and erroneous teaching. I rejoice in God's manifold mercies and cannot but bow in wonder when I think that these circuits which a little more than a year ago numbered about 150 believers now report above 2000. And as I think of the wonderful transformations in many lives I am led to exclaim with the sacred writer, "What hath God wrought!" These things are marveious in our eyes—miracles of the twentieth century.

Respectfully Submitted,
WILBUR C. SWEARER.

Mangsan Circuit and Hall Memorial Dispensary.

There was very little work done on this circuit last year and three of those visited last year are reported as probationers. The rest of the work has all been done this year. One hunderd thirty-four Testaments, 160 Gospels and singing books, and 280 other books have been sold by two men. I have made four trips over the work done by them, spending a few days in each place teaching and examining for baptism. I also made a trip over a part of Brother Morris' circuit with Brother Noble. One hundred fifty *li* from Pyeng Yang we have a church of 16 baptized and 17 unbaptized probationers. They raised 422 yang and by two of them advancing the balance they bought an old house for 580 yang or 63.33 yen for a place of worship. They will soon have to enlarge to ac-

commodate the regular attendants. When one of the wealthier sort heard that they meant business and were really going to have a church he said he "wanted to join and give his part" so gave 20 yang. His friend did likewise and gave 10 yang. This caused much rejoicing among the saints. The wife of one of them was a believer and had been an adherent in Wonsan. She was as deeply moved as any foreigner would have been under the circumstances. Her daughters-in-law are believers and read for themselves. We have three good merchants of the place in the church; one of whom has read the New Testament through; also a woman who has been a liquor merchant for years has reformed and is now reading the Bible to other women and trying to get them to believe. This place is a large market and near the English Mines. Twenty *li* from this place in two directions we have two other groups. One 2 miles from the mines where there are 3 baptized and 13 unbaptized probationers. We have sold many books at the mines. The other place has the school master and doctor for the backbone of the church. There is a good start in another large village and a few keep Sunday. We have one family far up in the mountains that are all believers and four are baptized. There are several individual believers in several places which we hope will be the nucleus of a church. I got one of them on my last trip to destroy his fetiches himself as a token of his sincerity.

I spent much of my time in building the Ladies Home and the church. They being the first foreign buildings in construction required all of my time for a long time. I preached several times in Pyeng Yang for Brother Noble in the big church, taught Dr. Follwell's S. S. class and taught in the annual class.

MEDICAL.

Not much of noteworthy has happened at the dispensary during the nine months I have had it. I regret that my helper has not been able to sell very many books and we know of no direct results of the dispensary work, but we hope it may be as it has been in the past that some group may unexpectedly spring up in some part from our work. I was able to save many lives during the cholera season. Not however at the place provided by the government, as nearly all that were brought there died, owing partly to the fact that they were in a dying condition when they were brought, and partly because my assistants did not follow directions. In my private practice it was quite different, and only 3 or 4 succumbed from a great number treated.

I treated during the 7½ months I was in town over 3,000 patients, having been 1½ months in the country on my circuit. I also treated 80 patients at the W. F. M. S. hospital. My medical receipts were yen 258.48 and yen 48.16 due me from the government for drugs used at the pest house, which the governor promised to pay.

Respectfully Submitted,

W. B. McGILL.

Whoang-hai-do.

It is with a mingled feeling of joy and sadness that I begin the writing of my report. Joy because of the wonderful way in which God has led and preserved me in the midst of the year's activities, but sadness because of the many things left undone that should have been done.

The year has been crowded with work. The election of Brother Jones to the Board of Translators practically left the District in the hands of one inexperienced man in both language and methods of work. During the year I have gone over all the District once and parts of it twice in addition to giving my own circuit careful supervision. At the order of the Presiding Elder I have also held some of the quarterly conferences of the District. A detailed report of this work would consume too much of your time and patience and as Brother Jones will report for his own work, I will confine my report to the work in Whoang-hai-do.

This year has been better than the preceding in many respects. The people are just beginning to recover from the effects of the famine and everything wears a much brighter aspect than a year ago. Many of our people who removed to other localities during the drouth have returned and it rejoices us to see them in their old places again. It is true many have not returned, and perheps never will, but I feel sure that wherever they have gone they have identified themselves with Christian work in one capacity or another.

The growth of the church numerically has not been so great but it rejoices me to be able to report that there has been a marked and aggressive development in knowledge and grace.

The people are getting at the real root of the matter. Christianity and Methodism have a new meaning to them. Many have passed the point where they look upon Christianity as a mere commercial commodity or as a means by which they can gain influence or authority over those who would do them an injustice or injury. It is easy to understand why a people so oppressed, as the Koreans are, and utterly helpless to obtain any redress for grievances and wrongs under a government where injustice rather than justice prevails, seek the church as a means of refuge or as a recluse from the political corruption and piratical tyranny of the would be Korean government. We have been careful to guard against such ideas and the people who come to us are given to understand from the first that if they desire anything else than salvation from their sins and an earnest desire to lead a goodly life there is no place for them in the Methodist church.

The persecution of the Protestants in Whoang-hai by the Roman Catholics has been the topic of the day and all are well informed of the same so that only a short statement about the disturbance relative to our work is necessary. Up to the present none of our people have been molested and no complaints have come to me urging interference. There is a strong sentiment rising against the Catholics and already persecution on the part of the heathen has begun and hundreds of the so called

Roman communicants disgusted with the church and its actions are leaving it and asking for admission into the Protestant churches.

There has been a large interest manifested in the church building enterprise this last year. Surely there is no better means by which to guage the sincerity of the Christians' motives than by the way in which they give until it hurts to erect comfortable buildings in which to worship. Three church buildings have been erected and two are now in the process of erection. These have all been built by the Christians themselves with but the exception of a very little aid from the foreigner. At one point the Christians decided to build a church and when I volunteered to make a very small contribution they said, "Pastor never mind." A more detailed account of the place just mentioned will prove of interest to us all. Eighteen months ago it was the abode of heathen darkness and despair. The head of the village was a man of considerable means and influence. On a trip down to Chemulpo he came into contact with one of our Bible colporteurs and was converted. He embraced Christianity from the first with great zeal, and returning to his village he destroyed the fetiches in his own home and in some of the homes of his friends and inaugurated the worship of his new found Christ. So rapid and effectual has been the transformation in that village that today only two heathen families remain and they are ashamed to appear in company with their neighbors. This is the only village on all my circuit where not a single 구경한이가 is to be found and absolute prohibition is enforced. It is a veritable oasis of blessing in a wilderness of sin. Christianity is practical to these people and manifests itself in more ways than one. Thrift and industry have been accelerated and the people seem to be inspired with new ideas and purposes. It is the most remarkable transformation I have ever seen. In a very short time there was no building in the city large enough to accommodate all the Christians and they are compelled to meet out in the open air. However, money has been raised to build a church and before fall we will have a large and commodious chapel. There is a membership of nearly a hundred here and this last year they have contributed $482.10 to self support. I dare say that not another church of this size in Korea can present a more encouraging report along the line of self support. They have supported their own preacher, paying him a regular salary, in addition to building their church.

These five buildings which I spoke of just a moment ago will represent a total expenditure of $600 native currency. When these are completed there will be eleven church buildings on the circuit. When we remember that this work is just in its infancy and see what it has already accomplished there is great reason for rejoicing.

There has been no less interest manifested in day schools. Our people are quick to acknowledge the value and importance of the education of their children and often make great sacrifices in order to make it possible for them to attend school. I feel that this feature of our work does not receive the attention and thought it should. One great disadvantage is the lack of suitable teachers and another no less serious is the poverty of text books in Un-mun.

There are three day schools on the circuit, two entirely self supporting and one is supported by a gentleman in Chicago.

During the year two Bible Training Classes have been held in union with Brother Collyer of our sister Mission, and I cannot say too much in favor of this feature of our work. It has been a potent factor in cementing together our two Methodist Missions in brotherly fellowship and in inaugurating that magnanimous spirit of comity which so peculiarly characterizes our two Missions in Korea. This is as it should be. The results of these classes are far reaching and are manifested over the circuits in better instruction, deeper consecration, more intelligent and active Christian service.

It would be an injustice to Brother Kim not to say a few words in commendation of his noble service in Yonan City and on the circuit at large. The work at Yonan is a living testimony to the efficiency of his service. He is a pastor in the truest sense of the word and the whole circuit has felt the impetus of his holy life and godly ministry. He has more than justified the confidence reposed in him by the Annual Meeting in ordaining him to the local ministry.

Miss Hillman and Miss Miller have done noble service on the circuit and I can only speak in highest terms of their labors. The women on the circuit show the results of their instruction and speak in no uncertain key as to their appreciation of these sisters' services.

During the year Mrs. Cable has traveled more than a thousand miles with me in visiting the different churches on the District, and has met with the women, helping them in every way she could, and has visited many of them in their own homes.

The year's worked summed numerically is as follows :—

Membership,			
Full members	142	gain	22
Probationers	538	,,	163
Total	680	,,	185
Total contributions for self support,			
Native currency	717.16	gain	512.16
Baptisms	108	,,	19

Respectfully Submitted,

E. M. CABLE.

Yeng-byen Circuit.

It is with feelings of regret and gratitude that I approach the close of this Conference year. Regret that more has not been accomplished and devout gratitude for the many blessings received. The cholera plague which visited North Korea during the latter part of the summer and early fall seriously interfered with our work. Trips that were planned had to be abandoned and for sometime even the native helpers had

o cease travelling for when the people knew they came from Pyeng Yang they refused to allow them to enter their villages. However since he first week of October nothing has interfered with full work being lone. From then until the present with the exception of the time I ielped in the teaching of our annual class the greater part of my time ias been spent in travelling.

The progress of the work on the circuit has on the whole been encouraging as can be seen from the detailed account. In Anchu city we have regular, Sabbath and mid-week services. In January I was compelled to remove the names of the greater number of the probationers, but there are some who are proving faithful. In several of the villages of Anchu county we have a promising beginning, and I desire to make special mention of Un-am. The small group are very zealous and are hoping soon to provide themselves with a little church building. When I first passed through this village almost two years ago there was not a Christian. The work was started by a Bible woman Mrs. Noble sent to work in Anchu and surrounding country. In January I had the privilege of baptizing a man and his wife who were the first believers in the village. In Anchu city it fell to my lot to solemnize the first Christian marriage ever held in that old heathen city. The bridegroom was one of our most faithful men, but his bride's family were heathen. According to Korean custom they had been betrothed for a long time, years before he became a Christian. He greatly desired to have a Christian wedding and so I planned my work to be present on the date he had fixed. The girl's parents were very suspicious of the Christian ceremony, but after her father had read our ritual he admitted that it was very good. The mother however was not so easily persuaded and she was encouraged by the heathen not to allow me to come to the home. On the day appointed as I was on my way I was met by messengers who told me that I was not wanted and to please go back. I insisted on going and after consultation with the bridegroom he told me that if her parents would not allow the Christian wedding he would return to his home and would not marry the girl. All the Christians were greatly interested for if the heathen succeeded in hindering it would be more difficult in future for those who desired to be married according to Christian law. After much excitement and consultation we succeeded in getting all parties to agree and the first Christian marriage was solemnized. According to Korean custom he had never seen the face of his bride until after the ceremony. The next day as we talked over the exciting time we had the good fellow said to me with deep feeling: "Missionary, God did help us."

My helpers and myself have visited Yeng-Byen city several times during the year and while at present there are no Christians a number of New Testaments and other books have been sold and Christianity has been explained to many of the people who live in the city and in the surrounding towns. We already have work in some of the villages of the county.

The work in Oonsan county is more hopeful than it has been for several years. While the following in the county seat is small during

the year in several villages of the county quite a number have commenced to believe. Some of them attend the little church in the county seat and appear to be sincere and very desirous to learn. As the work in this part of the field has been rather discouraging for sometime these hopeful signs gave us much encouragement.

In Heui Chyun county seat while on a visit there a little over a year ago the first man to become a Christian burned up all the paraphernalia of his devil worship and instead of what we destroyed we pasted on the walls of his home The Lord's Prayer, Apostles Creed, and Ten Commandments in the Korean language. Since then regular Sabbath and midweek services have been held in that house. During January I received a class of probationers and held a class for study with them. I never taught more eager students and I believe the outlook is very hopeful for a strong self-supporting church in this important centre. One of the young Christians was very severely tested three months ago. His father died and he being the eldest son according to the heathen custom it was his duty to sacrifice. He was the first Christian in the town to undergo such a test and although he had been a believer only a few months he patiently endured the persecution and was true to his faith. In the villages surrounding the county seat there are also several believers. In Chin Myon, a district of Heui Chyun magistracy, we have what gives hope of being a very promising work. I baptized a man there in October who had a very interesting history. At that time he lived on the summit of a high mountain which was difficult of access. I had been sending my helpers to see him for over a year but in October I arranged to have him meet me at a point forty *li* from his home. I found the following to be the facts: Over three years ago he came to Peyng Yang and gave his name to Mr. Noble as a seeker. From that time until I saw him he had not seen a missionary. Notwithstanding he had faithfully studied the Testament, kept the Sabbath, held family prayer, and had led all his family to become Christians. On learning these facts I gladly baptized him and praised God for such a wonderful evidence of His saving power.

In Somu, another district of Heui Chyun magistracy which before the late war was a sub-magistracy, we have a very excellent work. It was started between three and four years ago by a man named Han who was led to believe while on a visit to Wonsan through the instrumentality of Dr. McGill. Through his efforts his parents and a number of others became Christians. Another man named Song from the same place gave his name to Brother Noble while on a visit to Pyeng Yang. These two men started the Somu work. During this year they have built two little churches, one at the village of Ku Sak Ni, and one at Pok Kol. There are regular services at another point called Sam Mal, ten *li* from Pok Kol. The building of these two churches was done at a great deal of sacrifice, the people doing most of the labor, as they could not afford to hire it done This is a testimony to the true zeal of our Christians, and I will now endeavor to get them to do all that they can towards the support of a native helper. It is very gratifying that the native brethren are not only able and willing to build their own village

churches and schools but they are also doing nobly in contributing towards the support of their preachers. We long for the the time when the entire native ministry of Korea will receive its support from the native church and for this we will diligently labor and earnestly pray.

I held classes for Bible study during January at Anchu, Heui Chyun, and Somu. The attendance was encouraging and the eagerness of the people to learn made it a real pleasure to teach them.

During March the presiding elder, Brother Noble, accompanied me over my circuit and established three quarterly conferences, one at Anchu, one at Oonsan, and one at Somu. We hope during the coming year to establish one at Heui Chyun. These organizations give stability to our work and nake the Christians feel they have a real share in the management of their local church. At one place after the quarterly conference was finished one of the brethren came to my room to inquire what his duties were. On being told he said that he would now go back to his home, preach to the people, teach the believers to have family worship, and that as soon as they had a certain number of Christians they would build a church. Sometime previous when I examined this man for baptism I asked if he had family prayers morning and evening. He said yes and also at noon.

I very much regret that up to the present I have not been able to secure the site for the missionary home that is to be built on this circuit. Several attempts have been made but only those who know by experience the difficulty of securing property in the interior of Korea will be able to appreciate what it means. We hope however to be able to secure a very desirable property in the fall.

During December I assisted in the men's annual class held in Pyeng Yang, teaching two and sometimes three periods a day. This was my first attempt at teaching in the Korean language and while I well realize the imperfections of the work I am very grateful that I was able to attempt a beginning.

As the American mining concession lies in the territory I travel, I have preached as frequently as possible at the different camps. I have received every courtesy from the management and the men and the services have been well attended. Each time I have received a cordial invitation to come again. I am grateful that I have the privilege of occasionally holding a service with my own countrymen who have come to this land.

At this annual meeting I can report as follows:

Full members	11
Baptized probationers	20
Other "	78
Seekers	100
Total	209

In addition to the circuit work assigned to me I have completed the conference course of study and worked on the Korean language, in which study I trust I have made some progress. I am very grateful to God

for the good health and many blessings I have received during the year.

Respectfully submitted,

C. D. MORRIS.

Paichai High School.

The school year drawing to a close has been on the whole a quiet one. This does not necessarily mean that some things of importance have not taken place, for the year has seen several fearures introduced that have left an impress on our work. I mention first among these departures of the year the appointment by our sister Church of Brother Hounshell to take part in general teaching work. Brother Hounshell is too young a man to have all said about him that might be said and we content ourselves by simply saying that no better man than he could have been found for the place.

It was a great day for the higher education of Methodism in Korea when the two branches of the Church joined hands in Paichai. Teaching force was conserved; expenses were curtailed; scholars were thrown together who should sit in the same class-room; while more than all else the bond that is inseparably binding together the two great branches of the Church in Korea was given a mighty tug, and we are brought closer together than ever before. Men whose names stand on the same roll and who sit together on the same benches in the class room of Paichai will not stand far apart in their pulpits. Mokpo and Wejoo are on the same parallel of latitude—as Paichai theological geography is taught. There is no latitude in it.

When our sister Church joined us in work it was thoroughly understood that the work in Paichai was to be entirely reorganized This work of reorganization was begun soon after the last annual meeting held in Pyeng-yang, by making provision for an almost entirely new corps of native teachers. It seemed best to infuse new blood into the school, and a change of most of the teachers gave most promise of bringing about the desired end. One other important thing remained to be done. That was the laying out of such a course of study as should place within the reach of the students the knowledge that would best fit them for lives of usefulness.

When Mr. Hounshell was able to come down from Songdo in the early autumn the teachers met and laid out the course that seemed most desirable. It was not an easy task to decide just what branches would be most helpful, and we present the course as printed in the Korean circular as a tentative one. Some branches may be dropped and others added as the years go by, and we are able to decide more intelligently what studies are best fitted to develop the Korean mind. The course as it now stands covers a period of seven years, and comprises a complete general history of the world with special work on Korean, Chinese, and Japanese history; a complete course in mathematics; physycs; chemis

try; international law; political economy; botany, and a systematic daily study of the Bible with each class. The course as outlined here is all to done in the native character as text-books are prepared.

A course in English runs through the same number of years. This course was added to meet a demand rather than a need. It is the wish of both Mr. Hounshell and myself that English may be in some way crowded out of the course and all our work ultimately done in Korean. We recommend that a fee for the study of English be fixed upon in the near future that shall be high enough to bar many from the study of English, who are now studying it to no purpose. This course, while not absolutely refusing an English course, will, we think, tend to make it unpopular. We see no reason why our boys from the country should spend an hour in the study of any western language Such knowledge is a source of weakness to us rather than of strength. Now there is a fad for studying English, and an upward sliding scale of yen per month for the English course, will we are quite sure turn many from the error of their way.

The opening of school was delayed nearly a month owing to the scourge of cholera in the city. The opening was fairly auspicious, tho not as many scholars were present as was anticipated. This was attributed in part to the cholera scare and partly to we did not know what.

There was noticable a reserve on the part of many of the scholars that was hard to account for. They knew we were reorganizing—perhaps they were reorganizing also. Anyhow it was a chilly time. It was thought that the fewness of numbers might be accounted for by the somewhat wholesale change of teachers that had taken place. Each former teacher had doubtless been the means of bringing some scholars into Paichai. It could be easily surmised that the outgoing of the same teachers might take some scholars out.

The cause for the reserve we have spoken of was not long in making itself known. Work had been going on but a few days when one morning a letter came to the teachers stating that the religious teaching in the school was distasteful to a number of the scholars, and that those signing the protest—about twenty in number, would leave the school if religious teaching were not dropped from the curriculum. The messenger was told to inform the writers that they need not bother to withdraw from the school as their names were already stricken from the roll. A few days later one of the boys came back with a letter from his father stating that his son had been unwittingly led into the matter by older students, and requesting us to reinstate his son. His name was added to the roll after he had made an appology before the students in chapel and had promised to obey implicitly thereafter the rules of the school. This was the signal for the return of the rest of the prodigals, and within a short time all of them with two or three exceptions were again in their old places. From the time the scholars came back to this time no school has ever run with less friction or, it would seem, more satisfactorily than has Paichai. We have for the most

time had all the boys we could handle in the rooms, and they have, as they promised, obeyed the rules of the school in a most satisfactory way.

Our teaching force consists of Mr. Hounshell, a Korean tutor of English, a Korean teacher of Chinese and Korean, and myself. We are especially happy in our Chinese-Korean department. The boys in this room are drilled in the catechisms and arithmetic as well as in their native and the Chinese language. It is our aim to bring as nearly as possible these boys into daily contact with one of the foreign teachers who shall have supervision over their training in that which will make most for Christian character. This special mention of the Chinese-Korean department is not intended to cast any reflection upon conditions obtaining in the other class-rooms. Here, too, we find a most satisfactory state of things. The boys are eager to learn anything we may teach them. In my own room a class in the study of the Gospels in Korean is one of the most interesting.

It is with pleasure that we record our first scholarship under the name of "The M. L. Scranton Scholarship." This scholarship dates from January first nineteen hundred and three and is supporting an orphan and homless boy—Ye Tuk sung.

Our need is a goodly number of such scholarships. They give us complete control over th eboys receiving help from them, and enables us to make our own terms. It is not our aim to give entire support except to such boys as just mentioned. One half—more or less as circumstances may direct—of the scholar's expenses may be paid and little danger incurred of doing him any injury. Every scholar should be encouraged to help himself as much as possible.

We are anxious to get boys from the homes of our country Christians. Such boys give most promise in every way. Give us bright country boys who are sent to us by parents anxious and determined to give their boys an education, and we promise to send out from the halls of Paichai men fitted for any honorable vocation in life.

We have on roll now a few less than seventy names. Our numbers are cut down a bit from the fact that we are not now taking scholars into the academic department, the time allotted for matriculation having passed.

Another innovation deserves special mention. This is our Paichai boarding house. We are now prepared to provide board for five Korean dollars a month,—or about ten Japanese sen a day. The cost of a day's board is therefore five American cents a day. Rooms, as heretofore, are furnished students. We light and warm rooms occupied by students from the country.

The year just closing has brought death to no one of our number. Blessings have followed us in all our work.

Respectfully submitted,

D. A. BUNKER.

First M. E. Church, Seoul.

The pastorate of the First Church came to me about the first of October last. My time was so fully occupied with the work I had in hand when the supervision of the church was accepted that but comparatively little time has been found for the work that falls to a pastor. I am sorry this condition of things has prevailed but there seemed no help but to let some work go slip-shod.

Regular services have been held morning and afternoon on each Sabbath. Mr. No has done nearly all the direct pastoral work that has been done. He has preached many times and to the satisfaction of all so far as I know. Mr. Jones has occupied our pulpit several Sundays, much to the edification of all his hearers. I wish here to thank him for his help.

During the Week of Prayer union services were held for all Methodism. The meetings were held here and at Talsung as circumstances directed. There were many who regularly attended these meetings. Members were strengthened in their faith and new names were added to the roll of probationers.

I wish to note the help and constant support given our church work by Miss Paine and Miss Frey. Their counsel and support is an inspiration to the pastor in charge. During the winter their school chapel has been thrown open for our weekly prayer-meetings. The chapel is cosy and easily warmed and is much better adapted for meeting in cold weather than the auditorium of the church.

It was with regret that we saw Dr. Esther Pak and her sister Bessie start for their work in Pyeng-yang. They were faithful helpers in the work, Dr. Pak always at her post as teacher in the Sunday school and Bessie at the organ. We wish them all joy in their new field of labor.

The year drawing to a close has been one of usual prosperity to the church. Last autumn the cholera scourge disturbed work somewhat. The general attendance has, however, for the year, been as large as in former years so far as I am able to judge.

The Sunday school has been fairly well attended. One feature of the work has been the number of soldiers that have dropped in from time to time. Classes have been held when enough have come to admit of doing so. When the number has been small they have received personal attention.

The number of adults baptized within the year is		36
" " infants baptized	,, ,,	6
" " Probationers received	,,	76
	Total	118
Total number on church roll		234
" " probationers enrolled		96
	Total	330

Money collected within the year equal to yen 235.	295.03	Korean,
Of this sum was paid for wood and oil		50.41
,, ,, janitor		24.00
,, ,, pastor		184.62
,, ,, poor		36.00
Total		295.03

Respectfully submitted,
D. A. BUNKER.

Methodist Publishing House.

A year has passed with but little perceptible change in our every-day experiences. Our large press was started almost immediately after the last Annual Meeting. The character of our work has somewhat changed, requiring more workmen and a larger monthly pay-roll than ever before.

To a larger extent have we been ordering stock direct from New York, and paying the cash. A considerable number of foreign books have been sold during the year and the trade is increasing.

We commenced the year with yen 70 in cash and yen 70.44 in the bank. Besides paying $200 gold on the Presbyterian loan, we have paid 800 yen on old accounts.

On April 20 we had on our books sufficient accounts to cover every dollar of indebtedness of every character, including the balance of the Presbyterian loan, and had 1,500 yen in the bank.

The finance committee has recognized the need for additional foreign assistance, and included in the estimates for 1903 was the outcoming and half the salary of a foreman for one year, the Publishing House stipulating to pay one-half the salary this year, and all the salary in the future. The Board acted favorably on this request, and efforts are now being put forth to find the man. It is hoped that he will be found and sent to the field in a very short time.

Even the casual caller will observe that in our present cramped quarters it is absolutely impossible to do the best work, and that to properly care for the work largely increased accommodations must be provided.

We do not ask for a dollar to carry on the work of the Publishing House, but we do ask that the Mission and the Church at home will recognize the need of proper equipment for the work at our doors, and we therefore ask the Mission to authorize the Bishop to appoint a committee of which Bishop Moore shall be chairman to secure $10,000 gold with which to erect a suitable building, and make the necessary changes.

Respectfully submitted,
S. A. BECK,
Manager

Temperance and Social Reform.

The following is an epitome of the rules of our Church on the subjects treated hereinafter. These rules must be observed by all members if they are to stand well in the Church.

I. OBSERVANCE OF THE SABBATH.

(a) No secular work shall be done on the Lord's day. Shops must be shut and work in the field must be stopped.

(b) All travel on the Sabbath except to preach God's word, attend divine service, or to care for the sick and suffering must be stopped.

(c) Church members must attend divine services on the Sabbath when it is possible to do so.

II. USE OF SPIRITUOUS LIQUORS.

(a) No church member may use liquors of any kind in any form except in cases of sickness where such use is prescribed as medicine by a medical missionary.

(b) No church member is allowed to engage in the manufacture or sale of spirituous liquors.

(c) Every church member is exhorted to use all his influence to dissuade others from manufacturing, selling or using spirituous liquors.

III. MARRIAGE.

(a) Marriage of believers with unbelievers is to be in every way discouraged.

(c) Christian parents shall not be allowed to sell their daughters; and members of our church shall not purchase brides.

(b) The marriage of young men before they reach the age of eighteen, and of girls before the age of sixteen is to be in every way discouraged.

IV. GAMBLING AND GAMES OF CHANCE.

All forms of gambling or games of chance by church members are absolutely prohibited.

V. USE OF TOBACCO AND CIGARETTES.

(a) The use of tobacco or cigarettes by licentiates is absolutely prohibited.

(b) The use of tobacco and cigarettes by unofficial church members is to be discouraged in every possible way.

VI. OWNING OF SLAVES.

(a) No church member is allowed to own slaves or in any manner to abet the system of slavery.

(b) If at the present time a church member own slaves he is instructed to manumit the same.

(d) The sale of widows is an insufferable evil. Church members taking part in such transactions will be brought to trial and punished.

Representatives of the Permanent Bible Committee.

One or both of the representatives of our Mission have been present every meeting of the P. E. B. Committee held within the year. Nothing of special interest has been transacted. The Commiitee decided upon a form of Constitution, but their action may have to be reconsidered as the Bible Societies at home are making some changes which will have to appear in the Constitution as finally adopted.

No Scriptures have been printed within the year but there will be a demand for a new edition of the New Testament before long. Translation work is going on steadily and our next edition of the New Testament promises to be a pretty thoroughly revised one.

Dr. R. A. Hardie was elected to the Board of Translators, and his Mission through Bishop Galloway appointed him to such work as should fall to him in the work of Bible Translation.

Respectfully Submitted,
D. A. BUNKER.
W. C. SWEARER.

Tract Society and Sunday School Union.

At a meeting of the Tract Society held last year an arrangement was made with the Publishing House where said Publishing House entered into an agreement to publish all the Tracts, &c. of the Society; to always have books in stock and to handle same to members of our Mission at cost, less ¼, this ¼ to be made up to Publishing House in shape of a subsidy from the Tract Society. Several Tracts, &c., and our hymn book have been published on this basis.

It is now proposed to ask the Publishing House to take on the Wolpo on same basis, and we hope some such arrangement may be completed in the near future.

Respectfully Summitted,
D. A. BUNKER.

Report of the Wolpo.

Since last annual meeting I have attended to the editorial duties of the Wolpo to the best of my ability. I wish to acknowledge the kind assistance rendered by Rev. W. C. Swearer and Rev. E. M. Cable during my absence in Japan. Brother Swearer has had charge of the Sunday School Lesson department during the year. In this connection I wish to acknowledge my indebtedness to the members of the Southern Methodist Mission and of our own Mission and to the Korean preachers of the two churches for many articles and notes sent me for publication.

We now have 1020 subscribers, a gain of 110 during the year.

Respectfully submitted,

GEO. HEBER JONES.

Editor.

Conference Course of Study.

We would report that we have examined Dr. McGill in the three studies in third year on which he was conditioned, viz.: Outlines of Psychology, Biblical Hermeneutics, History of the Christian Church.

He passed a satisfactory examination.

We recommend that he be continued in studies of the fourth year.

GEO. HEBER JONES.

Committee on Study of the Korean Language.

The Committee would report that we have examined the missionaries engaged in the study of the Korean language with the following result:

Rev. C. D. Morris has satisfactorily completed the entire course of study and it is recommended that he be graduated from the same.

Miss Ethel Estey has satisfactorily completed the entire course of study and it is recommended that she be graduated from the same.

Miss Mary R. Hillman has satisfactorily completed the entire course of study and it is recommended that she be graduated from the same.

Miss Alice Hammond has satisfactorily completed the entire course of study and it is recommended that she be graduated from the same.

Mrs. Myrtle E. Cable has satisfactorily covered the studies of the second year and it is recommended that she be passed to the third year's studies.

Miss Lula A. Miller has satisfactorily covered the studies of the second year and it is recommended that she be passed to the studies of the third year.

Miss Henrietta Robbins has satisfactorily covered the studies of the first year and it is recommended that she be passed to the studies of the second year.

Respectfully submitted,

GEO. HEBER JONES.

Committee on Course of Study—Exhorters.

The following were passed in the studies of the First Year:

(1) Conditioned on Articles of Religion and Geography: Kim Sung-do, O Syuk-chang, Kim Chai-sun, Yi Tong-sik Hong Chi-pom, Yi Hong-chu, Pai Ni-il, Kang Myeng-ung, Pyeng Sang-no, Yi Ik-mo, Pak Won-paik, An Syek-hung, Ko Si-yong, Kim Sang-pai, Kwon Sin-il.

(2) Conditioned on Pilgrim's Progress and First Corinthians 13th chapter, Kim Chai-an, Han Chang-sup.

(3) Conditioned on the Two Friends, Chang Chun-myeng.

(4) Conditioned on Articles of Religion and Bible Story Book, Ku Chun-kyeng.

(5) Unconditioned, Yi Sun-yu, Ku Hung-kuk, Peter Ham Ha Yung-hong failed in the examination and is continued in Studies of the First Year.

The following were passed in the studies of the Second Year.

(1) Conditioned on Geography, Pak Syeng-p'il, Song Sang-yu, Kim Syeng-kyu, Min Chan-ho, Hong Sĕung-ha, Pak Hak-sin.

W. C. SWEARER.

Resolutions.

I:—WHEREAS, Our Beloved Bishop Moore has returned from his successful missionary labors at home,

Resolved, That we extend to him our hearty thanks for bringing us both men and money and pray God's blessing upon him in all his labors in the Orient. We further rejoice in the presence of his beloved wife.

II:—WHEREAS, God in his inscrutable providence has taken from among us our beloved brother Henry G. Appenzeller, one of the founders of the Mission, translating him in a night from his place of many labors and bereaving us of his inspiring presence and invaluable aid,

Resolved, That we express our high estimate of his labors in this field and our heartfelt gratitude to God that in His wise providence He called our brother to take part in the founding of our work and nurturing it in its early stages, and permitted him for so many years to counsel and labor with us.

Resolved, That we record our expressions of deepest grief and pain at his loss when we think in the quiet hours of the numberless seasons of good fellowship with him and his unfailing kindness and generosity of spirit. Another strong tie binds us to that home of the soul to which he has departed.

Resolved, That we tender to his family and friends our sincere sympathy with them in their great sorrow and commend them to the tender mercies of the heavenly Father.

III:—WHEREAS, An overwhelming loss has come to Bishop Cranston in the translation of his beloved wife, and

WHEREAS, By the visit of Mrs. Cranston to Korea we were privileged to know something of her beautiful life and consecated spirit, therefore,

Resolved, That we hereby extend to Bishop Cranston and his family our sincere sympathy, and assure them our earnest prayers in this great sorrow.

IV:—WHEREAS, A petition containing the names of more than fourteen hundred natives from the North Korea District has been presented asking for the establishment of a technical school, and whereas we believe this to be a Providential indication of an open door, therefore

Resolved, That we ask the Board to earnestly consider the advisability of establishing such a school fully equipped and sending a thoroughly trained instructor to have it in charge.

V:—WHEREAS, During this annual meeting we have been favored by the presence of Mr. C. O. Miller, a member of the Board of Managers of the Missionary Society, acompanied by his wife and son,

Resolved, That we have been pleased with the interest he has taken in our work and regret that time did not permit his inspection of the work farther inland. We shall hereafter look upon Mr. Miller as our member of the Board from Korea.

Resolved, That we regret that the condition of Miss Miller's health was such as to render necessary her return home with her parents at a time when workers are so much needed. We wish them a safe journey home and continued usefulness in Missionary efforts.

VI:—WHEREAS, Our brethren of the Methodist Episcopal Church, South, join with us in using the Walpo, our Korean Church Monthly,

Resolved, That we invite them to appoint an associate editor of the Walpo to work with us, and thus strengthen our spirit of unity.

Resolved, That we record our high appreciation of the action of the Korea Mission of the Methodist Episcopal Church, South, in acceding to our request for their cooperation in educational work in Paichai, and our earnest desire for its continuance.

Resolved, That we express our great satisfaction with the services of the Rev. Charles G. Hounshell, the appointee of said conference to this work, by requesting Bishop Galloway and the conference to appoint him to be *Vice-Principal*, in order that he may have charge of the school during the absence, on furlough, of Principal Bunker.

Resolved, That a copy of the report of Paichai be sent to the Annual Meeting of the Korea Mission of the M. E. Church, South.

VII:—WHEREAS, Our mission has for many years been calling for reinforcements to care for the increased and constantly increasing demands of our work, and

WHEREAS, The Board has at last agreed to send seven men, four of whom are on the field and one under appointment,

Resolved, That we express to them our gratitude for this timely aid.

Resolved, That while this addition to our working force has relieved the situation in some part, it is utterly inadequate to meet the demands of the field. Therefore we urge upon the Missionary Society the necessity of immediate reinforcements of 8 men, seven evangelists and one doctor; 4 for the North District; 2 evangelists for the South District, 1 evangelist and 1 physician for the West Korea District.

VIII:—WHEREAS, Dr. George Heber Jones is about to return to America for medical treatment made imperative by a serious and complicated disorder of long standing which requires attention in a foreign hospital,

Resolved, That we thank the Board for granting him a leave of absence and for bearing the expenses of his home going.

Resolved, That we express out deepest appreciation of Brother Jones' hard and faithful labors during his fifteen years of unceasing toil for the church in Korea; that we wish for him a pleasant voyage and happy return to his loved ones in the home land; that we earnestly pray for his speedy and full recovery from his physical troubles and divine help for the burdens that will be placed upon him in bringing the needs of Korea before the home church, and that the returning year may find him and his family back in Korea where his most efficient service is so much needed.

IX:—WHEREAS, The time has arrived for the furlough of Brother D. A. Bunker and wife and they will shortly leave for their vacation and needed rest,

Resolved, That we express our appreciation of the faithful and efficient work of Brother Bunker in the Treasurership and in the conduct of Pa'chai School.

Resolved, That we wish them a most pleasant and profitable vacation and trust that in due time they will return to us refreshed and renewed in spirit and body for the work that will await them.

X:—WHEREAS, Miss Nellie Pierce is about to return to America for her leave of absence,

Resolved, That we express our deepest appreciation for her more than five years of earnest and efficient labor for the Master in Korea and wish for her a pleasant vacation and early return.

XI:—WHEREAS, Dr. Mary. M. Cutler and Mrs. Dr. Sherwood Hall have returned to labor among us,

Resolved, That we express our joy at their presence, and pray that God may grant to them many years for service in Korea.

XII:—WHEREAS, Miss Ella Lewis has returned from furlough since our last Annual Meeting and,

WHEREAS, An excellent working knowledge of the language makes Miss Lewis expecially fitted for work in the homes of Korean women,

Resolved, That we extend to Miss Lewis a most hearty welcome and wish her unbounded success in her chosen work.

XIII:—WHEREAS, Dr. and Mrs. E. D. Follwell have returned to the homeland for needed rest after a service of seven years by Dr. Follwell and 10 years of service by Mrs. Follwell,

Resolved, That we rejoice in the fruitfulness of their labors among us both in the evangelistic and in the medical work, and

Resolved, That we wish for them a pleasant and beneficial visit in America and that we will gladly welcome them back to their places and work.

XIV:—WHEREAS, The Bishop's son, Julian H. Moore, favored the conference with a phonographic concert,

Resolved, That we extend to Mr. Moore our grateful thanks and best wishes for a pleasant and profitable sojourn in the Orient.

Resolved, That our heartiest thanks be given to all in Seoul who have contributed in any wise to the entertainment and enjoyment of the Annual Meeting.

HENRY GERHARD APPENZELLER.

Henry Gerhard Appenzeller, preacher, missionary, educator, editor, and translator was a man of high character and distinguished labors. Born in the little town of Souderton, Penn., Feb. 6th, 1858, his early life was passed upon a farm where he acquired those habits of industry, independence and self reliance which marked him through life. There also he laid up that fund of physical health which stood him in such good stead during the toil and hardships of his early missionary life. His ancestors were originally from the German Swiss Cantons, and one valley—Appenzell—still bears the family name. His early religious training was in the German Lutheran Church and he carried through life a certain dignity in all his public ministrations which suggested the high order and solemnity of that grand old communion primus among evangelical Churches. Having prepared for a classical course in college, after teaching public schools for a time he entered Fanklin and Marshall College at Lancaster in Penn. near his home in 1878. He was then twenty years old. It was during his college course he joined the Methodist Episcopal Church and feeling a call to the ministry began his career as a lay preacher in that Church. From that early day however his ministry was essentially a missionary one, for his first appointment while a college student was to a small mission station carried on by the First Church of Lancaster of which he had become a member. He remained a missionary through life and fell on the foreign field.

Having graduated in Liberal Arts in Franklin and Marshall, which college later on honored him and itself by conferring on him the degree of Master of Arts, in the autumn of 1882 he entered Drew Theological Seminary to complete his preparation for the ministry of the Methodist Episcopal Church. In the atmosphere of that grand theological center his character and gifts were trained for the highest ministerial usefulness. Under the teaching and guidance of such men as President Buttz, Dr. Miley, Dr. Strong, Dr. Upham and Dr. Crooks he was prepared for a career of which the Church may well be proud. These men made a pro-

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found impression upon him and throughout life the memory of the years he had spent under them was his delight, and he never tired of speaking of them. While in Drew he continued to serve in the active ministry, working his way up until the highest grade appointment in the gift of the seminary was assigned to him. He left behind him a memory at Drew that is fragrant to this day. Many of his classmates are now occupying honorable and responsible appointments in the Church, he being not the least distinguished of them all.

Before graduating from the seminary he had determined to consecrate himself to the cause of foreign missions. Then came the call for a clerical missionary to go to Korea to found the Mission there made possible by the generous gift of Dr. John F. Goucher of Baltimore. Being asked to go he, gladly consented. The month of December, 1884, was marked in his life by two supreme events—his marriage to Miss Ella J. Dodge, of Lancaster Penn., and his appointment to Korea. In January, 1885, he passed his examinations at the seminary and was granted his diploma with the degree of Bachelor of Divinity and he and his wife made praparations to leave for their field. They were accompanied by their colleagues in the founding of the Mission, Dr. and Mrs. Wm. B. Scranton and Dr. Scranton's mother, Mrs. M. F. Scranton. On the way out at San Francisco they met Bishop Fowler who ordained Mr. Appenzeller deacon and elder, he having become a member of the Philadelphia conference, of which he remained a member through life. Coming on to Japan he with his colleagues tarried a short time to organize the Korea Mission of the Methodist Episcopal Church, of which Dr. R. S. Maclay, a veteran missionary in China and Japan, became the nominal Superintendent, with Mr. Appenzeller as assistant Superintendent. They came on to Korea where they arrived in April, 1885, and from that time Mr. Appenzeller's life became absorbed in the founding of Christ's Kingdom among the Koreans. To trace his life step by step during the seventeen years he labored among the Koreans would be to write a good share of the history of Christianity in Korea. The account is written large and prominent in the records of the Korean Church and is one of which Methodism will become increasingly proud. We can but point to a few of his achievements.

In 1887 he became full Superintendent of the work in Korea and until his return on furlo to America in 1892 was untiring in his labors in this high and important office. It fell to him to meet and solve the perplexing problems of work in its initial stages, among a people on a low plane of civilization and who were hardly yet emerging from the darkness and ignorance of a hermit-like seclusion. The physical and moral conditions amid which he had to labor were indescribable. The obstacles he had to encounter were sufficient to daunt the the sturdiest spirit. The burdens he had to carry would have crushed a man of less character than himself. He had to master a language of which there were no teachers and hardly any text books. He had to concilate a nation easily excited to suspicion and hatred of foreigners. He had to advocate Christianity to a people who universally believed Christianity to be the sum of all vil-

lainies. By sheer force of character, ability and good nature each obstacle as it was met was overcome.

He founded Paichai College and remained its president through most of his missionary career. He baptized Methodism's first converts, was instrumental in founding some of her first churches. He identified himself with literature and wrote in Korean and assisted in translating the Bible into the Korean tongue. He was public spirited and became a charter member of such institutions as the Union Church, the Korean Religious Tract Society, the Seoul Union, the Cemetery Association and the Korea Branch of the Asiatic Society. In fact he was an important factor in the common life of the community and was indentified with it in all of its aspects.

As a missionary he was a man of wide travels and vast labors. He was known from one end of the peninsula to the other. He had visited every province in the empire and was familiar with the conditions among the people. The coolie at his labor would stop to greet him and make some admiring comment on him to his comrades. The scholar class honored him for his erudition and his labors in behalf of education. The gentry were pleased to have him for their friend. Ministers of state regarded him as a true friend of Korea, and on more than one occasion he was admitted to the imperial presence and held converse with the Emperor.

In connection with one of his colleagues he was joint editor of *The Korean Repository*, which ran to five volumes and is regarded today as the most valuable collection of writings on Korea in the English language.

His life and teaching made a profound impression on the Korean church. For them he lived and labored. They knew his great love for them and repaid it with deep lasting affection. Hundreds who own him for their father in the faith are scattered throughout the nation carrying his memory as a benediction which will last them a life time.

We leave to the future historian of the Church in Korea a full account of the details of his life, for they are so interwoven with the course of Christian history that they could be ignored only at the expense of the fabric of the other. A man of much initial force of character he was ever fertile in plans to advance the work of his life. In the Mission he was called upon to fill most of the appointments possible to a missionary. At various times he was Superintendent, college president, treasurer, presiding elder, editor, translator. As a missionary he was great in labor and magnificent in achievement.

At the annual meeting of the Mission held in Pyeng-yang, May, 1902, he was appointed presiding elder of the South Korea District. Shortly afterwards, in company with Bishop Moore on a visit to one of the points on his district, they were attacked by a party of Japanese railroad coolies and injured. The assailants were put under arrest and as Mr. Appenzeller had to appear as a witness at their trial he was compelled to remain in Seoul for a time, though he had planned to leave Seoul previously for Mokpo where a session of the Board of Bible Translators was to be held.

The necessary delay caused him to take passage on the Kumagawa Maru, steamer of the Osaka Shosen Kaisha. He had in charge his Korean assistant and a little Korean girl whom he was taking to her parents. On the night of June 11th as this steamer was proceeding on her way south she came into collision with the Kisogawa Maru, another steamer of the same company, and sunk immediately. The terrible calamity was finished so quickly we have no full account of what happened, but according to one of the survivors the last seen of our brother he was going towards the hatchway to the second class passenger's cabin. If so he was thinking of his Korean charges, and in that hour of peril and death concerned only for them. This is our belief. His last effort in this life was to care for and help the Koreans. He went down with the illfated ship and the Koreans whom he loved. The waters have closed above him and robbed us of the poor satisfaction of possessing his grave. We only know that old Ocean with the brine upon his gray locks holds in fast embrace the beloved form of our brother. He sleeps beneath the gray and melancholy waste of waters without ornament or sculptured shaft to mark his resting place. But his is the greatest tomb in which mortal man is laid. We say he is dead. But not so, for to live in the hearts we have left behind is never to die. It is said of some men that they leave behind them only a majestic memory. But our brother did more. He projected himself for moral good out into the lives of many men whom he helped, and he stills lives in them. The bell lies silent but its sweet and silvery tones still ring out in the deeds and words of those whose lives he enriched, and many a soul in its secret recesses whispers a benediction at the mention of the name of Henry Gerhard Appenzeller.

We pause to pay our tribute to the worth and character of our brother. Henry G. Appenzeller was a courteous man. Courtesy in its essence is made up of small sacrifices. His life was ruled by a kindly considerate spirit towards others. Towards his colleggues his attitude was ever magnanimous, towards ladies he was knightly. His greetings were always full of good cheer and he never lacked a word of encouragement for his friends. His friendship was ever an inspiration to the best things to those whom he thus honored, and it was prized accordingly.

He was brotherly. He always defended his friends. True as the needle to the pole, the dial to the sun, he stood by his brothers. It was a pleasant practice of his to write little notes of congratulation to a friend who had completed some special work, and many of these little messages of recognition that came so spontaneously from his heart are treasured today. He loved his friends. He loved all men and enjoyed the esteem of men of many nations because of his brotherliness. His power of sympathy was very great and few men in Korea could speak more comfortingly to a soul in distress and sorrow than he. He was always ready to laugh and be merry on occasions of joy, at the same time his great heart was ever ready to pour out its wealth of tender sympathy when disaster and grief overtook his friends. Every home that knew him gladly welcomed him to its doors. He was the admiration and delight of little children, and it was a familiar sight to see him

in his own or some friend's home with a child on each knee and one in his arms amusing them with stories.

He was courageous. He never fled in defeat from the field of action. His spirit was martial. It rang out in his voice, which was clarion-like. When the heathen populace, maddened by false reports against foreigners, threatened to come with spears and swords and drive him from the city and country he stood bravely by his post, standing guard at night-time over the property and interests of the Mission. Through many a perilous time in those early days he faced danger until he became so inured to it that threats, wars and rumors of war had no power to alarm him. He faced death through disease many a time, standing bravely by his post all through the terrible cholera scourge when Koreans were dying by the hundreds daily and the scenes about him beggared description. In moral issues he had courage equal to his convictions. He hated sin and all compromise with sin and near failed to denounce it. He never quailed before a duty nor shrank from a disagreeable task. He was loyal. He was loyal to the church of his choice. He loved her doctrines, he kept her law, he cherished her history, he guarded her institutions, he revered her saints and leaders. Her songs were the solace of his heart. His own soul life was enriched with the experiences for which she stood. Her beliefs were the sure foundation upon which he rested his hopes of eternity. He lived for her advancement and fell in her service. He had a solemn sense of his sacred obligation to transmit to the Koreans the spirit, system, and polity of evangelical Christianity as it found expression in Methodism. And it may be written of him that he was true to the trust committed him, and he has passed on to the Koreans undiminished and unimpaired that holy faith he loved and cherished. And as he was loyal to his Church so was he loyal to his friends, his country, and to every good work. He lived in the full blaze of Christ's presence and glory, and every time he turned his eyes to his great leader he cried out

Master go on and I will follow Thee
To the last gasp with truth and loyalty.

GEO. HEBER JONES.

Permit us to join you in the submission of our wills unto the Father, though it be with a heavy heart in the great loss which you have suffered in the death of Dr. Lillian A. Harris and Rev. Henry G. Appenzeller. We would walk with you to plant a flower of sweet memory upon their graves if we could, but Brother Appenzeller was on the highway of the King's business when the summons came and he has joined our first great Methodist Bishop, the immortal Thomas A. Coke, in a watery grave and his rare spirit has joined him in the presence of the King. In this dispensation of God's providence a great loss has been sustained by our common Methodism.

Brother Appenzeller was a strong man and a great Methodist. O, how

he loved the great Methodist doctrines, and with what power he could preach them! How he would enjoy sitting here today and taking part in the extension of the kingdom which he loved so much.

But as I look round I see others have come to take his place. Others sit where he used to sit. The thought comes to me in this hour, Upon whose shoulders will his mantle fall? May the Spirit of Appenzeller's God be upon us that we go forward.

C. G. HOUNSHELL.

Greetings from Dr. Scranton.

A letter received from Dr. W. B. Scranton after the close of the Annual Meeting contains the following greetings to the Mission.—SECRETARY.

I fully purposed to write a letter of greetings to the Korea Mission in Annual Session, for I have not forgotten any of you and hope not to be forgotten by any of you. I would greet you all in conference assembled. I pray that you may have a delightful and profitable session. I would greatly enjoy being with you all again, in an Annual Meeting, but I would an hundred times or more prefer to go with each of you over your respective fields where the crops are growing and the real live interests are so abundant. It is pleasant for you all to have had Bishop Moore once more with you. I am confident he is glad to be back once more at the head of his troops. He has the most important episcopal field in Methodism. I do not know of a single episcopal diocese where the battle in not strong and the work immense, and the victory manifesting itself more and more clearly in faraway Methodist Christianity; but in the case of Asia—Eastern Asia—it seems to me more and more clearly evident that something must be done there among the more than four hundred millions of people, or else woe to the inhabitants of earth! * * *

And for the native Christians. I wish they had that help which might come to them in some slight way from a knowledge that the troubles and commotions through which they are going have all been gone through with triumphantly by their brethren of many climes, and ages before them. I wish they had the power to look back upon themselves from the vantage point of a century or two hence. How it would enspirit them!

I often used to stop and think, when in some discouraged or weary moment, "Would Christianity survive if all the foreign teachers were removed?"

The gates of hell if they were opened and all their hordes poured out against the Church in Korea, could not prevail against it. The Angel of the Lord encamps round about them. The Captian of the Lord's Hosts is their Leader. By the greatness of His arm His enemies would be as still as a stone until His people, whom He hath purchased, have passed over. Your labors are not in vain in the Lord, however they may seemingly fall short at times.

Mother is so far recovered as to be in fair health. She rides about with me in pleasant weather, while I make my calls. The out-door air agrees with her. She is far from strong and cannot endure much. Occasionally she speaks at some missionary meeting. * * *

At present she is very well, and went to church twice yesterday—the day being a glorious one, and Easter.

My wife is becoming also a missionary speaker in a small way. She has taken some appointments for mother and some of her own. It is a good many years now since she was in Korea but her interest in that land rather grows than abates.

And now finally may you all prosper in soul, and in your bodies and minds as well. I wish you could each have a good vacation and rest. I hope you will be kept in safety and in health.

Cordially Your Brother,
W. B. SCRANTON.

List of Missionaries.

Name	Conference	Year Ap'ted	Present Address
Geo. Heber Jones	S. Jap. Miss	1887	150 Fifth Ave., N. Y.
Wm. B. McGill	S. Jap. Miss.	1889	Seoul, Korea
W. Arthur Noble	S. Jap. Miss.	1892.	Pyeng Yang, Korea.
D. A. Bunker	S. Jap. Miss.	1895.	150 Fifth Ave., N. Y.
E. Douglass Follwell, M.D.	S. Jap. Miss.	1895.	Pyeng Yang, Korea.
Wilbur C. Swearer	Pittsburg	1898.	Seoul, Korea
S. A. Beck	N. W. Neb.	1899.	Seoul, Korea
Elmer M. Cable	N. W. Iowa.	1899	Chemulpo, Korea
C. D. Morris	Newark	1900.	Pyeng Yang, Korea.
John Z. Moore	N. Y. East.	1903.	Pyeng Yang, Korea.
Robert A Sharp	Japan	1903.	Seoul, Korea
Carl Critchett	Japan	1903.	Chemulpo, Korea
Arthur L. Becker	Japan	1903.	Pyeng Yang, Korea.

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	Foochow	1887.	Foochow, China
W. J. Hall, M. D.		1891	Deceased 1895
J. B. Busteed, M. D.		1892	Deceased 1901
Geo. C. Cobb	Nebraska	1898	Surprise, Nebr., U.S
H. G. Sherman		1898	Deceased 1900
A. M. Brooks		1898	Kalamazoo, Mich.
Wm. B. Scranton, M. D.	N. Y. East.	1884	East Hartford, Conn
Henry G. Appenzeller	Philadelphia	1884	Deceased 1902

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	....	34	2	3	43	...
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	.
1898	556	1502	2058	679	461	10	27	1115	1296
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1409	1892
1901	948	3820	4768	871	580	15	40	1696	2910
1902	1296	4559	5855	1087	1005	15	47	2635	3229
1903	1616	5299	6915	1060	1066	19	61	3123	4309

* The Yen is equal to $.50 American money.

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch.	Year Ap'ted.	Present Address.
Miss L. C. Rothweiler.	Cincinnati	1886	Newport, Ky., U.S.
Mrs. Rosetta Sherwood Hall, M. D. [1]	New York	1890	Pyeng Yang Korea.
Miss Josephine O. Paine	New England.	1882.	Seoul, Korea
Miss Mary M. Cutler, M.D	Cin. and N. Y.	1892	Seoul, Korea
Miss Ella A. Lewis	New York.	1891	Seoul, Korea
Miss Lulu E. Frey	Cincinnati	1893	Seoul, Korea
Miss Nellie Pierce	Philadelphia.	1897	Nashville, Tenn.
Miss Emma Ernsberger, M. D.	Cincinnati	1899	Seoul, Korea
Miss Alice J. Hammond	New York	1900	Seoul, Korea
Miss Mary R. Hillman.	Cincinnati	1900	Chemulpo, Korea
Miss Ethel M. Estey	New York	1900	Pyeng Yang, Korea
Mrs. Esther K. Pak, M. D.	Philadelphia.	1900.	Pyeng Yang, Korea
Miss Lulu A. Miller	New York	1901	Chemulpo, Korea
Miss Margaret J. Edmunds.	Cincinnati	1902	Seoul, Korea
Miss Henrietta P. Robbins.		1902.	Pyeng Yang, Korea

NO LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D.	Northwestern	1886	U. S.
Mrs. Margaret Bengel Jones [2]	Cincinnati	1890	Chemulpo, Korea.
Mrs. Mary Harris Follwell [3]	Cincinnati	1893	Pyeng Yang, Korea
Miss Lillian N. Harris, M D.		1897	Deceased 1902.
Mrs. M. F. Scranton.	N. E and N. Y	1884	Norwich Conn. U.S.
Miss Sara H. Miller	New England.	1901	Stamford, Conn.

[1] Married Dr. W. J. Hall of the Parent Board, 1892.
[2] Married Rev. Geo. Heber Jones of the Parent Board, 1897.
[3] Married Dr. E. D. Follwell of the Psreni Board, 1897.

Annual Meetings of the Mission.

NO.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885	H. G. Appenzeller.	H. G. Appenzeller.
2	July 10, 1886	H. G. Appenzeller	W. B. Scranton.
3	September 12, 1887	Bishop Warren	W. B. Scranton.
4	September 24, 1888	Bishop Fowler	W. B. Scranton.
5	September 23, 1889	Bishop Andrews	W. B. Scronton.
6	August 20, 1890	H. G. Appenzeller	W. B. Scranton.
7	June 10, 1891	Bishop Goodsell	G. H. Jones.
8	August 25, 1892.	Bishop Mallalieu.	G. H. Jones.
9	August 31, 1893.	Bishop Foster	G. H. Jones.
10	January 16, 1895.	Bishop Ninde	G. H. Jones.
11	August 28, 1895.	W. B. Scranton.	J. B. Busteed.
12	August 19, 1896.	Bishop Joyce	H. G. Appenzeller.
13	May 5, 1897.	Bishop Joyce	G. H. Jones.
14	August 25, 1898.	Bishop Cranston	G. H. Jones.
15	May 12, 1899	Bishop Cranston	W. A. Noble.
16	May 14, 1900	W. B. Scranton	G. H. Jones
17	May 9, 1901.	Bishop Moore	W. C. Swearer
18	May 16, 1902	Bishop Moore	W. C. Swearer.
19	May 1, 1903	Bishop Moore	S. A. Beck.

STATISTICS.

NAME OF CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, For. Miss'y Society.	Native Ordained Preachers	Native Unordained Preachers.	Members.	Probationers.	Adults Baptized.	Children Baptized.	No. of High Schools.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath Schools.	No. of Sabbath Scholars	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Parsonages or "Homes."	Estimated Value of Parsonages or "Homes."	Debt on Real Estate.	Collected for other Benevolent Societies.	Collected for Self-support.
NORTH KOREA DISTRICT.																*						† Yen
Chingnampo-Samwha Circuit	..	..	....	....	1	140	850	295	10	..	....	....	....	2	158	17	2,022	2	60	..	....	664
Mang-san Circuit	..	..	....	....	....	....	55	21	2	..	....	....	....	....	....	1	66	....	....	18	....	.....
Pyeng-yang Circuit	..	..	....	1	3	229	1417	281	42	..	....	....	....	3	637	7	7,500	1	75	.	....	1461
Sin-kai Circuit	..	..	....	1	....	9	33	7	....	..	....	....	....	..	....	....	.....	1	80	..	....	.....
Yeng-byen Circuit	..	..	....	....	1	11	98	18	....	..	....	....	....	..	....	2	57	2	131	..	....	78
Ye-po Circuit	..	..	....	....	....	19	85	11	2	..	....	....	....	..	....	2	88	....	....	..	....	15
Total	5	2	4	2	5	418	2552	633	56	..	....	6	169	5	795	29	9,733	6	346	18	....	2218
SOUTH KOREA DISTRICT.																						
Baldwin, Seoul	..	..	....	....	1	24	24	....	....	..	....	....	....	1	53	1	₹00	....	....	..	....	15
First Church, Seoul	..	..	....	....	3	234	96	36	6	..	....	....	....	1	186	1	10,000	1	400	..	20	216
Ichon Circuit	..	..	....	....	....	119	841	93	....	..	....	....	....	14	352	11	960	2	320	..	....	300
Mead Memorial, Seoul	..	..	....	....	1	211	114	12	3	..	....	....	....	1	217	1	11,000	1	1000	..	....	195
Suwon Circuit	..	..	....	....	....	88	178	11	3	..	....	....	....	6	188	5	426	3	1000	..	2	60
Total	5	3	8	1	5	676	1253	152	12	2	120	10	124	23	999	19	22,886	7	2720	..	22	786
WEST KOREA DISTRICT.																						
In-ch'on	..	..	....	....	....	44	36	....	....	..	....	....	....	2	74	1	100	....	....	..	....	.....
Kang-wha	..	..	....	....	....	132	260	21	14	..	....	....	....	7	135	4	620	1	400	..	....	174
Kyo-dong	..	..	....	....	1	16	38	4	1	..	....	....	....	2	38	....	.....	....	....	..	....	16
Nam-yang	..	..	....	....	1	19	137	7	....	..	....	....	....	8	213	....	.....	....	....	..	....	31
Pu-'p-yeng	..	..	....	....	....	22	109	4	5	..	....	....	....	3	95	1	20	1	100	..	....	13
Wesley, Chemulpo	..	..	....	....	3	147	296	33	16	..	....	....	....	1	350	2	10,000	1	500	..	....	640
Whoang-hai Circuit	..	..	....	1	....	142	618	108	....	..	....	....	....	10	424	11	856	2	457	..	....	409
Total	3	2	2	1	5	522	1494	177	36	..	....	9	170	33	1329	19	11,596	5	1457	..	....	1283
North Korea District	5	2	4	2	5	418	2552	633	56	..	....	6	169	5	795	29	9,733	6	346	18	....	2218
South Korea District	5	3	8	1	5	676	1253	152	12	2	....	10	124	23	999	19	22,886	7	2720	..	22	786
West Korea District	3	2	2	1	5	522	1494	177	36	..	....	9	170	33	1329	19	11,596	5	1457	..	....	1283
Total	13	7	14	4	15	1616	5209	962	104	2	120	25	463	61	3123	67	44,215	18	4523	18	22	4287

*In the above columns only the number and value of the Native Parsonages and Homes are included.
†The Yen equals $.50 U. S. Gold.

OFFICIAL MINUTES

OF THE

TWENTIETH ANNUAL MEETING

KOREA MISSION

METHODIST EPISCOPAL CHURCH

SEOUL, KOREA

1904

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OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP D. H. MOORE
SECRETARY,	S. A. BECK
ASSISTANT SECRETARY,	E. M. CABLE
KOREAN SECRETARY,	CH'OE PYUNG-HUN
TREASURER,	R. A. SHARP
STATISTICAL SECRETARY,	G. M. BURDICK
INTERPRETER,	W. C. SWEARER

COMMITTEES.

Finance.

S. A. Beck, C. D. Morris, E. M. Cable, W. C. Swearer, W. B. McGill.

M. E. Tract Society and Sunday School Union.

S. A. Beck, E. M. Cable, W. C. Swearer, Miss J. O. Paine, Miss L. E. Frey, D. A. Bunker, G. M. Burdick, Miss M. R. Hillman.

Epworth League.

E. M. Cable, R. A. Sharp, C. D. Morris, Miss J. O. Paine, Miss Henrietta Robbins, C. Critchett.

Conference Course of Study.

W. B. Scranton, S. A. Beck, W. C. Swearer, C. D. Morris.

Course of Study, Local Preachers.

W. C. Swearer, W. B. McGill, E. M. Cable, C. D. Morris.

Course of Study, Exhorters.

E. M. Cable, W. C. Swearer, C. D. Morris, Kim Chang-sik, Kim Ki-pom, Ch'oe Pyung-hun.

Study of the Korean Language.

W. C. Swearer, E. M. Cable, Miss L. E. Frey, Dr. Cutler, Dr. Follwell.

Resolutions.

S. A. Beck, W. C. Swearer, J. Z. Moore, Carl Critchett, G. M. Burdick.

Audit—Mission Treasurer.

W. C. Swearer, E. M. Cable.

Audit—Press Books.

E. M. Cable, R. A. Sharp.

Audit—W. F. M. S. Treasurer.

Miss M. R. Hillman.

Temperance and Social Reform.

E. D. Follwell, C. D. Morris, S. A. Beck, A. L. Becker, Miss E. M. Estey, Miss M. J. Edmunds.

Hymn Book.

D. A. Bunker, W. C. Swearer, S. A. Beck, E. M. Cable, Miss L. E. Frey, of M. E. Church, South, C. G. Hounshell, R. A. Hardie.

Representatives on the Permanent Bible Committee.

S. A. Beck, W. C. Swearer.

Vicennial Conference.

W. C. Swearer.

Comity.

Presiding Elders.

FOREWORD.

The wish of Bishop Moore, vote of the Annual Meeting and trend of recent events in Korea make necessary a preliminary statement to appear before the Minutes of the Annual Meeting and the Reports of the work of the Korea Mission for the year.

The time set for the Annual Meeting was Feb. 17, 1904. It was known that because of the generally unsettled conditions between Japan and Russia in Korea most of the ladies of the Mission residing in the North at Pyeng Yang deemed it wise not to attempt to come to Seoul for the Annual Meeting. The Superintendent of the Mission, W. A. Noble, with Mr. and Mrs. Morris, Mr. Moore and Mr. Becker expected to start overland for Seoul on Monday morning Feb. 8.

The situation was becoming so acute that Sunday night, Feb. 7, Dr. H. N. Allen, United States Minister, asked that a telegram be sent to Pyeng Yang notifying the brethren not to come, and another to Bishop Moore in Shanghai stating that his coming to Korea now was inadvisable and that the brethren from the North could not come. These telegrams were sent Sunday night.

Monday morning Feb. 8 Bishop Moore arrived at Chemulpo on the *Sungari*. On Tuesday afternoon, Feb. 9, in company with the members of the Mission at Chemulpo he witnessed the first naval battle of the Russo-Japanese war, with the destruction of the *Variag* and *Korietz*, and the merchant ship *Sungari* from which he had landed the previous morning.

Immediately all communication by telegraph was stopped for a time, the mail service was suspended or very greatly hampered, all merchant and mail ships recalled, and for a time Korea was cut off from the outside world, except under military espionage.

It was known that only those members of the Mission residing in Chemulpo and Seoul could attend the Annual Meeting at a time which would permit the Bishop to meet his Conferences in Japan, even though ships should be sailing regularly. But there were no ships, and shipowners and agents could give no information. There might be a ship to-morrow and there might be none for a month.

Under these conditions on Wednesday, Feb. 10, Bishop Moore called together all the members of the Mission in Chemulpo and Seoul for the Twentieth Annual Meeting of the Korea Mission.

A meeting at this time being entirely unexpected, no written reports had been prepared. Two sessions were held, verbal reports of the various divisions of Mission activity were presented, the critical situation was calmly and prayerfully considered, and at the evening session after the sacrament of the Lord's Supper and apostolic benediction by Bishop Moore the Annual Meeting stood adjourned without day.

It was ordered that the reports should be prepared and handed to the Secretary by May 1, a tentative list of appointments was prepared, and authority granted the Superintendent to make any adjustments deemed necessary before the publication of the Minutes.

On account of official duties Bishop Moore secured passage on the first ship leaving Chemulpo for Japan, but left with great reluctance as he very greatly desired to remain in Korea in this time of uncertainty, and would have returned after having held the Japan Conferences if the Mission had considered it necessary.

No reports had been received by the Secretary on the first of May; but Superintendent Noble having arrived from Pyeng Yang, on May 9 he called together the members of the Mission residing in Chemulpo and Seoul that the individual and committee reports might be read, the work of the February meeting supplemented where necessary, and a comprehensive survey made of the present situation. The proceedings were subsequently forwarded to the members of the Mission in Pyeng Yang for

approval, the whole to be incorporated in one Annual Report.

It was found that the war had interfered with the work of the Church only in the far North, and that there, while there had been temporary unrest among the natives and the scattering of some groups, the missionaries had had the confidence of the people, the scattered ones were being searched out, many had already returned to their homes and were tilling their fields, and very many others were being reached with the Gospel.

The universal testimony was given that the work of the Lord was spreading among the people in a wonderful way.

Through a misunderstanding some of the written reports only include that part of the year previous to February 1, while others are brought down to May 1.

The verbal reports showed that during the year there had been the wonderful gain of about forty per cent above the total membership of all the previous years combined, while a still larger number had been interested and were anxious to learn more of the way of salvation.

Now is the time for the Church and individuals in the home-land to recognize as never before the overwhelming need of men and money to properly carry forward the work of the Lord in Korea.

The country work has been so pressing and the demands on the time of some of the brethren so great that several of the reports have been very greatly delayed, the non-arrival of these reports delaying the printing of those already received.

The very latest advices to hand show that all our missionaries are pushing their work in all parts of the field without hindrance, with a far greater number of earnest inquirers than can be cared for. We need help! "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

S. A. BECK.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP MOORE IS RESIDENT BISHOP.

TRAVELLING MINISTRY.

Full Connection.

NAME	CONFERENCE
G. H. JONES,	S. JAPAN MISSION
W. A. NOBLE,	WYOMING
D. A. BUNKER,	S. JAPAN MISSION
W. C. SWEARER,	PITTSBURG
S. A. BECK,	NORTHWEST NEBRASKA
C. D. MORRIS,	NEWARK
E. M. CABLE,	NORTHWEST IOWA
G. M. BURDICK,	VERMONT

Probationers.

W. B. MCGILL,	In studies of fourth year, S. Japan Mission
E. D. FOLLWELL,	" " " " S. Japan Mission
JOHN Z. MOORE,	NEW YORK EAST
R. A. SHARP,	JAPAN
CARL CRITCHETT,	JAPAN
A. L. BECKER,	JAPAN

NATIVE LOCAL PREACHERS.

CLASS 1—GRADUATED.

ORDAINED DEACONS	QUARTERLY CONFERENCE
Kim Chang-sik,	Sin-gae
Kim Ki-pom,	Wesley, Chemulpo
Ch'oe Pyung-hon,	First Church, Seoul
Yi Eun-sung,	Pyeng-yang

CLASS 2—FOURTH YEAR.

O Suk-hvung.	Pyeng-yang

CLASS 3—THIRD YEAR.

Kang In-gul,	Sam-wha
Chung Pon-un	Mead Memorial
Pok Chung-chai	Wesley, Chemulpo

CLASS 4—SECOND YEAR.

Ha Chun-taik,	Nai-ju
Whang Chung-mo,	Pyeng-yang
An Ki-hyung,	Whi-chyun
Son Seung-yong,	Wesley, Chemulpo

CLASS 5—FIRST YEAR.

Kim U-chei,	Kang-wha
Kwon Sin-il,	Kyo-dong
Kim Sang-pai	Mead Memorial
Ko Si-yong,	Ichon
Kim Kyung-il,	Kang-wha

EXHORTERS.

CLASS 1—THIRD YEAR.

Pak Syeng-pil,	Pyeng-yang
Song Sang-yu,	So-moo
Min Chan-ho,	First Church, Seoul
Ku Hung-kuk,	Ichon
Yi Ik-mo,	Chinnampo
An Syek-hung,	Qui-um
Kim Oo-kwon,	Nam-yang

CLASS 2—SECOND YEAR.

O Suk-chang	Pyeng-yang
Kim Chai-sun,	Qui-um
Yi Tong-sik,	Chil-san
Pai Ni-il,	In Mu-kol
Kang Myeng-ung,	Pyeng-yang
Pyeng Sang-nong	Anju
Pak Won-paik,	Cheung-san
Chang 'Chun-myeng,	Ye-ju
Han 'Chang-sup,	Ichon
Ku Chun-kyeng,	Ichon
Yi Syun-yu,	Ye-ju
Yun Chang-yul,	First Church, Seoul
O Chun-kyeng,	Suwon

Peter Ham,	Sin-chun
Chung Simon,	Poo-P'yung
Ko Chi-il,	Si-heung
Kim Yo-hong,	Yonan
Kwon Kam-il,	Hai-ju

CLASS 3—FIRST YEAR.

Kim Ik-hui,	Su-won
Yi Myeng-suk,	Su-won
Ch'oe Pyung-hyun,	Chemulpo
Yi Tong-ho,	Chemulpo
Pang Chok-sin,	Chemulpo
Yu Sang-il,	Kang-wha
Chong Sun-il,	Kang-wha
Kim Chai-chang,	Kang-san
Chang Nah-do,	Anchu
Ei Hak-kyu,	Tam Bang-ni
Kim Pyung-kwon,	Nam-yang
Ei Chang-whoay,	Nam-yang
Kim Kwoang-sik,	Nam-yang
Ch'oe Choai-hong,	Nam-yang
Chung Nak-keu,	Nam-yang
Kim Hyen-choai,	Nam-yang
Myung Kyung-cho,	Yonan
Chang Chung-kun,	Yonan
Yu Yun-chang,	Yonan
Pyen Yu-moon,	Yonan
Kim Eung-soo,	Hai-chu
Heu Chin-il,	Kang-wha
Ch'oe Chok-il,	Kang-wha
Yu Sun-yeu,	Kang-wha
Yi Eun-tuk,	Mead Memorial Church, Seoul
Kong Hong-yul,	Mead Memorial Church, Seoul
Chung-ha,	Mead Memorial Church, Seoul
Pai Tong-hyen,	Mead Memorial Church, Seoul
Kim Tai-hyen,	Mead Memorial Church, Seoul
Yi Ha-yong,	Su-won
Yi Chun-won,	Su-won
Yi Keuk-hyek,	Ichon
Han Chang-sup,	Ichon
Kim Kun-chip,	Ichon
An Kyeng-chin,	Ichon
Pak Chyeng-pyeng,	Ye-ju
O Hai-du,	Chyeng-ju
Yi Yong-ju,	Kong-ju

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

WEDNESDAY, Feb. 10, 1904.

Opening.—The Twentieth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened at the home of R. A. Sharp, Seoul, Wednesday, Feb. 10, 1904, at 2 P. M., Bishop David H. Moore, D. D., LL. D., in the Chair.

Devotional Exercises.—Bishop Moore read the scriptures, a hymn was sung, and Bishop Moore led in prayer in English and W. C. Swearer in Korean.

Roll Call.—The Secretary of the last Annual Meeting, S. A. Beck, called the roll and the following responded: W. C. Swearer, S. A. Beck, E. M. Cable, Carl Critchett, R. A. Sharp and G. M. Burdick, also N. D. Chew, a lay worker in the Mission.

W. B. McGill was reported as on the way.

W. A. Noble, E. D. Follwell, C. D. Morris, J. Z. Moore and A. L. Becker were reported as being prevented from coming by command of the United States Minister, on account of the opening of hostilities between Japan and Russia.

The following members of the Woman's Conference were present: Miss J. O. Paine, Miss L. E. Frey, Dr. Mary Cutler, Dr. Emma Ernsberger, Miss Mary Hillman, Miss Lula Miller, Miss M. J. Edmunds, Miss Minerva Guthapfel, Mrs. S. A. Beck, Mrs. E. M. Cable, Mrs. R. A. Sharp.

The following Local Preachers were present: Kim Ki-pom, Ch'oe Pyung-hon, Yi Kyung-jik, Chun Pong-un.

Organization.—On motion of W. C. Swearer, S. A. Beck was re-elected secretary. He appointed E. M. Cable as his assistant.

Ch'oe Pyung-hon was elected Korean secretary, R. A. Sharp, treasurer, and G. M. Burdick, statistical secretary.

Local Preachers and Exhorters.—The characters of the various native Local Preachers and Exhorters were passed, their licenses were renewed and they were continued in present relation with privilege of passing to studies of next year, all subject to a favorable report from the Presiding Elders and committee.

Official Interpreter.—W. C. Swearer was appointed official interpreter.

Question XIII.—The names of all the Preachers were called and their characters passed.

Question V.—(*a*) John Z. Moore, R. A. Sharp, Carl Critchett and A. L. Becker were passed to the Second Year, conditioned on report of examining committee, and the Secretary was instructed to forward this action to the Japan Conference after the report of the committee had been received.

(*d*). W. B. McGill and E. D. Follwell were continued on trial in the Studies of the Fourth Year.

Introductions.—G. M. Burdick, a new missionary, member of the Vermont Conference, N. D. Chew, Foreman of the Methodist Publishing House, and Miss Minerva Guthapfel, of the W. F. M. S., were introduced.

Recommendations.—Dr. W. B. McGill and Dr. E. D. Follwell were recommended to the South Japan Mission Conference for admission into Full Connection.

Question X.—(*b*) The name of E. M. Cable was called, the committee reported his examinations, showing that the Conference Course had been completed, and he was recommended to the Northwest Iowa Conference for graduation from the Course.

Statistics.—The Statistical Secretary was ordered to collect the statistics and have them ready for publication in the Minutes by May 1.

Publication of Minutes.—On motion of E. M. Cable the Secretary was instructed to wait until May 1 for the reports of committees and individuals, then to print 800 copies, as last year.

Official Minutes.—On motion of Carl Critchett the printed record in English was made the Official Minutes

of the Annual Meeting, and the Korean Minutes were ordered printed in the *Wolpo*.

Invitation.—R. A. Sharp represented First Church, Seoul, as wishing to entertain the Annual Meeting in 1905, and on motion of G. M. Burdick the invitation was accepted.

Course of Study.—On Motion of W. C. Swearer, the Secretary was instructed to publish in the Annual Report the Course of Study for Missionaries and for Native Local Preachers and Exhorters.

Subscriptions.—On motion of G. M. Burdick, the Secretaries were instructed to solicit subscriptions for Annual Minutes.

The Methodist Publishing House agreed to pay one-half the cost of printing the Minutes, the remainder to be paid by individual subscriptions.

Report.—W. C. Swearer made verbal report for the Committee on Vicennial Conference.

Adjournment.—On motion of Carl Critchett, the meeting abjourned to 7.30 P. M., E. M. Cable pronouncing the benediction.

SECOND SESSION.

WEDNESDAY, Feb. 10, 1904.

Opening.—Bishop Moore called the meeting to order at 7:30 P. M. The hymn "Grace, 'tis a Charming Sound" was sung and Miss J. O. Paine led in prayer.

Reports.—Verbal reports were made as follows: S. A. Beck, for Methodist Publishing House; Miss J. O. Paine, for Ewa Haktang; R. A. Sharp, for Paichai; Dr. Mary Cutler, for Po Ku Nyo Kwan; Dr. Emma Ernsberger, Baldwin Dispensary; Miss Emma Edwards, Nurses' Training School; Dr. W. B. McGill, medical and evangelistic work at Kongju.

Reports, Continued.—After the singing of a hymn E. M. Cable reported for the West Korea District; Carl Critchett, Whang Hai Do; Misses Hillman and Miller, Woman's Work on West Korea District, and Miss Lewis,

Woman's Work on South Korea District. W. C. Swearer reported for the South Korea District.

Journals.—The Journals of both sessions were read in English and Korean and approved.

Sacrament.—Bishop Moore made felicitous remarks in closing this his last Annual Meeting in Korea for the quadrennium, touching upon the uncertainties of war and the certainties of God's promises, and then administered the sacrament of the Lord's Supper to all present.

Adjournment.—On motion of S. A. Beck the Twentieth Annual Meeting stood adjourned *sine die*, with the benediction by Bishop Moore.

DAVID H. MOORE,
Bishop.

S. A. BECK,
Secretary.

This Certifies that this Journal is a complete and correct record of the proceedings of the Twentieth Annual Meeting of the Korea Mission, and was adopted as the Official Record.

S. A. BECK.
Secretary.

SUPPLEMENTARY PROCEEDINGS.

On May 9 and 10 the members of the Mission in Chemulpo and Seoul met in First Church, Seoul, with W. A. Noble, Superintendent, in the Chair, and listened to reports of the various members of the Mission and part of the standing committees.

On motion of W. C. Swearer the tracts on Temperance and Marriage were ordered reprinted by the Committee on Temperance and Social Reform, provided the expense of printing could be borne by the Methodist Tract Society.

On motion of S. A. Beck, a resolution presented by the Educational Council was adopted, setting apart the second Sunday in June of each year as an Educational Day by the common Methodism of Korea.

W. C. Swearer stated that since the outbreak of war he had written to Bishop Moore and the Japan Conference asking that a Japanese evangelist be sent to Korea

for Methodist evangelistic work among the Japanese. He had received replies showing that the proposition had not only been favorably received, but the man had been appointed and provision made in Japan for one-half his outcoming and one-half of his salary. He further reported that all the remaining half of the salary and nearly all the remaining half of the outcoming expense had been subscribed by individual missionaries.

On motion of W. C. Swearer a committee was appointed to act in conjunction with a similar committee from the Mission of the M. E. Church, South, in supervising and caring for the Methodist Japanese work in Korea.

W. C. Swearer and W. B. Scranton were appointed as the committee.

On motion of W. C. Swearer, W. A. Noble was asked to represent the matter of Japanese work in Korea to the Board and people at home, and also the needs of a theological school.

On motion of S. A. Beck E. M. Cable was appointed to prepare the copy for a marriage certificate.

This being the last public gathering prior to the departure of Superintendent Noble and family on furlough, appropriate remarks were made and W. A. Noble led in the closing prayer.

S. A. BECK,
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 1.—Who have been Continued on Trial?

(a) In Studies of First Year.

ANS. Arthur L. Becker, (Japan).

(b) In Studies of Second Year.

ANS.—J. Z. Moore, (Japan); R. A. Sharp, (Japan); Carl Critchett, (Japan).

(d) In Studies of Fourth Year.

ANS.—Edward D. Follwell (South Japan Mission); William B. McGill (South Japan Mission).

QUESTION 2.—What members have Completed the Conference Course of Study?

(b) Elected and Ordained Elder previously.

ANS.—Elmer M. Cable, (Northwest Iowa).

QUESTION 3.—Was the Character of each Preacher examined?

ANS.—This was strictly done, as the name of each Preacher was called in open session of the Annual Meeting.

QUESTION 4.—What is the Statistical Report for this year? (See Statistical Tables).

QUESTION 5.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary? (See Statistical Tables).

QUESTION 6.—Where are the Preachers stationed? (See Appointments).

QUESTION 7.—Where shall the next Annual Meeting be held?

ANS.—First Church, Seoul.

APPOINTMENTS, KOREA MISSION.

Superintendent, until his furlough, W. ARTHUR NOBLE, Pyeng-yang, (Wyoming Conf.). After that, until new appointment, by the Christian courtesy of the Methodist Episcopal Church, South, J. R. Moose will act as Advisory Superintendent.

NORTH KOREA DISTRICT.

C. D. MORRIS (Newark Conf.) Presiding Elder (P. O. Pyeng-yang)
Yeng-ben Circuit and Pyeng-yang Circuits — C. D. Morris
Chinnampo and Sam-wha Circuits — J. Z. Moore (Japan Conference)
Mang-san Circuit — A. L. Becker, (Japan Conference)
Sin-kai Circuit — To be supplied
Yo-po Circuit — E. D. Follwell, (South Japan Mission)
Hall Memorial Hospital and medical work — E. D. Follwell, M. D.
Assistant Pastor Pyeng-yang Church — Yi Eun-sung
District Evangelist — Kim Chang-sik
Assistant Pastor Sam-wha Circuit — Kang In-kyel
Assistant Pastor Chinnampo Circuit — Yi Ik-mo

ASSISTANT MISSIONARIES.

Evangelistic work Pyeng-yang City — Mrs. E. D. Follwell
Evangelistic work Yeng-ben Circuit, Pyeng-yang Circuit, and Pyeng-yang City — Mrs. C. D. Morris

SOUTH KOREA DISTRICT.

WILBUR C. SWEARER (Pittsburg Conf.) Presiding Elder (P. O. Seoul)
Seoul Circuit (including Mead Memorial, Baldwin and Aogi) Wilbur C. Swearer, preacher in charge. Assistant Pastor Chun Pong-un
Seoul, First Church, S. A. Beck. Assistant Pastor Ch'oe Pyeng-hon
Pai-chai College, Dalzell A. Bunker (South Japan Mission) President
Vice President, Charles G. Hounshell, appointed by the Methodist Episcopal Church, South.
Methodist Publishing House
Manager, Stephen Ambrose Beck (N. W. Nebr. Conf.)
Foreman, N. D. Chew.
Advisory Committee, C. D. Morris, W. C. Swearer, E. M. Cable.

Ichon Circuit — Supplied by Ko Si-yung
Yea-chu Circuit — Supplied by Chang Chun-myeng
Chung-cheng Circuit, R. A. Sharp (Japan Conf.) Preacher in charge
Kong-chu — Supplied by Yi Eung-ju
North Chung-cheng — Supplied by Pak Cheng-pyeng
Cheng-chu — Supplied by O Hai-du
Woman's Evangelistic Work — Mrs. Alice Hammond Sharp
Kong-chu Medical Work, William B. McGill, M. D. (South Japan Mission).
Suwon and Nam Yang Circuits, George M. Burdick (Vermont Conference) preacher in charge. Assistants, Kim Sang-pai and Pak Se Chang.
Editor Sin Hak Wolpo, Wilbur C. Swearer. Associate Editor J. Robert Moose, by appointment Methodist Episcopal Church, South.
Assistant Missionaries, Mrs. Lizzie Johnson McGill, Mrs. Annie Ellers Bunker, Mrs. Margaret Johnston Beck.

WEST KOREA DISTRICT.

ELMER M. CABLE (Northwest Iowa Conference) Presiding Elder and preacher in charge Wesley Church Chemulpo (P. O. Chemulpo)
Assistant Pastor Wesley Church — Kim Ki-pom
Hai Chu Circuit — Supplied by Pak Chung-chai
Woman's Evangelistic Work — Mrs. Myrtle Emma Cable
Inchun Circuit — To be supplied
Kang-wha Circuit — Supplied by Kim U-che
Kyo-dong Circuit — Supplied by Kwon Sin-il
Kang-yang Circuit — Supplied by Kim Yo-hong
Pu-p'yeng Circuit — To be supplied
Sin-chun Circuit — Supplied by Peter Ham
Su-heung Circuit — Supplied by Ko Ch-il
Su-san Circuit — Supplied by Hong Seung-moon
Whang-hai Circuit, Carl Critchett (Japan Conf.) preacher in charge
Yon-an Circuit — Supplied by Son Seung-yong
Absent on furlo Geo. Heber Jones and Mrs. Margaret Bengel Jones; William Arthur Noble and Mrs. Mattie Wilcox Noble.

WOMAN'S FOREIGN MISSIONARY SOCIETY

SEOUL.

Ewa Haktang and Day Schools — Josephine O. Paine
Ewa Haktang and Evangelistc Work First Church — Lulu E. Frey
Po Ku Nyo Kwan and Dispensary — Mary M. Cutler, M. D.
Supt. of Nurses' Training School — Margaret J. Edmunds
Evangelistic Work, East Gate and South Korea District — Minerva Guthapfel
Evangelistic Work, Mead Memorial Church and South Korea District — Ella A. Lewis

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CHEMULPO.

Evangelistic Work and Day Schools, Chemulpo and West Korea District — Mary R. Hillman
Evangelistic Work and Day Schools, Chemulpo and West Korea District — Lula A. Miller

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PYENG YANG.

Evangelistic Work and Day Schools Chinnampo and Sam Wha Circuit and Evangelistic Work Pyeng Yang City — Ethel M. Estey
Evangelistic Work and Day Schools, Pyeng Yang Circuit and Pyeng Yang City — Henrietta P. Robbins
Woman's Hospital and School for the Blind — Rosetta S. Hall, M. D.
Assistant Physician Woman's Hospital and Evangelistic Work Sin Kae Circuit — Esther K. Pak, M. D.

Emma Ernsberger, M. D., home on leave.

REPORTS.

Superintendent.

The year just ending while consisting of a period of only nine months has been remarkable for its crowded events of local and national character, which has vitally affected our work. The war cloud that has lately burst over the country had been hanging in the horizon for the whole period, filling our people with apprehension and fear. The threatened Tong Hak uprising, with its consequent persecutions, cast a gloom over the church in many sections. The exodus of many to the Hawaii sugar plantations caused losses to many of the churches. The active interest some of our leaders took in the political affairs of the country called for strenuous effort on the part of some of the missionaries to prevent entanglements with things incompatible with the work of saving souls. There have been rocks and shoals in the current of our work more numerous than in any like period of our history; yet, we have every reason to be profoundly grateful to Him who has guided our church to the present hour. There has never been a period when more itinerating among the churches was demanded and more accomplished—more homes visited, more personal appeals made, more penitent hearts at the altar or more songs of victory. We have had multiplied the old thrilling experience of sudden great gains and it is with a glad heart that we review the work of the past year. Yet, in our success is our embarassments. We have preached the Word, and plead at His throne for a great harvest. It has come even beyond our faith. The field is not only ripe already for the harvest, but in a real sense much has been reaped. The sheaves, however, lie out on the harvest field exposed to storm and ruin. The most remarkable and frequent incidents of our work is a sudden accession of believers in a village or town where none before had existed and a visit of a delegation from the leaders of such groups, asking for a visit and instruction in the Word. What shall we say brethren! or what shall we do when repeatedly we are unable to respond to these calls? We have agonized before the mercy seat, in our closets and in our pulpits for these, and the church at home has been waiting for them, but where are the harvesters to bring these garnered sheaves into the shelter of the church?

In Chemulpo harbor lies a wreck of a once proud cruiser of war. When the tide is low she is seen with her rigging and her guns

stretching from the waves heavenward in mute appeals for aid; a monster power done to death. Brethren I have in the travels of the past year found churches, erected with great expense and sacrifice on the part of Christian believers, standing empty and desolate, cobwebs woven over the doors, their mute windows dumbly pleading and accusing: Death had stricken them. They were re-engulfed in heathenism because no one could reach them and lend a hand of aid. Such have been the fortunes of our mission that today, after twenty years of labor, we have but three men of our evangelistic force who have been on the field long enough to do full work for the year which lies before us. More particularly, one of these has been on the field six years, one less than five, and one less than four. One of the three is compelled to labor much in the service of tables. The remaining number of our evangelistic force have been on the field one year and less, whose main duty is the study of the language. These conditions appear the more incongruous when we remember that it requires seven thousand English miles of itinerating to cover all our work even in an indifferent supervision of it.

We have in our new men as fine material as has reinforced any mission, but there are two collossal tasks to accomplish before a new man is ready for full work, namely, a full knowledge of the language, and perhaps a more difficult one, a knowledge of Korean life. Would it surprise you if some amongst us momentarily recoiled at the outlook? No greater odds ever confronted a body of workers than is before us at this hour. As heroically as did the men on the *Variak* steam out of the harbor to fight unconquerable odds, do these brethren move out into the work this opening year against impossible tasks. Our trouble is not a lack of courage, but a lack of men. If the church at home could witness what we see, and hear what we hear, men and means would speedily be at hand.

The Board appropriated a larger amount for the current year than for the year before, with the evident expectation that there would be funds for reinforcements, forgetting, however, that the additional salaries of five new missionaries appointed in 1902-3, and the four thousand dollars designated for building purposes, would more than use up the increase, so that while we found ourselves in possession of a larger sum of money, we were compelled in the redistribution to make a cut in funds for the running of the general work. This fact was the most painful when the oldest member of our Mission, Dr. W. B. Scranton, was ready to return to the field to help us in this crisis of our work, and we found there were no funds to return him to the field. We have asked the Board to come to our aid, outside of the regular appropriations, and return Dr. Scranton to us. Our work demands the immediate addition of twenty new men to care for the work which is now organized, and that which is constantly growing up from natural affiliation. Besides the money necessary for the erection of parsonages, we need fifty thousand dollars gold annually to run our Mission successfully.

Next to reinforcements from home, our greatest need is native

workers. There should be an addition of fifty immediately. I would recommend strenuous effort on the part of every pastor to find and develop native preachers. We have good possible material in nearly every group waiting for the right training. Let us marshal out these soldiers of the cross whom God has called, and push them out on the van of our forces.

While I would urge this work to be taken up more earnestly, I am constrained also to speak a word of warning Great danger threatens us from the employment of undeveloped men. We must therefore plan for their thorough training. The time has come when it seems imperative to set aside one of our number for that particular work. Some modification of our present method of instruction seems the only system practical at the present. I would repeat the recommendation of a proposition which has been before us for sometime,—namely, let the pastors and presiding elders send up to him who has the work in charge, such leaders and preachers as can be spared from the work for a period of instruction; then return them to their work, and send up another body of men. Such instruction should continue throughout the whole year.

When funds for the proposed theological building are added to what we now have, sufficiently large for the erection of such a building, and reinforcements are granted us, we may safely change our method of theological instruction, and in view of the establishment of a regular Theological School we should ask the Board to send us prospective teachers especially fitted for that work. On arrival they should be placed for five years in the pastorate. No one can understand the needs of our Korean Church, or the idiosyncrasies of the Korean mind without first entering into the strenuous life of the Church, as it springs from its heathen environment, and be compelled to meet the innumerable problems peculiar to this country. Of course no instructions can be imparted without a knowledge of the vernacular. So imperative is the native training, that its delay will mean great loss. We shall need, however, to bear in mind that to enlarge our institutional work involves problems of great proportions. Unless the Board send us large reinforcements, such a move would necessarily withdraw some of our best men from the evangelistic field. We can neither afford the loss of men at this point, nor a decrease in the appropriations for it.

During November and December unusual success attended our Theological Classes. Nearly 600 were under instruction during that period. It is pleasing to note that among this body there are a number who are prepared to take the most advanced studies. If the date of the annual meeting had been fixed as usual for the month of May and war had not burst upon us limiting itinerating for a period in some sections, there would no doubt have been 2,000 more under instruction during the late winter and spring months. The M. E. Church, South, has joined us heartily in the work of education, and an effort is being made conjointly with them to prepare theological text books in the vernacular. Let us not dissipate our energies by duplicating tracts, or by working on kindred subjects with that already in the field, but while we are teach-

ing our Theological Classes let us preserve the material, and gradually develop it into books of permanent use. In connection with the whole matter of education every worker on the field will need to contribute something.

The Pai Chai stands at the head of our organized Boys' Schools. The brethren in charge report that a new spirit of enthusiasm has taken hold on the school life. The best testimony of its progress is the high standing of the students, and the confident spirit of those who have it in charge. The Mission of the Church, South, is assuming a share of the running expenses of the school and in the care of its buildings. In our Day Schools there are over a thousand boys and girls. I recommend that a greater effort be made to induce the churches throughout the country to establish schools under their own support. The best means to such effort is to appoint committees at the Quarterly Conferences, and urge them to work up interest in the different groups. Such schools should be carefully organized under the care of trustees selected from the most capable men of the Church, at a meeting of the Quarterly Conference. The greatest problem of the question is the selection of the teachers. The time has come when we should dispense with the old-time teacher with his long pipe, who sleeps eight hours out of ten and whose teaching is a droning of the names of meaningless Chinese characters, ponderous in his inertia rather than his scholarship, whose system of teaching is to dwarf young minds rather than to develop them. We ought speedily to remove this fossilized specimen of Chinese inheritance. I hope the Pai Chai will take in hand the fitting of men for the work in teaching. I do not think we should subsidize any school that does not have for its teacher a man trained for that special purpose.

Whatever may be the fortunes of the two nations now at war, Korea will never be the old Korea again. The roar of the battle at Chemulpo shook Korea from the dead past. Multitudes will seek knowledge in a new way, and somebody will be their teacher. Who will it be? Urged on by the law of self preservation, Korea will fight for social, industrial, and commercial equality. Let the Church give the new direction and lead the coming men through her own schools. At the last Annual Meeting a petition signed by 1,400 people was handed me to present to our Annual Meeting, requesting the establishment of an Industrial School at Pyeng-yang. During the year hundreds of inquries have been made regarding the prospect. I am glad to report that Bishop D. H. Moore has given a sum of money for the purchase of a site for the proposed buildings.

A visit over the Districts presents surprises everywhere. The character of the older churches is rugged and progressive. The number of hamlets in which new work has sprung up is bewildering. The total number of newly added central groups to which are attached several adjoining villages is seventy. The total number of additions of believers for the year, the larger per cent of whom are classed as adherents, is about three thousand, or over 42 per cent of our

previous church attendance. Of this whole gain about 90 per cent has occurred since the Russia-Japan war. In these figures, North Korea District only appears as an approximate estimate, as the statistics for the year end with the month of January. This phenomenal growth while the country is under the excitement of war argues well for the immediate future and calls for the most strenuous effort of every laborer on the field.

MEDICAL WORK.

Dr. McGill, our senior member on the field, while stationed at Kong Ju has supplemented his dispensary work by extensive itinerary evangelistic trips. Kong Ju is a strategic center and its reinforcement by the appointment of Brother Sharp with Dr. McGill will mean much for our future. Dr. Follwell, Pyeng Yang, has charge of our only hospital for men in Korea. We were glad to welcome his and his families' return from their furlough in October. He has taken up his work in the hospital and the Yo Po Circuit in his old vigorous style. The Mission is in great need of two more physicians, one to be stationed at Yeng Ben and one at Hai Ju.

METHODIST PUBLISHING HOUSE.

The tireless energy and unflagging vigilance of the manager, S. A. Beck, has made a record year in this institution of which we have become proud. A practical testimony to the success of the sound business principle of our Publishing House is the fact that it is entirely self-supporting, and pays the salary of the missionary foreman, Brother N. D. Chew.

LITERARY WORK.

We regret that the home-going of Brother Jones removed our representative from the Board of Translators. With our present force of workers, it is impossible for any one to take his place. Brother Swearer and Brother Moose of the M. E. Church, South, Mission, have edited the Wolpo in an acceptable manner. The Wolpo has become a necessity in our Church. From the midst of multitudinous duties Brother Cable, Miss L. E. Frey, Miss J. O. Paine, and Dr. Ernsberger have found opportunity for the work on tracts and text books while several of our number have given time and energy to the review and revision of numerous tracts which have been presented, from different sources, for publication by the K. R. T. S. and the Methodist Tract Society.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Each year demonstrates the effectiveness of this body of workers in all its relations to the evangelistic and institutional work. In my travels in the most distant, interior points I have found the results of their labors in the development of intelligent Christian homes. The repeated

affectionate inquiry from the lips of Christian women throughout the field speak volumes of praise. Whenever I feel burdened with my duties a sight of the pupils of the Ewa gathered for a service inspires a new hope and a spirit of confidence. The work of the women's hospitals and dispensaries are second to none. We hope that the plans for a new well equipped hospital will soon be a realized fact.

THE PERSONNEL.

The Mission has deplored the enforced absence of Brother G. H. Jones. We trust that his health has already been restored and that he will soon take his old place among us.

It is with great pleasure that we hear that Dr. W. B. Scranton may be returned to the field. The present is a crisis in our work and his eighteen years of experience on the field thoroughly fit him for our needs.

We wait with pleasure the return of D. A. Bunker from his furlough. Pai Chai needs him. It will be good to see this stalwart, vigorous worker back at his post.

Brothers W. C. Swearer and E. M. Cable have made a record year in their incessant labors throughout the District. Brother C. D. Morris' extensive travels have privileged him to become acquainted with much of the work on the North District and fit him for the onerous duties of a presiding elder for the coming year.

Six men entered on their missionary career, dating from the last annual meeting. They are Brothers J. Z. Moore, A. L. Becker, Robert Sharp, Carl Critchett, G. M. Burdick and N. D. Chew. If their progress in the Korean language and their energy at the beginning of their itinerary is a criterion, great things are in store for our Mission.

Finally—I would recommend for the coming year a more thorough organization, carrying out, as fast as possible, plans already inaugurated; as much living among the groups in the interior as is consistent with health; a new campaign in the effort to raise up a large force of native preachers; a renewed vigorous effort to train our native preachers and helpers, knowing that in not doing so, every added helper becomes a menace to the stability of our church; a closer control by the missionary of our central churches, at Pyeng Yang, Chemulpo and Seoul; as fast as possible plan for changing the native preachers' appointments, thereby keeping alive the old Methodist itinerating plan which has proven peculiarly necessary to our work; rush the building of the proposed new parsonages as fast as possible, as we at this date have not a sufficient number of houses to properly shelter all of our missionaries.

You will pardon me if I seem to be solicitous, but it seems to me that the coming year with all of its brilliant prospects will have within it corresponding great disappointments. During the last eight years, I have had the painful duty of removing from the church rolls 1,500 names. To be compelled to do so and to visit groups and churches where the work had flourished to find nothing but ashes of the former structure, is disheartening and wearing physically and mentally. I have

seen those among us nervously wrecked under the strain of such disappointments. Brethren, hard work will not hurt us, but excessive care through disappointment will kill. We are engaged in a work where we have no right to worry. To do so is disloyalty. Severe losses are only incidental to our phenomenal great gains. When one of our ships break up beneath our feet let us fight as if it were our only boat, but when it is gone, let us thank God for the great fleet still afloat.

If there is any mission field in the world where there has been cause for rejoicing much more have we, and this year above all other years.

W. A. NOBLE.

North Korea District.

North Korea District has been divided into seven Circuits:—Pyeng-yang, Yo-po, Sam-wha, Chinnampo, Yeng-ben, Mang-san, Sin-Kai. No hard and fast lines have yet been drawn limiting the boundaries of the several circuits. They change frequently with the growth of the work, and even the names have been changed with the growth and importance of particular sections, and the adjustments to accommodate convenience in their visitations.

The appointment of Brothers J. Z. Moore and A. L. Becker to the North District has opened the way for supervision and expansion, which promise great things for the future. These two brethren while making exceptional progress in the language, took up with vigor regular itinerating work on their circuits. Their cheerful, fresh spiritual life fresh from the home land has done us all good.

The short conference year prevents our reporting the increase that would naturally have been ours. Our conference year for the North District closed the last of January. The months of February March and April are the harvest months for the work in Korea. Usually 85 per cent of the year's gain is obtained in these three months. We have, however, a substantial increase to report for the last nine months. The approach of war and the threatenings of the Tong Haks have caused losses in some directions. The emigrations from this country to the Hawaiian sugar plantations caused more losses than from any other source. No great numbers left our churches, but the debate that arose in connection with the emigrations caused misunderstandings resulting in some cases in divisions of whole communities. In the city of Pyeng-yang at one period it reduced the regular church attendance to one half. The church, however, was rapidly recovering itself when the present war burst upon us. There were a hundred and eighty believers added to our city church during the conference year.

The Chinnampo and Sam-wha Circuits comprise 17 churches and eight other places of worship. The sturdy, aggressive life in the

church in this section never equalled the present. Brothers Kang In Kol and Yi Ik Mo are responsible for the native pastoral work. Two hundred and twenty-four have been added to the church, and one new church erected. Volumes could be written of the inspiring incidents that have occurred on this circuit during the year. We who are in the closest touch with it can regard it only in awed wonder.

Yeng-Ben Circuit is a most extensive division of the District. Brother Morris has been untiring in his efforts to care for that work and he brings to the Annual Meeting an inspiring report. We are however, working at a great disadvantage by having our missionary residence so far from the center. Brother Morris has purchased a site in the city of Yeng-ben, the capital of the province, and we are awaiting opportunity for the erection of the new parsonage. The building site is large enough for two or three compounds and I sincerely hope that the W. F. M. S. will also build at this point, and send two workers to Yeng-ben. We will also need a physician to open work at this point at the earliest possible date.

Mang San Circuit has been under the care of Arthur L. Becker. Its growth has been encouraging in every way. One new church was built on the circuit this year.

Sin Kai Circuit has been supplied by Brother Kim Chang Sik. He was removed to Pyeng-yang the middle of the year, and employed as District Evangelist. The work on the circuit has steadily increased. One church building and two new schools have been added.

Yo-po Circuit under the charge of Dr. Follwell has had a prosperous year. Its status will be reported at length by him.

The Pyeng-yang Circuit comprises the churches and groups east of the Tai-tong river, Chung-san, Syo-chai-san, and Wol-wang-san sections of the country. Brother J. Z. Moore, in connection with his language study, has labored hard in caring for the five hundred people of this section. One new church building was erected during the year.

The brethren will give a report of each of these Circuits in detail.

Our Annual Meeting was appointed to meet in Seoul on the 17th of February. Before the day arrived for the north people to leave for Seoul to attend the meeting, the Tong Haks and bands of robbers composed of ex-soldiers became so numerous and their acts of violence among the people so common, that it became evident that the whole station couldn't leave. Brother Morris and I prepared to leave the 8th. A telegram arrived the night of the 7th warning us not to leave the city, and warned all foreigners to seek common protection by remaining together. Immediately telegraphic communication with the outside world was broken off. The next news was the battle at Chemulpo. Russian troops began a movement on the border and scouts started south. Members of the missionary community formed a bureau of intelligence and through Korean Christians we were informed daily of the Russians' movements southward. As the Russian scouts approached the city from

the North and the Japanese troops from the South the people of Pyeng-yang took panic and began to flee from the city. Our churches immediately organized visiting committees who visited from house to house distributing tracts and preaching the Word. By this means every house in the city was visited and a general exodus checked and later on when the city became filled with Japanese soldiers the flight to the country became orderly and the people both Christian and heathen were saved from great losses. During the first ten days of the excitement we held protracted meetings nights and threw open the church doors all day for any one who might wish to seek us. During those days 75 were added to our list of seekers. When the city finally became crowded with troops we advised the women of the congregations to do as others were doing and move to the interior. Soon our attendance in the city church of six or seven hundred people dwindled to 70 persons, nearly all of whom were men. The Japanese troops passing northward occupied a number of our country churches and many Christian homes. One thousand five hundred of our people were thus driven from their homes. We immediately set to work to re-establish classes, and as the main part of the army passed on, were rewarded by seeing many of our groups gathered in their old places of worship. It will require a vast amount of labor to follow up the dispersion, and reconstruct our scattered work. In many parts not occupied by the army a remarkable accession of believers is taking place. These additions, however, do not enter into the statistics of the North District, as all these were completed before the biginning of the war. For this reason the North District does not present as good a showing as other parts of the field.

The Day Schools have prospered exceedingly well. The boy's school in this city enrolled 150 as against 83 of last year. One of our most urgent needs is a large building for the accommodation of the Boy's School. They are literally crowded out of the door, and are compelled to sit in the yard for their teachings. Bishop Moore has given us money for the site for the proposed Industrial School. Hundreds of people are frequent in their inquiries regarding the school for which they petitioned at our last meeting. Now that the war has opened Korea to new aspirations, the urgency of the school is more imperative than ever. The usual Theological classes in the city of Pyeng Yang were held with the old time interest and profit, but because of the movements of the armies, the country classes were abandoned.

The labors of the members of the W. F. M. S. have been of great help in the church. Classes in the interior held by them have given the church a stability which has been exceedingly gratifying. The Woman's Hospital in charge of Dr. R. S. Hall, has done much more than the healing of the sick. It continually helped us well in the number of new believers.

We need the reinforcement of eight new men to this District. One at least should be a physician, and we should have added twenty native preachers and helpers as soon as it is possible to train them for the work. We heartily endorse the request of the W. F. M. S. for five

new missionaries, one for Pyeng Yang, two for Yeng Ben Circuit, one for Mang San Circuit, and one for Sin Cai Circuit.

There was added to the District during the nine months 680 believers. The total contribution in that period for self support was 964 gold Yen. The church property on the District is valued at 16,035 gold yen.

W. A. NOBLE.

West Korea District.

Another year has come and gone and notwithstanding the adverse circumstances amid which the year begun I am glad to report advance along every line.

The impaired health of the Rev. Geo. Heber Jones, Presiding Elder, necessitated his return home, and thus the district lost its most wise, careful and invaluable worker.

The serious disadvantage, however, which militated most against us at the outset was the Hawaiin immigration scheme of which you are all familiar. The West Korea District has had to contend with it in a way that the other districts have not experienced. Some of our most prominent men in the Church, among them local preachers and exhorters, were secured at flattering salaries and placed at the head of the enterprise and the result has been that these men have not only lost interest in the church work themselves but have used their influence to further the ends of the Hawaiin enterprise to the detriment of the church at large. At one time it looked as though our work would be entirely broken up by this fever. No small amount of injury has been experienced over our entire work. On the Kyo-dong circuit a whole church was entirely uprooted and others have been badly decimated. The greatest disaster which came to the church from this scheme was not in the numbers we lost but in the spirit of unrest, dissatisfaction and jealousy which it fostered among our groups. While the first symptoms of the fever have somewhat abated we are still striving with the same disadvantage but hope the time is not far distant when the Hawaiin immigration enterprise will be relegated to the past. We can see no good accruing to the church or the Korean people at large and we would put ourselves on record as having no sympathy with such an enterprise.

During the year we have been made more glad than we can tell by the coming of the Rev. Carl Critchett, and it was with great joy that we welcomed him among us. He has identified himself with the interests of the district and has been a source of help and of power to the work.

It has been a source of regret to me that it was necessary to impose upon Brother Critchett a burden far greater than any new man should have been asked to carry the first year, but the willingness and the loyalty with which he shouldered this heavy responsibility and the efficiency with which he has done the work deserves great commendation

During the year the health of the workers has been good and all have stood nobly at their posts notwithstanding the adverse circumstances which affronted them at the start and later the wars and rumors of wars which foreshadowed disaster and probable danger to both work and workers. Surely the Lord has been good to us. The great crisis which has been pending so long in the Orient has finally burst upon us. The first guns of the Russio-Japan war which stirred the inertia of all Asia and awoke the world to the gravity of the situation have long since come and gone. The great fears entertained concerning the welfare of the work have all passed away and we find ourselves face to face with a situation far different than we could have dreamed. The doors of opportunity have been flung wider open than ever before. There is a great exodus from heathenism and a mighty movement toward the kingdom. We are embarassed at our success and the wonderful opportunity that now opens up before us, and the shame of it, only a handful of workers to meet the situation. Could the great Methodist Church see and know our real condition she would blush for shame at her neglect. Delay to embrace the opportunity which now presents itself to us will mean disaster to the cause of Christ in Korea. We hope the church at home will loyally meet this great emergency and send to our relief the funds and reinforcements so sadly needed.

EDUCATIONAL WORK.

We have endeavored to push the interests of educational work over the District. At Chemulpo the boys' day school has fallen behind owing to the fact that we have no place for the boys to meet and since Son Seung-yong left us we have not been able to secure an efficient teacher. There is now an attendance of 40 boys but we hope to double that number when we get our new school building, and increase the efficiency of the teaching staff. The girls' school at Chemulpo is in a most flourishing condition, having a larger attendance and better interest than at any previous period in its history. The teacher, for many years a student in Ewa Hak-dang, is doing most efficient work. Ewa and the church may well be proud of such products. I hope the time is not far distant when Pai Chai will supply our boys' schools with as capable teachers. The time has come and gone when the teachers of the old school can meet the demands of the present. Our crying need is for a system of practical and thorough education and capable teachers.

There are on the district seven other boys' day schools with an enrollment of 135 scholars. The number of girls' day schools is four with an enrollment of 78 pupils making in all a total of 12 day schools with 237 scholars. An increase over last year of three schools and 67 pupils.

WOMAN'S WORK.

The work among the women has been carried on by Misses Hillman and Miller. Their unflinching loyalty and efficient management deserves only words of highest commendation. During the past year

Bible study classes for the instruction of women have been held at various points on the district and in every instance have made genuine improvement. The women's work in Chemulpo under the direction of these ladies assisted by Mrs. Cable has made a most marked advancement and one only needs to see the great congregation that gathers from Sabbath to Sabbath to be convinced of the real genuineness of the work.

COMITY.

The spirit of fraternal union with our southern brethren has been greatly augmented during the past year. We have always found them loyal and willing to stand shoulder to shoulder with us in problems relative to the welfare of our common Methodism. We have come to think of them not as a separate organization but as brothers and sisters of the same body, standing for the same principles of Christianity and for the building up of a common Methodism in Korea. It is our desire that this spirit of inter-missionary comity may become so rugged and effectual that ere long we should know no north, no south, but one forever inseparable Methodism.

TRAINING CLASS.

Our training class was held last December in Seoul, the southern brethren uniting with us in the work. This was a season of great joy and profit to us all. The largest class of workers in all the history of our work was in session more than two weeks. More than 250 men received instruction and returned to their various stations where better and more efficient service has been done for the Master.

OUR NEEDS.

These are so great that our courage almost fails us when we contemplate them. West Korea District needs five evangelist and one doctor immediately. The district has had no reinforcement since 1900, and work is increasing all the time. One evangelist and doctor is needed for the great work of opening up in Whoang Hai, one evangelist for Kangwha and Kyodong circuits, one for the Namyang circuit, one for Chung Chung-do and one for Chemulpo. With the coming of these new reinforcements it becomes necessary to erect new parsonages. I hope and trust that provision will be made to make it possible for reinforcements to reach us before another year passes.

CIRCUITS.

Chemulpo, Wesley, has witnessed some ups and downs during the past year. A large number have gone to Hawaii and some of its strongest members are engaged in the Hawaiin enterprise, giving their strength and time to it rather than to the interests of the church. I cannot esti-

mate the serious injury this has wrought against the church. However, under the most loyal and efficient leadership of Brother Kim, the church has maintained a healthy activity and growth both in numbers and spirituality. During the year the debt on the church has been entirely liquidated, a new parsonage has been erected and some money raised toward the erection of a new school building.

The attendance upon the services during the year has been good and it has been especially so to see the large congregation of women who gather from Sunday to Sunday. The church is entirely self supporting an achievement for which we are very grateful. During the last nine months yen 731 was raised and out of this the salary of the native pastor, Brother Kim, has been paid and all the running expenses of the church.

INCHUN:—This work has been under the supervision of Brother Pak Chung chai who has done good and faithful service. The work has been strengthened both spiritually and numerically. The churches of the circuit have increased from three to seven.

POO PYONG:—The brother in charge of the work here is Chung Simon. No great gains have been made here this year but the interest seems to be on the rising tide and I hope for better things this coming year.

NAM YANG:—Last fall this circuit lost the efficient leadership of Brother Hong who went to the land of paradise (Hawaii) and Brother Pak Sei-chang was put in charge of the work. He has proven himself to be a loyal, efficient, and indefatigable worker, and under his leadership the work has grown in numbers and strength. More than a hundred are waiting to be taken into full connection and probation. On this circuit we have a large number of young men in the church and among them are some very promising candidates for the ministry. There are nine churches on the circuit, with work opening up in several new places.

The Chung Chung do work, as yet, must be attached to this circuit, although it is more than 80 miles further south. Here we have a most promising field. Not long ago one of my helpers came to me with a list of 170 names of families who desired to become believers, and when this little pamphlet containing the names was presented to me one of the men from that region who had accompanied the helper prostrated himself before me and plead with me to send a teacher to instruct them in the truths of the gospel. In this region alone there are several hundred inquirers.

KANGWHA.—On the whole this circuit has had a very profitable year. The church has grown, not so much in numbers as in grace and power. In the city of Kang Wha we have as strong and flourishing a church as is to be found in all rural Methodism. So desirous are the brethren to have a missionary to reside in the city of Kang Wha that at the last quarterly conference a memorial was drawn up for me to send to the General Conference asking that a missionary be stationed at Kang Wha. The document is now in my possession and the brethern say,

"Inasmuch as we have petitioned the great General Conference of that great American Methodist Church, surely it will give us an ear and grant our request."

I hope at the next Annual Meeting the Bishop will see his way clear to give me this appointment for I could ask for nothing more or wish no greater honor than to spend my life on this great island in leading that people to the foot of the cross.

KYODONG.—This circuit includes several islands and is yet a comparatively new work but a most promising field. Some of the most wonderful testimonies to the efficiency of the gospel are to be heard over this circuit and the future historian of Korean Methodism will find as rich material in the sacrifice and devotion of men and women of God on these islands as were ever to be found in any age of the Christian Church. During the year work has opened up in several new places.

YONAN.—Under the leadership of Bothers Son and Ha, with the oversight of Brother Critchett, this work had made a phenomenal growth. Here is a great field and already white unto the harvest. Brother Critchett will report in full for this work so that nothing more need be said here.

Brother Noble, our superintendent, has proven himself just the man for this important position and his careful supervision and wise judgment has won for him and the work only words of highest commendation.

The following is a summary of the statistics of the district for the past year:—

1904		Gain over 1903
Quarterly Conference	10	1
Preaching places	63	19
Membership		
Full members	695	129
Probationers	1,549	
Inquirers	756	
	3,000	977
Baptisms		
Adults	409	232
Children	81	45
	490	277
Day Schools		
Boys'	8	
Girls'	4	3
	12	
Pupils	237	67
Self support, yen	1,375	96

Respectfully Submitted,

E. M. CABLE.

South Korea District.

The busiest year of all has just closed and in many respects the most successful. We have suffered most severely for workers in the white harvest. The departure of Brother Bunker on furlo left Brother Sharp in the School and the First Church so that the whole of the widely extended country work was left as before with but one worker. Brother Jones' return to America necessitated the division of his work between Brother Cable and me and added burdens. So the outlook into the year was in many respects anything but cheering. To see a great and mighty work opening and yet realize with deepest heart hunger that, do the very best you can, it will not be possible for you with a single man's strength and time to care for it properly and save hundreds of souls from sinking back from the light and faith they have received into heathenism again—these are the things that try one's spirit. However I have here to witness to the goodness of God. He has been exceedingly merciful and gracious in all this work. I am glad to express my appreciation of the comradeship and help of Brother G M. Burdick who arrived on the field in August. While not acquainted with the language he has been a help in the work in many ways and has the promise of a first grade missionary.

To Brother Noble our Superintendent I am grateful for his kindness his sound advice and practical help.

After holding the First Quarterly Conferences in Seoul in May and preparing the June issue of the Wol-po. early in June I left Seoul and in company with Brother Noble traveled down through the circuits visiting the main centres as far as Kong-chu--a trip of 850 *li*.

THE SUMMER MONTHS.

It has been my effort during the year to systematize my work as much as possible. I have therefore returned to Seoul at the first of every month and in the first few days of the month prepared the material for the Sin-hak Wol-po, met with my country helpers and colporters for instruction and consultation, preached at the Mead Memorial Church and Baldwin Chapel and attended to other duties in the Mission and out of it.

I returned from a trip on the circuits about the middle of July and the rest of that month and August Brother Moose and I spent in the translation of the Sunday School Lessons in the Old Testament, found mostly in I Samuel and II Samuel. As the text is obscure in places we found it no easy task.

The trip in July was on a portion of a circuit newly established this year. There the three provinces Kyeng-kui, Chung-chyeng and Kang-won meet and our work has spread into all three. I enrolled on this trip of less than two weeks nearly 300 new believers.

THE SEOUL WORK.

At the First Church Brother R. A. Sharp has been a very efficient pastor with Brother Chai Pyeng-hon as assistant; the church has prospered and has a bright outlook. Miss Frey and Miss Paine have cared faithfully for the women of the church. I feel that I cannot speak too highly of Brother Sharp's faithfulness and capabilities

I have cared for the Mead Memorial church as best I could but found it difficult to do this properly because so much of my time was demanded by the country circuit; however there has been some progress together with a number of discouragements. We have been getting hold of a class of younger men but the work moves slowly. Lately the interest is increasing especially in the prayer services. Mrs. Sharp and Miss Lewis have been very faithful in their care for the women and Brother Beck has attended the services and helped in other ways. The native pastor, Brother Chun Pong-un, has served faithfully and well.

Baldwin Chapel has had the attention and earnest labors of Dr. Emma Ernsberger. The women's side is generally well crowded but the men's side forms a sorry contrast. Ye Kyeng-jik served as native pastor probably as well as he could but it was impossible to get time to do the visiting and personal work that is necessary. Becoming infected with the Hawaiian fever he left secretly a short time ago without even saying farewell to his father and mother. I have put in his place a young man from the country, not very well trained but very earnest and a hard worker, Mr. Ku Hung-kuk. In March I held a series of revival services at East Gate; the meeting began about 11 or 11:30 A. M. and sometimes lasted two or three hours. These services were well attended and a number of women and men made a definite start.

Brothers Hounshell and Sharp who have been in charge of Pai Chai School will report the steady progress of that institution.

Miss Paine and Miss Frey in the Ewa Girls' School have had their troubles like the rest of us with the Hawiian Question but came out successfully and the school has prospered. Methodism has reason to be proud of it.

The Press under Brother Beck's management has had a prosperous year and is fulfilling its pledges. We were very glad to welcome Brother Nathaniel Chew who came out in the fall. He has thrown himself with characteristic earnestness in the work of the Publishing House and the good effects of his work have been apparent in many ways.

I wish to express the entire satisfaction I feel with the work of Brother Beck as Treasurer of the Mission. In the midst of other heavy duties he has performed the work of Treasurer carefully, conscientiously and systematically. I have had occasion to frequently visit the office and am acquainted with his methods and I do not think any one could do better work. He is deserving of every commendation.

CIRCUIT WORK.

This year the work has been divided into six circuits where there were three last year. The Si-heung has been united with the

Su-won Circuit. There are seven groups, including four of our oldest ones. Brother Burdick was appointed to the charge of this circuit. I traveled on it with him at different times and he has visited it alone. The most remarkable growth has been at Su-won. Here for years we could not secure a start but in February two years ago I enrolled the first few inquirers. Now the church there numbers 160 believers. We have a day school for boys with an attendance of 22 and one for girls with 15 in attendance. The class of believers is the very best. A number of fine looking old gentlemen have joined the church and many influential young men; while there are 60 or 70 women interested. The train on the Seoul-Fusan R. R. makes the trip twice each day to Su-won.

The statistics for this circuit are, Members 95, Prabationers 190, Inquirers 140. Thirty-seven adults and 2 infants were baptized. Raised for self support $43.07 Korean currency.

Inchon Circuit. This circuit has been divided this year and it now contains 22 groups and two Quarterly Conferences. Time and space will not permit a description of the struggles and successes of each place. A volume could be written. Owing to the defection of our leading man in Ichon, Kim Cha-an, who accepted bribes from certain parties for the magistrate, the work suffered a considerable backset. He was expelled from the church and many of the evil effects have passed away. One man, unknown to us, had two wives; when we discovered it he was asked to put away his second wife but like the now famous president of the Mormon hierarchy he refused to put her away saying that he had a family and could not desert it; so he was expelled. At Ichon upnai a bookstore has been built and another building added enabling us to have a day school for boys; there are 10 boys in attendance.

At Kung-tul the people built a fine chapel last year asking no help and have since raised about $80 Korean currency for the purposes of education. There are a great many children and they want a school. They are adding to this fund from time to time and much to my surprise told me one day that they plan to build a brick school house. The bricks can be made near there and they claim that will be cheaper than to build in the ordinary Korean style and it certainly will be more durable.

The statistics for the circuit:

Members, 120, Probationers 629, Inquirers, 185, Total 934. Eleven baptisms. Raised for self support, $269.31 Korean currency.

Brother Ku Chung-kyeng as helper in charge and Kim Kun-chip Bible Society colporter have rendered valuable service.

From this circuit a number of groups have been taken and formed with new groups into the

Yeju Circuit. Seven of the original groups and seven of the new groups organized in July constituted the beginning. From that time to the present it has been a rapid and unprecedented growth. Forty-seven new groups have been added, making in all 54 groups. The most active and successful worker to whom much credit is due is a colporter, Chang Chung-myeng, not very highly educated but a most effective speaker and worker among the brethren. There have been about 1,000 converts here, many coming from a very sturdy class. They have built three chapels, asking no assistance. One of these is one of the most pretentious on the district. It is located at Pŏm-sot where we have our strongest group. The difficulty is in handling such a work as this. To bring the people to the observance of the Sabbath and attention to the means of grace, to induce them to study, and to organize them so that they will not scatter and lose interest. It is a colossal work. I have taken the best material I had at hand and in addition to the colporter, have had a new helper at work and a volunteer worker traveling different sections. There is so much superstition and ignorance to meet and so much opposition and persecution to face that the problem of successful establishment becomes very difficult. However with a recognized and strong center at Pŏm-sot we have been working out and are getting things in shape in a part of the work. I have traveled as much as I could and yet half of these new groups I have not been able to visit. I will do so before July and hope to spend a part of that month among them.

Many very interesting incidents occurred. An old man 77 years and for many years a devout Buddhist heard the gospel and gladly accepted it. He had earnestly sought truth and constantly wore a Buddhist charm suspended on a string about his neck. He appeared to have a very clear idea of the way of salvation and had experienced a happy change. I baptized him and returning to that section a month or two later met him again. He was extremely glad to see me. The first time I met him he exclaimed, "If you had not come bringing me the light I should have perished. My sins are washed away by the flowing of Jesus' blood." The second time I met him I sat down before him and asked, "Have you now any trouble or anxiety?" "Anxiety?" he replied, "why, no: why should I have anxiety when God is with me?" This old man came about 20 miles to receive baptism.

The statistics are as follows:-

Members 12, Probationers 118, Inquirers 1,004, Total 1,134. Baptisms 33. Raised for self support $206.17 Korean currency.

Moving south we enter the

Chin Chun Circuit. It lies mostly in the northern part of Chung-Chyeng Province in a section exceedingly corrupt, infested with thieves and people of an unstable character. Here we have had our worst trials and greatest discouragements. Here too the Plymouth Brethren have entered with their charateristic propensity for sheep stealing and created havoc in some places; the difficulty being that some of the men

who have been working for them are men whom we expelled from the Methodist church for crimes of various kinds such as theft, adultery, extortion, etc. After joining them these men continued their evil practices, seizing men and beating them and extorting money from them; going armed to some of our groups and demanding food and entertainment and in some cases gifts of rice.

In consequence of these things there has been little growth in any way and the hopes for this work have not been realized. Add to the above difficulties that I have been alone in the work with nearly 100 other groups in four circuits far more promising and it will easily be seen what a difficult matter it has been to face and conquer these obstacles. In some cases we have succeeded and in others we have not had the time and opportunity to push our plans to successful issue.

There are three buildings used as chapels and a small schoolhouse.

Statistics:

Thirty-nine Probationers and 358 Inquirers, Total 397. Raised for self support $24.

Kong-chu Circuit. The work at this place has been in the hands of Dr. W. B. McGill, who has earnestly and conscientiously labored to establish the church in the city. In his consecration he did what very few men would care to do; took his family down and spent the summer months at Kong-chu in a thatched house. And from the time of the appointment he has spent much time in the medical and evangelistic work at this point. As it is new territory and opening work progress is slow but his earnest efforts will tell and we will have a large church in this section.

Chyeng-chu Circuit. This circuit lies out to the east of Kong-chu. The Seoul-Fusan R. R. passes right through it. It is 340 *li* from Seoul.

One can now step on the train at Seoul, change cars at Yong-dong-po and at Su-won and in an hour or so step off a few hundred yards from our principal center at Yun-kui Took-kol.

This circuit has also had a wonderful development. In two years' time it has grown to 24 groups. Helper O Hai-du a man positive in manner and enthusiastic in his work has been tireless in his evangelistic efforts. Chapels have been secured in two places. One of these was dedicated by Brother Noble. I have visited the work several times and am assured of its permanency. I had some interesting experiences here. One night being belated rain came on and being alone and not knowing the country I lost my way 10 *li* distant from my destination. In the intense darkness I mistook flowing streams for the path I was treading and had some disagreeable wettings. I wandered over the country for some distance and finally struck a road I knew and making my way toward my destination met my "boy" and the Christians coming out with lanterns to search for me, carrying clubs to drive off wild beasts (so they said). My boy had on my rain-coat and in the morning I found a large stone in one of the pockets.

There are two divisions to this work and next year there will be two Quarterly Conferences, Yun-kui and Munui. Another helper or col-

porter will be needed to look after the Munui section. A voluntary-worker, O Hyeng-mok, has been selling books and preaching. Here there is an old man among the inquirers who has studied both the old and new Testaments a great deal and seems to know a great deal about the way, but his spiritual pride prevents him from seeing the way of faith. He has written a lengthy treatise setting forth his idea of the gospel. Yet he cannot see how his sins can be forgiven. I labored with him a long time but I fear with no very great success. After I left he sent me a letter expressing his thanks and saying, "You have done a great deal for my salvation. Jesus Christ became my substitute for sin in the early times and you are the substitute for my sins in these days. I am very thankful.". I wrote him immediately saying that I was a sinner myself and could be a substitute for no man's sins and was not a substitute for his sins, that he must repent and look to Jesus the divine Redeemer.

The statistics are as follows:

Nineteen Members, 235 Probationers, 400 Inquirers, Total 654.

Raised for self support about $50, Korean currency.

STATISTICS FOR THE DISTRICT.

Circuit	Full Members	Probationers	Inquirers	Total
Su-won	95	190	140	425
Ichon	120	629	185	934
Yiju	12	118	1,004	1,134
Cnin-chun		39	358	397
Chyeng-ju	19	235	400	654
	246	1,201	2,087	3,544

THE SEOUL CHURCHES.

First Church, Members and Probationers	380
Mead Memorial Church, Members and Probationers	330
Baldwin Chapel, Members and Probationers	56
Grand Total South Korea District	4,310

Grand Total raised for self support yen 668.

I am grateful for the aid of Miss Lewis and Mrs. Sharp among the women of the circuits and yet large sections have not been touched by any foreign lady. It was therefore with the greatest pleasure that I welcomed Miss Guthapfel to the field. She has been living at East Gate and assisting at the work there and successfully pursuing the study of the language. I am sure she will find a great field for the exercise of her abilities in the host of women waiting on the South Circuits.

TRAINING AND THEOLOGICAL CLASSES.

It remains yet to tell of the efforts for the training of our preachers and helpers and large body of local workers. This year we held our large training class in Seoul in December closing just before Christmas. The West Korea District, the Seoul and Songdo Circuits of the Methodist Episcopal Church, South, united with this District and we had assembled in Seoul for over two weeks what was probably the largest class of its kind ever held in Korea; nearly 250 men and women assembled from the four quarters, some living 500 or 600 *li* apart. The class was divided into three grades according to knowledge and previous study. This permitted us to teach fourteen or fifteen different subjects: Various portions of Scripture, Church History, Geography, Discipline, Doctrine and Polity, the Life of Christ and the Life of Paul. There were five missionaries and three native preachers who taught these grades.

At the close of the class we had a three days' Officers' Institute with papers presented and discussions on the duties of preachers, exhorters, class leaders, colporters and various church officers. This was conducted by Brother Noble and was very helpful.

After the meeting of the Officers' Institute we held the Theological Class for Preachers.

This class was also divided into two grades and Brothers Noble, Moose, Cable and I instructed them in various subjects in the Course.

For my own helpers I have adopted the plan of meeting all my helpers at the first of the month for the study of some special subject for a day or two. I hope in this way in the course of a year to put them through the various courses of study laid down for them.

In conclusion I would say that I rejoice exceedingly over the prospect of the relief that will be afforded by Brother Sharp in taking charge of the circuits in the Chung Chyeng province and by Brother Burdick in the Suwon Circuit. It will afford me better opportunity to develop and direct the great and growing work in the Ichon and Yeju Circuits. I can see land ahead.

To all my associates in the work of this district I wish to express my gratitude for many kindnesses shown me. I look forward with great anticipation to the coming of Dr. Scranton and his family and Mrs. M. F. Scranton and shall welcome them with great gladness.

May God preserve them and all of us in health many years in this our allotted field of service.

Respectfully Submitted.
WILBUR C. SWEARER.

Yeng-ben Circuit, to February 1904.

My report this year must be necessarily brief. Not only has the conference year been but nine months, but the remaining three months between now and the usual time of meeting in May, are the best harvest

months of the year. If therefore our statistics do not show the large increase that might be expected this explanation will make clear the cause.

The work has progressed steadily since our last meeting. The number of faithful attendants on the Sabbath services has increased and at some new points work has been begun.

After waiting and trying for two years, I have succeeded in securing property in Yeng-ben city for our mission compound. It is a beautiful site within about five minutes' walk of the centre of the city. What we have already purchased is sufficient for our immediate needs, but we hope soon to secure enough for future necessities. One of my helpers now makes his home on our property and reports that several people in the city are interested in Christianity. While lack of funds will prevent us from finishing a missionary home this year we expect to get it under roof during the summer and fall and have it completed early next year ready for occupancy. Our house at Anju has been exchanged for one that is much better adapted for our work.

In Heui-chyun magistracy the Christians have purchased a very excellent property for a place of worship. Through the efforts of one of these brethren there is a very promising work at Won-mang-kol, thirty *li* from the magistracy. At So-moo the churches are making steady progress. On almost every visit there are believers to be baptized or probationers to be received. From a village in Kang-kai prefectorate, one hundred *li* from So-moo, a man has come to see me on each of my visits to the latter place during the last year. As the brethren testified to his faithfulness, I baptized him on my last trip. Alone in his village, separated from other believers, he faithfully keeps the Sabbath and leads a godly life. Surely such experiences are a clear evidence of the working of the Holy Spirit in the hearts of this people.

In Oon-san magistracy the work, as in former days, moves very slowly. There are reasons for this and perhaps in no other county in the north is it so difficult to preach the Gospel. The obstacles can only be overcome by the close contact of the Missionary with the people.

The Quarterly Conference has been a source of strength to the local churches. The believers feel that they have a real part in the government of their Church and the sense of responsibility tends to make them stable.

The Presiding Elder traveled over my circuit in October and established another Quarterly Conference in Heui-chyun. This makes the fourth in my circuit. In the necessary absence of my Presiding Elder I held these Quarterly Conferences in January. In every case a beginning is being made to raise money for the native ministry. The ideal that we must work for is that the Koreans build their churches and support their ministry. It may take some time to reach this ideal but if the Korean church is to have her full strength she must be urged on to do it. A native preacher supported by his own people will have an incentive to zealous labor which he will not have if he receives his support from foreign funds.

The Tong-haks are very active in the north and many of them have purchased Christian books so that they could pretend to be Christians should they be arrested by the local authorities. This makes it necessary to exercise great care in receiving names. The Hawaiian immigration excitement has also distracted the minds of many of our people.

I have as frequently as possible preached at the different camps of the American Mining Concession. I am always cordially received and as many men as can attend the services.

While in Pyeng Yang I have done what I could in connection with the city church, and assisted in teaching the Men's Annual Class. Mrs. Morris and I have gone across the river several times to preach at Chilsan and Pong-nong-dong.

With gratitude to God for all his blessings during the year.

Respectfully submitted,

C. D. MORRIS.

NOTE :—As war between Japan and Russia commenced about the time we arranged to start to Annual Meeting, we were unable to attend. Since that time the soldiers of both armies have been marching through my territory and it has been impossible to see my people, as the military authorities refused to let any foreigners travel in the army's path. Now that the army has passed on to the border, I expect as soon as added duties will allow to visit the different groups.

The additional property mentioned in my report has been purchased.

Pyeng Yang Circuit.

However fast the new missionary may go he will not get far the first year. But for faith and grit there are two impassable barriers, the mysteries of a "strange speech and hard language" and the greater mystery of the oriental mind. Hard as it may seem it is well one is held back by the first for thereby he is saved from a multitude of mistakes on account of the second. The oriental way of thought and action is often the direct opposite of the occidental but for this reason not always wrong. Therefore the first year one cannot pray to be delivered from all mistakes, but while studying the language can get at some of the native characteristics and customs that will save him from many mistakes in the future. For here one needs the serpent's wisdom as well as the dove's harmlessness. So this report has not so much to do with things done as with impressions received and observations made.

First one soon finds they are up against a language compared with which the Greek and Hebrew of the seminary were not a circumstance. However, the process of acquisition is different and because one was a success or not along this line in his home study is not always a criterion

of his success on the field. Tho hard—unspeakably hard—with grit, patience and the help of Him who does not call without equipping it can be gotten.

Next one is impressed by the success of the work. Though the youngest mission of the Methodist Episcopal Church, none, even of the oldest established, can show a better record and few indeed as good. When we think of it Korea is indeed as a nation born in a day. Tho sometimes discouraged from a false view of the stability of the Christian character gained by comparing it with that of the home land which is backed by centuries of Christian training (which of course is a wrong comparison) there is really no ground for this discouragement, and Korean Christians have had the same spirit of steadfastness under persecution that actuated the martyrs of old to give their bodies to the stake. But because of this success Korea is not yet evangelized. Even in the face of this wonderful success one trembles for the nation when they think of the thinness of that red line of the Kingdom against the breadth of that dark line, like unto midnight blackness, of fear, superstition, ancestor worship and the devilish incantations of the sorceress that yet include the great bulk of the Korean population. There is long work and hard work yet if Korea, even little Korea, is to be evangelized in this generation.

This brings us to another observation. The need of workers. It positively makes one sick at heart when they think of how the amazing responsibility and opportunity of the past few years in north Korea has been neglected by our church at home. Surely they did not know it. Else had they known, out of the multitude of splendid young lives dedicating themselves in unreserved fidelity to the Master's call at least three some three years ago would have come to this field so ripe for the harvest. Else had they known, out of the millions in Methodist pockets a few dollars would have come to establish our work in some way worthy of our great church and the needs of the field. At present our force is not sufficient to give proper attention to work already established to say nothing of the great outlying fields into which there should be advancement. We are not taking the Gospel to these people as fast as they want it. As I write these lines word comes from a group that has not been visited this year begging Brother Noble to come out and visit them. As he cannot go he has asked me to go for him tho there should be an experienced man who knows the language visit them and be with them several days to teach and bring in others. And this is but one out of many like places. Church at home with all your young manhood and money, these things should not be. You have done some things for us this year but it is only a small beginning of what you must do if Korea is to be evangelized in our generation.

And this is not all. In a very real way we can say it is now or never with Korea. Today the door is flung wide open. Who knows, with all the uncertainty of the East, but that it may be closed tight tomorrow. Today the people are free of access and willing, even eager, to listen. Who knows when this may all be changed. One thing

we do know, now is the accepted time not only for ourselves but for all to whom the opportunity brings us the responsibility.

From across the Great East River I one day looked over at the ancient city of Pyeng Yang. As I thought of the Ta Tong Gate standing wide open the words came to my mind : "Lift up your heads O ye gates and the King of Glory shall come in," and I thought ; The gates are lifted up, the people are waiting ; but why does the King of Glory come not in with the fullness that he should, and the only answer was because you, Christians of the home land, because you are not willing.

While the needs of a mission field are many, our great need now is for more men and women to do evangelistic work. Long since have these fields been white unto the harvest and the reapers so few. Surely with this splendid opportunity and today being the only day we are sure of, "We must work the works of him that sent us while it is yet day for the night cometh when no man can work" and "the work that centuries should have done must crowd the hours of setting sun."

The first year on the field with its new climate, its strange people whose thoughts are not as our thoughts nor ways as ours and the awful depression of a christless world all about cannot but be a trying year. Tho for the most part a hard grind on the language, yet bits of experience, little lendings of a helping hand and a few country trips including six weddings have lent interest to the year's work and kept one in touch with the needs of a world of men and in sympathy and love with what might be called unlovely humanity.

One trip of three weeks, one of eleven days and several shorter trips make the sum of my days in the country. They include visits to all the points on the Chil-san-Chung-san Circuit, to some groups several times and visits to many of the groups on the Chinnampo and Sam-wha Circuit. I spent some time getting familiar with the mode of examination for baptism which is a very important point in our work. That this is no easy task for the beginner will be seen from the following list of leading questions inserted at the request of Mr. Noble and revised by him.

QUESTIONS ASKED CANDIDATES FOR BAPTISM.

1. How long is it since you became a Christian?
   (The time ranges from 6 months to 3 years.)
2. Do you attend church regularly?
3. Do you use intoxicants?
4. Have you any concubines?
5. Do you sacrifice to ancestors or spirits?
6. Do you work on the sabbath?
   (Questions 2 to 6 are repeated from admission on trial.)
7. Will you endure persecution or abuse?
8. Do you have family prayers?
9. Are the members of your family all Christians?
10. What are you studying?

11. Have you read the book on baptism?
12. Have you studied the Methodist Catechism.
13. What part of the Bible have you read?
14. Do you know the Lord's Prayer and Apostles' Creed?
15. Who is Jesus Christ?
16. What do you know of redemption?
17. Are you conscious of sins forgiven?
18. What does the rite of baptism signify?
19. Do you love the brethren?
20. Are you leading people to Christ?
21. Do you take delight in the growth of the church?

Chil-san and Chung-san Circuit is composed of seven well organized groups and several smaller ones. The larger part of the work this year has been done by the faithful helpers and the few visits Mr. Noble could give it out of his busy days. One group on account of local trouble has decreased in numbers. All the others have made a fair increase.

The figures are as follows:

	Members	Probationers	Seekers	Total
Chil-san	50	119	40	209
Pong Nong-dong	24	61	13	98
Nu-dong	16	52	39	107
Mun-su-kol	5	12	27	44
Wolmang-san	2	20	16	38
Syechai-san	5	32	..	37
Chung-san	15	106	..	121
Totals	117	402	135	654

In conclusion I can say it has been a blessed year of fellowship with the Lord Jesus, not so much in, as in preparation for, service, and I would not wish to exchange my field of labor for any other in the world. I have deemed it a special privilege to have spent my first year in Korea in the north in association with the splendid missionary community at Pyeng Yang and under the guidance of Mr. Noble our faithfull superintendent.

The first year's work as well as report is fittingly closed not with the spirit of one who has already attained but as one who follows after.

JOHN Z. MOORE.

Report of Maing San Circuit.

Maing San is one of the most northern circuits of our mission in northern Korea. It is a circuit entirely among the mountains and about 200 miles long at present. About a day's journey (99 *li*) from Pyeng Yang is the first place where there is work, a group of two; 15 *li* from here is a group of twenty; 30 *li* farther is a group of about

twenty-three who have a small church ; 20 *li* farther toward the north is 신쟝 the largest group on the circuit numbering altogether at present 33 members who attend services regularly ; from 신쟝 on the groups are small, and scattered over a broad area, many from 20 to 130 *li* apart. There are twelve places in which the work has a good start.

The work on this circuit has but been begun as it has been reported but once before. There were no full members until this year but the outlook is very bright for a great work among these hardy mountaineers. Two churches have been built and thirty-nine names added to the roll this year, besides we have planted our standard in some places never entered before. When I first went out on the circuit I was somewhat disturbed at an apparent lack of interest in some of the large places in which groups had been started, but having found that many of the former Christians had been but policy seekers, I was glad that we could begin to build again on rock-bottom.

There are two new places in which the work has a very encouraging aspect. In one place a little hamlet in a secluded mountain valley where Mr. Noble and I had to stay over Sunday on my first trip out, we made a special effort to start a group and succeeded in getting five men to give in their names as seekers before we left. There are now nine who worship regurlarly in this place. In the other place the work was not started by the direct efforts of foreign or native preachers but was a natural outgrowth or spread of the gospel through one of the 신쟝 Christians. This man had relatives in a village 50 *li* away and thought that they ought to become Christians so 뉴셔방 went several times taking three days each trip to go and came in order that others might learn of the Peace-giving Saviour which he had found. So before I hardly knew that the effort was being made we had seven or eight believers in this new place. I followed up the work and visited this place twice with the result that we have twenty good earnest seekers in a place where less than six months ago all was in the darkness of heathendom. When we see these instances of the Spirit's working we know that the day when God worked in the hearts of men has not yet passed, and with renewed hope we push on toward the goal.

I have been all over my circuit twice and partly over it a third time. Mr. Noble came down over the territory with me on my first trip and established a Quarterly Conference at 신쟝 besides examining several for admission as full members, as candidates for baptism and as probationers, both in 신쟝 and in 령셩시, the two places where the church buildings are located.

Of course I was not expected to take full charge or to do much on the circuit the past year because of linguistic inability but as far as I was able consistent with my study I looked after its welfare. I want to thank Mr. Noble for his consideration in making my first year's work outside of language study as light as he could considering the amount of work that ought to be done and what he had to do. With Mr. Noble's help I am sure the work here has not gone backward if it

has not gone forward. Having had a change of helpers as well as pastors I regret to say that there are many persons who have formerly given their names who have been lost but I hope as I am able to work more and more that I may find many of the straying ones as well as reach many other as yet untouched hearts. My prayer is that God may greatly prosper this circuit the coming year and that all things will be done with an eye single to His glory.

Respectfully Submitted,
ARTHUR L. BECKER.

Evangelistic Work Keui Hem Circuit.

We have 9 groups with meeting places for worship at four of them. The work as a whole is encouraging and additions during the past year have been made at each place.

We report at	Keui Hem	48
	Chyep Syem	23
	Yo Po	12
	Nang Kang	13
	Total	96

We pray for a special outpouring of God's spirit upon each group which will result during the next year in the addition of large numbers to our church and a strengthening of all our believers.

Respectfully Submitted,
E. DOUGLAS FOLLWELL.

Medical Work, Pyeng Yang.

I have little to report this year. The Dispensary was closed from May to October on account of Dr. McGill's removal to Seoul, and was not reopened until my arrival from America. Since that time we have had 1,004 visits from patients, mostly new cases.

In addition to my regular daily medical work I taught 3 hours a day in our Fall class and have preached in our city church on several occasions as well as led the prayer meeting when Brother Noble was called elsewhere.

Respectfully Submitted,
E. DOUGLAS FOLLWELL.

Report of Suwon Circuit.

This report cannot rightfully be called that of Suwon Circuit. My arrival on the field was several months after the work of the year had begun ; and Brother Swearer has very kindly and thoughtfully relieved

me of any considerable burden of responsibility in the work of the circuit, until I should gain some vantage point from which to begin.

My time has naturally been largely consumed in the study of the language; but I have made in all six tours into the country My arrival in Korea was on the first day of September, 1903. The following day I came to Seoul. Two days later Brother Swearer left on a country trip, and I remained at his house until his return. On his next trip, starting a little before the middle of October, I accompanied him; and we were out seventeen days. We passed by Suwon through Ichun into the regions south. This was to me in many ways a most interesting and wonderful trip. It was accomplished mainly on foot, with a few disquieting lifts on donkey back. The style of traveling, the methods of agriculture, the modes of living, the people themselves all made one feel that indeed he had reached the land of "the children of the east." I was able to endure the trip much better than I had believed; and only on the last day of our walking did I become troublesomely lame and foot sore. The trip did more than anything hitherto in breaking down my feelings of revulsion to contact with the people. Before I had dreaded nearness to their person. Now often in the crowded meetings I was forced into bodily contact; and I survived the shock. The trip left an abiding sense of the greatness of the work and the urgency of its needs; and filled me with eagerness to become so equipped in the language as soon to take my place among the active workers. On the return trip we visited Tungmi, Chang Chiney, and Arisil, all on the Suwon Circuit.

The second trip was a brief one with Brother Swearer to Mutchiney, in which we were out only one night. The purpose of this trip was to hold a Quarterly Conference; but, rain having fallen some part of the day, the brethren did not assemble; and we had only a small gathering for devotional service in the evening.

The third trip was in company with my teacher and cook to Suwon, where I remained seventeen days. Most of this time Kim Sang Pai, the native pastor of the Suwon Circuit, was with me. In company with him, my teacher, and Yi Myun Suk, the Suwon leader, I made a trip to Makkol, going and coming the same day. At that place there are only a few believers. Indeed the place is of hardly sufficient size to be called a village. The people gathered after dinner, and we had an interesting meeting. Kim Sang Pai preached. All seemed very glad to see us. At a later date, after Kim Sang Pai had returned to Seoul, in company with my teacher and Yi Myung Suk, I visited Takkogi. Here only a few persons could be gotten together; but we had a little prayer service; and all again seemed glad that we had come. The little church building there, though recently built, had been badly warped by rains; and must have been very uncomfortable, as colder weather came on. My fourth trip was to Suwon, just at the end of January. Here I met Brother Swearer; and the next day, Saturday, the Quarterly Conference for that section of the circuit was held. There was a good attendance; and three men, living on other parts of the circuit, were baptized. The

next day large congregations came out both morning and evening ; and in the evening seven were baptized and nine were received into full membership. Twenty nine inquirers also handed in their names.

The fifth trip was also brief, and occurred at the beginning of the second week in February. Brother Swearer and I this time took in Sammakkol and Mutchiney ; and at the latter place in the evening held the Quarterly Conference postponed from our last trip to this place.

The sixth trip, again to Suwon, covered the last week of April just past. Here on Saturday I was joined by Brother Swearer, coming in from the country. The interest is on the rising tide in Suwon. All the services are well attended. Our accommodations there are becoming too small. All ages are represented among the believers. Many women are becoming believers. Several gentlemanly old men have joined our numbers, and many young men are being added. The boys' school consists now of twenty three and the girls' school of fifteen pupils. Each teacher in these two schools seems to be doing good work ; and both are capable and well qualified, as Koreans go. When one remembers that this work was not in existence two years ago ; and that at that date hostility greeted the missionary, he cannot but feel a little of the mighty thrill that is moving by the Holy Spirit over the hearts of the people of this land.

With the possible exception of one or two places where work has sprung up since I reached the field, I have now visited at least once all the groups on the Suwon Circuit.

In conclusion I wish to express my sense of indebtedness and gratitude to all the members of the Mission for their cordial welcome to me to this land ; and especially to my Presiding Elder for his painstaking in introducing me to the work. More than all I am grateful to God for keeping me in a fairly comfortable condition of health ; giving me here the consciousness of His presence ; and bringing me into relationship to this great work.

There's a wideness in God's mercy,
Like the wideness of the sea ;
There's a kindness in his justice,
Which is more than liberty.

Respectfully yours,
GEORGE M. BURDICK,

Whang-hai Circuit.

It was with great pleasure that I went to my newly assigned post of duty a year ago and hoped and prayed and worked that I might fill the place assigned to me. I am truly thankful for what I have seen and know of the prosperity of the Master's cause and hope I may be able to spend many years in the work and see thousands more brought to know the wonders of an endless life.

My appointment read Whang-hai Circuit. I was specially instructed by the Bishop to spend my first year in studying the language. On my arrival at Chemulpo my Presiding Elder immediately turned over the work of my circuit to me. This included the oversight and direction and responsibility of 15 groups or churches, 4 preachers and 2 colporters, and I had to keep the accounts of each one, which was no small work for one who knew nothing of the language, customs of the people, and missionary policy and work. Considering the distance and difficulties of travel this is nearly half the work of the District.

I spent the first four months in study mainly, making 3 short trips in the country on other work than my own with Brother Cable, and looking after my circuit as best I could with the help of my teacher who talked enough English so he could interpret for me.

In September I with my teacher made a 20 days' visit to my circuit. I found in some places no records at all and in others they were nearly useless so I have been compelled to make a new record of the whole work. It would be unfair to my teacher, Brother Chang Wan Gun, to fail to speak of the invaluable aid he gave me on this and the succeeding trip. His heart is in the work. He preached everywhere we went, interpreted and told me the condition of the churches we visited and helped in every possible way. While I very much regret his absence from the work at this time, yet I feel that in him we have a consecrated young man of ability who is now in America studying that he may be a more efficient worker in the ministry in Korea when he shall return in a few years.

The last of October we went to the work again and were soon joined by Brother Cable who spent two days and a half on the work holding the two Quarterly Conferences After his departure we went by boat to Pam Namu-kol in Kang Yung county 45 miles southwest of Hai Ju which we had been urged repeatedly to visit. A year ago last March there was not a Christian in the place. One of my class leaders from Hai Ju visited the people and preached for two weeks and returned. They were not visited till the first of November when the class-leader made them another week's visit. However a few men met every Sunday and studied the hymn-book and the Bible the best they could. They were very eager to learn how to pray and sing and worship. I was there the middle of November and received 13 very earnest seekers on probation. They pled for a preacher to come and teach them. A more kind, friendly, teachable people I have not seen in Korea. When I visited them again in March I received 24 others on probation and baptized 5, all of whom seemed as fit for reception as any I have seen. At present there are 80 in this and adjoining towns who are seeking after God ard inquiring the way to life everlasting.

In November Miss Hillman and Miss Miller held study classes for the women in two of the largest centres. I cannot speak too highly of their work. The women received lasting benefit from their teaching.

The need of special advice called me to Pyeng Yang where

spent 9 days in a very profitable visit with our Superintendent Brother Noble and his family and with my college classmate Mr. Becker.

On my return Brother Noble accompanied me over part of my work and we made the trip together to Seoul in 2 days. Here Brother Noble helped in the Theological class where I was very much pleased to see a large number of my helpers and class leaders enrolled. That they received much profitable instruction is evinced from the fact that they have returned and done better work. They have held 2 study classes in the early spring where the people showed great interest and desired a better knowledge of the Bible. I feel that these classes should be more numerous. Our people need a more thorough teaching in the ways of God but a man cannot do this his first year on the field.

During 3 months in the winter and early spring the presence of ice in the sea and rivers so effectively blocked the ways of approach to my circuit that I was kept from it. Meanwhile I spent the time as best I could in "digging roots" trying to get to the bottom of the language.

In March I was able to visit my work again for 3 weeks and a half and again in April for 3 weeks. These were very encouraging trips. The work is prospering in all directions and along all lines. Several new towns have the gospel preached that did not have last fall. The preachers and class leaders are doing good work. Nearly all the latter are traveling and preaching from place to place regularly. There are 2 Bible women on the circuit who are doing excellent work. The women are receiving valuable instruction and are coming up to a plane of Christian womanhood.

During the last trip Mr. Cable met me and we held the 3 Quarterly Conferences—an increase of one since last fall—and examined part of my preachers in their course of study. This with the visit of last fall makes 10 days that I have had the help of my Presiding Elder on my circuit during the year for which I am very thankful.

During the past year there have been 3 church buildings bought or built. There is another on the way of construction and 2 others in important centres to be bought soon. I feel that self support has not been carried out as much as it should be and I purpose to urge this more strongly. However at one point the people have with very little help nearly finished the largest church on the circuit.

I am thankful that the Hawaii fever has not affected my work very seriously, yet regret that a few of my people have gone. This has caused unrest in places and as no real benefit has come so far as I know I would be glad to see the scheme broken up.

Some have considered it unsafe to travel in the country because of the war, but I have had a greater feeling of safety and security this spring than ever before. In Hai Ju where the Japanese soldiers have been passing through I find the greatest relative gains in seekers. Every thing is very quiet and travel is as safe as ever. The work suffers from the lack of the oversight of an experienced man. It also needs a visit from the W. F. M. S. ladies.

I have been urged by the Christians of the most important centres to go and live and labor among them. Each one of the three points could well be the seat of a Mission home but with our present force of worker such a distribution of missionaries is unjust to the work in Korea at large. However before the close of the coming year we hope to see the much needed home erected at Hai-ju. When this is completed a doctor for this place is an imperative necessity.

Summing up the year's work I am able to report that besides passing the language course and most of the conference course of studies I have been able to make eight country trips, was out 122 days and made 71 pastoral visits to the various churches and groups. I have traveled, besides being on the water several days in going to and coming from my work, and a few hundred miles riding by train, 5,375 *li* or 1,792 miles, about half of which distance I walked. One year ago I found on the circuit 15 churches. 4 preachers, 2 colporters, 113 Full Members, 242 Baptisms 344 probationers. There are now 23 churches, 6 preachers-5 colporters, 246 full members, 411 baptisms, 552 probationers. An in, crease of 8 churches, 4 preachers, 3 colporters, 333 full members, 169 Baptisms, 208 probationers. An increase of 5 churches since war bigance, 54 full Member, 90 baptisms, 150 probationers.

This increase since hostilities began is not due to any war excitement but is the direct result of the earnest work done by my helpers by the influuce of the Holy Spirit. There are over 200 inquirers on the work.

There are three prosperous boys' schools on the circuit. The collections for the past six months have been 149 Korean dollars or nearly 100 yen. The total numoer of book sales since I took up the work has been 2,577, which represents 44 month's work for one man.

I am very thankful to God for sending me to Korea and permitting me to work among this people. By his strength I shall endeavor to do more the coming year than I have the past. I hope to be the means of pointing many to the Lamb of God who shall carry their sins.

Respectfully submitted,

CARL CRITCHETT.

Jongju Circuit.

I went to Kong Ju July first, and commenced medical work. Some reasons why work was slow are: there had been a missionary practicing medicine there some few years ago who was not a regular graduate. There is a Japanese there also dealing in foreign medicin. They tell my helpers they have tried foreign medicine and found it no good. They have not learned yet there is a difference is the doctors. I have treated during the year there 232 patients, and received drug receipts yen 75. I have spent a part of my time at home with my family who are in Seoul 100 miles from Kong Ju. My helpers have sold 593

books and besides our regular meeting in Kong Ju there is another place where Sunday is kept. We have 23 members who are regular attendants in Kong Jn, and 7 in the country that are taken from a larger number who are adherents and have given their names as desirous of becoming Christians. I baptised eight.

Respectfully Submitted,
W. B. McGILL, M. D.

Pai Chai Haktang.

On the fifteenth day of September Pai Chai Haktang opened her doors to the students for the work of another year. When we met in chapel service and the names of the students were enrolled it was found that twenty three had entered for work. These boys were assigned to their respective classes and the regular work of the year began.

Our teaching force consists of Rev. R. A. Sharp, two Korean teachers and myself. The Korean teachers instruct the boys in reading and writing their own language as well as the Chinese characters. They also teach arithmetic, geography and history. Brother Sharp's genial disposition, deep piety and genuine interest in all affairs pertaining to the school has proved the wisdom of the Bishop's appointment of the right man in the right place. For his sympathy and substantial assistance in the running of the school we are devoutly thankful.

Our native teachers are well adapted to this work and hence the year has been one of harmony, pleasure and profit.

COURSE OF STUDY.

The course of study is substantially the same as Prof. Bunker reported to this body at its last annual session. We propose to follow the course of academic work in the West with such modifications as will adapt it to the needs of the Koreans. Instead of a course in Latin and Greek such as will be found in a school in America we teach Chinese. This will be essential to the education of a Korean citizen as long as Chinese is the written language of the Court and of all books and letters which lay claim to scholarship. We are appreciative of the fact that if our students are deficient in Chinese they will not be able to rank among Korean scholars. For this reason special emphasis has been placed upon the Chinese department and we are glad to report an increase of interest in this department with a growing attendance. More than twenty bright Christian boys, sons of Christian parents, are in this department. These are the hope of the Church.

At a meeting of the Educational Board it was decided that all students who accept the benefits of instruction in English should pay a tuition fee of not less than fifty sen per month. This ruling has greatly reduced the number of students in this department. Not more than one fourth of the students this year take English, and the income realized from tuition fees has been very small. The Koreans want

English but their desire for it is not strong enough to induce them to pay a fee. I feel that this action has had a purifying and strengthening influence on the school.

At present only a small portion of the instruction is given by the medium of the English language. As far as possible our teaching is done in Korean. The dearth of textbooks, however, is a great difficulty, but one which can be gradually overcome. We have some textbooks but must have many more.

METHODIST SCHOOL.

Pai Chai is not only a Christian school but a Church school. She stands first and always for the education of Methodist boys and the sons of Methodist parents. If others come and conform to our religious rites we welcome them and are glad to teach them. All students are required to be regular in their attendance at church and daily prayers. The Bible is the leading textbook in the course of study. Each class has one lesson in the Bible every day. No student can pass through our course of study without a knowledge of the great principles and doctrines of the Christian religion. Special efforts to persuade each student to accept Jesus Christ as his personal Saviour are made by both teachers and Christian students. We are happy to say that every student in school classifies himself with the people of God. Brother Choi, Pastor of the First Church, conducted a class for probationers for several weeks, and a number of the students having given satisfactory evidence of a genuine faith in Christ, received baptism.

CHRISTIAN ATMOSPHERE.

We feel that all of our efforts should aim at the one goal—A saving knowledge of Jesus Christ. If we succeed in leading them into a truly regenerate life which comes only by the "washing of regeneration and the renewing of the Holy Ghost," in part our real object has been accomplished. Then we are in position to complete our work by educating and training up a true Christian character that can be trusted by Church and State.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well
May make one music as before
But vaster."

YOUNG MEN'S CHRISTIAN ASSOCIATION.

By the assistance of Mr. P. L. Gillett, General Secretary of the Y. M. C. A. in Korea, the students of Pai Chai have organized among themselves a Y. M. C. A., thus claiming the honor of haveing the first of its kind in Korea. This is a step toward coming in touch with students of other lands and receiving inspiration from them. Nearly all the students hold membership in this organization and are quite appreciative of its advantages.

Our desire is to keep the atmosphere favorable to turning men in to the ministry. We think Pai Chai should do her part to supply the Church with a native ministry. A Theological Department should be established in connection with Pai Chai with a course of studies suitable to the present needs of our native preachers. Perhaps for the first few years this department should be of only three months duration, embracing three Winter months when country travel is done under great difficulty. The preachers would leave their appointments three months in order to equip themselves for better service during the remaining nine months of the year. This would be the beginning of such a theological school as the Church will eventually need and must have. We hope the two Missions will take up this department and push it to a finish.

Our enrollment has run parallel with last year notwithstanding the fact that a number of English students left us and went to the Imperial English School on account of our tuition fee. From twenty-three the number grew gradually until we have enrolled about seventy. The class of students, Christians as they are and representing Christian homes, is very satisfactory and encouraging.

PHYSICAL EXERCISE.

Brother Bunker ordered some gymnasium apparatus which has been used this year under the effiicient direction of Mr. Gillett to whom we wish to record our gratitude. This is a very important part of the instruction, even more so than in America, because no scholar is supposed to engage in any sort of manual labor. Korean gentlemen are weak and incapable of great mental activity because of a lack of necessary exercise for the body. The result is a land of dispeptics and weaklings, void of determination or ability to accomplish any worthy object. A reaction against this cusstom must come. We hope to build up our students physically as well as mentally and spiritually. Our first aim is to make men. Surely this is Korea's need above all else.

BOARDING SCHOOL.

The Boarding Department has been run this year on six dollars (Korean) per month for each student. This is less than three yen. The dormitories are measurably comfortable, making the home-life of the students in most cases even more desirable than in their own homes. We are anxious to build up this department, since we have more faith in the boarders over whom we have complete control than we have in the day scholars.

SCHOLARSHIPS.

In view of the poverty of the people and their lack of means to attend a boarding school our Board of Education has authorized the establishment of a system of scholarships of fifteen dollars (gold) each for the assistance of worthy students. Already some of our best students are on scholarships. We are pleased with the response with which our call for scholarships has met. Only a few days ago a letter from Brother George Heber Jones announced the gift of eight scholarships. Such

news makes our hearts glad and we wish to express our sincere thanks to all the friends who have contributed to the progress of our work in this way. Let the good work go on. Many more would be thankfully received. We believe that the amount of fifteen dollars a year in a Korean boy's education is a profitable investment.

IMPORTANCE OF PAI CHAI HAKTANG.

I have a deep conviction of the growing importance of the place occupied by Pai Chai Haktang in our rapidly spreading Methodism which now numbers not far from twelve thousand members with a large following of sympathizers whose names are not enrolled on any of our books. Inspired by the Holy Ghost the young men of this large body of Christians demand a broad and adequate education. Be it remembered that Korea furnishes her young men no such advantages. "Knowledge is power," and the absence of it is a lack of power. Let Pai Chai continue her work against odds and difficulties and by and by she will have men of power in the field. Last year two of our students were called to Songdo to positions of usefulness in connection with the work of the Church. As Christian men they have filled these positions with credit to themselves and the school which they represent. We believe these are an earnest of a large body of soldiers of the Cross whom Pai Chai will send forth to bless Korea.

EDUCATIONAL SYSTEM.

A Joint Board of Education, duly appointed by the authorities of the Church, has been organized with a President and Secretary. In this Board the interests of Pai Chai in particular and of education in general as related to the Methodist Church in Korea, are discussed with a view to laying a broad foundation for an adequate educational work. "Our purpose is to build up an Educational System with Pai Chai as the central college and preparatory schools in all the towns and villages manned by Pai Chai students as teachers. If only we had teachers we could already gather together groups of boys in many towns where churches have been organized." Good preparatory schools are now conducted in Chemulpo, Songdo, Pyeng Yang and Wonsan,—one in each of our large stations,—and some are conducted in the smaller towns. With all these properly organized and manned with strong teachers, they will be a mighty factor in the progress of the Church and the advancement of civilization. By a strongly united effort these hopes can be realized. The united effort of our two churches in this great work is the assurance of its success, and the hope of a consolidation of the native church. As our students grow up side by side in the institution of learning they know no difference of church polity and it will be so when they go forth to take positions as leaders in the church, singing

"Blest be the tie that binds
Our hearts in Christian love."

Respectfully Submitted,
C. G. HOUNSHELL

Resolution.

The Joint Board of Education at its last meeting decided to present the following resolution to our two Methodist Missions:

Whereas the home church has set apart a day known as Educational Day for the presentation of the needs and claims of Christian Education to the churches and

Whereas our church in Korea is in great need of the presentation of the same important subject therefore be it

RESOLVED, That our two Missions agree to set apart a Sabbath to be known as Educational Day on which the cause of Christian education together with the needs and claims of our Christian schools shall be presented to all our congregations and that a collection be taken for the education of young preachers in Paichai Haktang.

The fixing of the date and the arranging of a suitable program for printing and distribution among the churches to be the duty of the Joint Board of Education.

C. G. HOUNSHELL,
Secretary.

Paichai High School.

As Brother Hounshell has given so careful a report of the school, even a few words from me are really unnecessary. Yet this being my first year on the field I desire to say a little concerning the enjoyable and profitable time spent.

I have had a splendid opportunity to study the Korean boy, and doubtless have profited some by it. He sometimes has an unpleasant veneer but underneath is a real boy, fond of tricks and full of mischief. Even the careless and bad boy, I mean the boy who forgets to pull the straws out of his hair before coming to school, or forgets to wash his hands for a whole week, or the one who with great interest borrows money to lay up against a rainy day, even this kind of a boy, without your knowledge will get an abiding place in the inner recesses of your heart.

However we have had only a very few bad and careless scholars this year. They have all worked hard and gained much ground spiritually as well as mentally. Many of our chapel services have taken on the revival aspect, and most of the unprofessing boys have decided to become Christians. The development of some of them has been very pleasing. It has been my privilege to baptize and receive eight into full membership in the Church and eight or ten others have become probationers.

Taking all things together the school is in a splendid condition. I do not mean the buildings, for they need repairs, part of which can be done this summer, but the educational part is rapidly growing towards the point where it will be a very fruitful branch of the Church. We still need more scholarships so as not to turn away the many boys who come from our country churches desiring an education. These scholarships

also should be raised to twenty dollars as the price of rice and wood has gone up so high since the beginning of the war.

Well my first year has passed and with the exception of the rainy season (July and August) which seems to affect all, the climate has agreed well with my physical make up. True I have not had much of the hard knocking around which the country work gives, having been out on only one trip for two weeks through the south work. I like Korea very much and think her people are probably nicer than most heathen peoples to work among. I have thoroughly enjoyed the school work and as the year draws to a close I find myself busy pushing away a sad feeling which constantly arises at the thought of leaving the boys for my future work in Chung Chong Do. I am glad to have come so closely in touch with our educational work and shall always be greatly interested in it, Never before did I feel so keenly how fully the teacher enters into the hopeful life of his pupils.

Respectfully Submitted,
R. A. SHARP.

First Church, Seoul.

With the close of the conference hymn of praise, and with the Bishop's benediction, the church grasped its work of the capitol again with a strong hand.

The Gospel chariot does not sweep along here in Seoul with the same mill-race speed as it does in the country districts. The people are reserved and careful lest something should arise to affect their social position. Yet our work is just as important as any, it being as the hub to the wheel. Seoul is the center of the world to the Korean, and is visited yearly by thousands of sight-seers from all over the land. Here they find the Christian Church near the Palace and at least become acquainted with its meaning.

Our Native Pastor Brother Choi has done splendid work, proving a faithful shepherd of his people. Along with him I have made house to house visits and have found this kind of work even more effectfve here than in America. If the foreign pastor, amid the other burdens that are always crowded upon him, could get time for more of this work he would see some exceedingly pleasing results.

The average attendance at the regular Church services, on the men's side, has been about 100; that of the woman's side much more. The success of the woman's work is due solely to the fathful efforts of the W. F. M. S. workers whose zeal for the Church has been excelled by none. A 보호회 or Ladies, Aid Society has been organized and brought to a splendid degree of perfection so it is now an astonishingly strong factor in getting hold of the women of the church community. Among the men we have been interested to notice many of the higher classes and some of the officials in regular attendance, quite a few of whom have enrolled themselves as probationers.

This being my first year on the field, with no knowledge of the language and a multiplicity of other things to look after, my usefulness at the church has been very little, merely seeing that things were done. I am greatly indebted to the brethren of our own and other missions for their assistance in the pulpit. Of our own Brothers McGill, Noble, Swearer, Beck and Cable, of others Brothers Moose, Cram, Moore, Hulbert, Gale and Reynolds.

The year has been exceedingly genial and encouraging. The native brethem have shown their love for the church by their constant and faithful support. One of the oldest foreign residents remarked one Sunday morning "It always does me good to come into your church and look into the faces of these old and middle aged men who have stood by the cause here so loyally for ten, fifteen and almost twenty years." We too are delighted with this constancy and faithfulness.

Grim war is savagely stalking through the land, but has not noticably affected the church in Seoul. We are silently and steadily progressing. The disastrous fire which devoured in a few hours the large palace buildings only a hundred yards distant greatly threatened us. Showers of sparks and burning embers littered the church roof and yard. We watched carefully all night long and when towards morning the fire began to die away, leaving our property all safe our hearts were filled with loving gratitude to God for our great preservation.

May it please Him to protect and prosper our church in the future as he has done in the past, and amid all the destructive events that transpire within sight of her tower may she stand as a door of hope and peace to this multitude of troubled souls.

Received into full membership	69
Probationers	72
Baptized (adults)	17
Baptized (children)	5
Full members	224
Probationers	75
Paid pastor	$260.00
Janitor	78.00
Bible Society and Tract Society	6.95
Wood and fuel	60.00
Charity gifts	10.00
Korean money,	$414.95

Report on the Hymn Book.

As there has been considerable criticism expressed concerning the matter in our hymnbook and the errors in the same, the Tract Society Committee directed the Hymn Book Committee to send out

asking for criticisms to be sent in to the Committee, also aaking the members of the two Missions to state what hymns were most popular among their people and what hymns were not used at all. I sent out such a request to every member of the two Missions, and received two answers only, from junior missionaries, both modest and making only one or two suggestions, one that the terms used in addressing the deity in some cases were not honorific.

Country work being prohibited by the outbreak of war the committee found opportunity to get together for about three weeks this spring and work on the revision of the hymns. In this work Mr. Moose, Miss Carroll, Mr. Hounshell and Dr. Hardie of the Southern Mission and Mr. Cable and Miss Frey took part. We found it best to reject two or three hymns and made a number of alterations in others seeking to improve the forms used and always make the meaning clear and at the same time avoid anything tasteless, as the Korean has it. Several Korean teachers worked with the committee. We found it impossible in the time we worked to get over more than a third of the hymns. The committee will meet again when convenient and finish the revision, at which time we hope to present a hymn book much more satisfactory. We regret very much that it has been impossible for Brother Jones, the father of the book, to be with us and direct in this work, but as the present edition is nearly exhausted it is necessary to prepare the book for another edition immediately.

We hope that the time will come when we will have a common ritual for the two Methodist Missions to place in the back of the book. If that cannot be done with this edition it will no doubt come in a later edition.

Respectfully Submitted,
W. C. SWEARER,
For the Hymn Book Committee.

Methodist Publishing House.

In response to our request for a foreman Mr. N. D. Chew was employed and he arrived in Seoul October 21, 1903. He immediately found plenty of work demanding his attention. With the exception of two hours a day with his teacher he has devoted the working hours to the Publishing House. He has already had many new experiences. We gratefully appreciate his coming, and look forward to the years of valuable service he will render the Publishing House.

During this year there has been a very decided increase in the cost of materials and all native labor, making our expenses much greater than in previous years.

Absolutely nothing has been done to relieve our congested premises. We must have more room in which to carry on our work.

New Korean and English type has been purchased, no new obligations have been created, and $300 gold has been paid on the Presbyterian loan.

There is an abundance of hard work, with long and trying hours, but the constant assurance that God's blessing is resting upon the work of publishing the glad tidings for this people.

Respectfully submitted,
S. A. BECK,
Manager.

Conference of Missionaries.

At the last Annual Meeting I was appointed one of a committee of three to represent our Mission on the General Committee composed of representatives from the various Missions at work in Korea looking toward a Conference of all the missionaries in September 1904. The General Committee met and appointed six committees to make all the necessary preparations for the Conference: Programme, Local Arrangements, Finance, Transportation, Publication and Hospitality. Chairmen of these committees constituted the Executive Committee. This committee met regularly at the first of every month and accomplished a great deal toward the successful conduct of the Conference. In fact the plans were perfected and the arrangements nearly complete. Each committee had held occasional meetings for the preparation of the work assigned to it and reported to the executive committee regularly. In the absence of Brother Jones in America and Brother Noble in Pyengyang I was appointed from our Mission chairman of the Programme Committee. We had a number of meetings and correspondence with the members of the committee not in Seoul, which resulted finally in a programme including all the various phases of Mission operations and experiences. In this preparation it fell to me to carry on a large correspondence in the course of which I sent out over a hundred personal letters to individuals in the home lands, other Mission fields and Korea. Being also secretary of the executive committee it was necessary for me to be present at as many of the meetings as possible. I therefore asked that the monthly meeting be held at the first of the month as I had to be in the city at the beginning of every month for the performance of certain Mission duties.

The records of these meetings will show an extensive preparation and every prospect for a most interesting and instructive meeting with the idea always in view of the advancement of the great work in which we are all engaged by the exchange of ideas whereby methods may be improved, mistaken impressions removed and old ruts discarded. There is no one who may not be improved by seeing things from another's standpoint provided both are sincere and desirous of mutual improvement. We had hoped that this Conference would be a great blessing to us all in new ideas of methods and also a mighty uplift and refreshment

in the midst of our work. But the "little brown man," as "The Literary Digest" calls him, upset more plans than those of the Czar when he so suddenly appeared off Chemulpo. To the question asked in the committee meeting a few days before, "Had not this Conference better be postponed in view of the threatening aspect of affairs?" the boom of the cannon distinctly heard in Seoul gave a positive affirmative. The Conference was therefore indefinitely postponed and will most likely be held in 1909, after a quarter of a century of Mission work in Korea. In the meantime the Committee decided to have a one day meeting of all the missionaries who may be in Seoul in September on the anniversary of the day that Dr. H. N. Allen arrived—the first missionary to Korea, twenty years ago. In due time programmes of this day's services will be issued.

Respectfully Submitted,
WILBUR C. SWEARER.

Course of Study in the Korean Language
Adopted Feb. 1904

FIRST YEAR.

1. The Alphabet and Syllabary.
2. The Chinese and Korean numerals and counting of money.
3. Scott's Manual, Pgs. 18-160.
4. Underwood's Grammar, Part I.
5. "Fifty Helps," by Mrs Baird.
6. Thorough and continuous drill in euphonic changes.
6. Three hundred original sentences in Korean with translations.
7. Thorough study and constant practice of Korean salutations and dismissals.
8. Translation at sight Chapters 1-8 Gospel of Matthew.
10. Memorize the Lord's Prayer, Apostles' Creed, and the Ten Commandments.
11. Intelligent reading of the 찬미가.
12. Three Ritualistic forms of the Discipline, Baptism, Probationers, Full Membership.
13. To be read :—

    복음요ᄉᆞ

    "Every Day Life in Korea," by D. L. Gifford.

    "Life of Wm. James Hall," by Mrs. Hall.

SECOND YEAR.

1. Underwood's Introduction, Part II.
2. Gale's Grammatical Forms, Pgs. 1-92.
3. Analyze the Gospel of Matthew.
4. Select 100 Sinico-Korean words and learn their etymology.

5. Four hundred original sentences, half in colloquial and half in literary form, with translations.
6. Study the geography of Korea.
7. To be studied :—

   미이미교회문답

   성경도설

   The remaining four important ritualistic forms in Discipline.
8. Study petitionary forms and practice in extemporaneous prayer.
9. Memorize and be able to write 20 verses of Scripture.
10. Read thoroughly so as to be able to teach

    묘축문답

    인가귀도

Collateral Reading

"Corea the Hermit Nation," by W. E. Griffis.

"Korean Sketches," by J. S. Gale.

THIRD YEAR.

1. Introduction to Scott's Manual, Pgs. I-XXI.
2. Review, grammatical parts Gale and Underwood.
3. Critical study of sentences in Gale Pgs. 95-249.
4. Analytical study of grammatical forms in

   Gospel of John.

   Book of Acts.

   Epistles to the Romans and Hebrews.
5. Study forms of letter writing.
6. Study the idiomatic features of the Korean language.
7. Select and learn 10 Sinico-Korean phrases.
8. Practice during the year extemporaneous prayer and speaking.
9. To be read :—

   신학월보 for the current year.

   장원우쟘론

   텬로력뎡
10. Present an original composition of 1500-3000 characters on some subject helpful to the student.

Collateral Reading

"Chinese Characteristics," by A. H. Smith.

"Korea and her Neighbors," by Mrs Isabelle Bird Bishop.

E. M. CABLE,
Chairman.

Epworth League.

At a meeting of the Epworth League Committee it was decided that the constitution of the Epworth League should be revised and the article

pertaining to debate be struck out. Miss J. O. Paine was appointed to have in charge the work of revision.

It was also decided to continue the Epworth League column in the Wolpo and Chun Pong-won was appointed as Korean editor.

Respectfully submitted,

E. M. CABLE.

Report of Committee on Study of the Korean Language.

Mrs. E. M. Cable and Miss Lula A. Miller have satisfactorily passed the examinations of the third year and it is recommended that they be graduated from the course.

Miss Henrietta A. Robbins passed the examinations of the second year and it is recommended that she be advanced to the studies of the third year.

A. L. Becker, J. Z. Moore, G. M. Burdick, R. A. Sharp and Carl Critchett passed satisfactory examinations in the studies of the first year and it is recommended that they be advanced to the studies of the second year.

Miss Margaret J. Edmunds passed the examinations in most of the studies of the first year and having asked to be excused from some of the studies, it is recommended that she be advanced to the studies of the second year conditioned on the following subjects: Scott's Manual, Fifty Helps, and the Syllabary.

Miss Minerva L. Guthapfel, though she has been on the field but five months, passed the examinations in most of the studies of the first year and it is recommended that she be passed to the studies of the second year conditioned on Salutations and Dismissals and Fifty Helps.

W. A. NOBLE,
Chairman.

Representatives on the Bible Committee of Korea.

During the year Brother Noble found it impossible to attend the meetings of the Committee. In his absence as important matters were to come before the Committee I asked Brother Beck to act as his substitute at two of the meetings and his credentials were accepted.

The proposed and long debated constitution was at last ratified by all the home Societies, adopted by the parties on the field and came into force at the spring meeting of the Committee. As the supply of scriptures had run very low it became imperative to get out new editions. This matter came before the Committee and it was voted to print an edition of 10,000 New Testaments in newspaper type in which the edition formerly published in Korea was printed and an edition of 15,000 in type one size smaller, the same as the book in present use.

An order was also placed for 10,000 Gospels and Acts. The Board of Translators report informally that they have at last finished the Revision of the New Testament, but being dissatisfied with Romans will go over it again before presenting the work as complete.

W. C. SWEARER.

Tract Society and Sunday School Union.

Our Society has not had funds to undertake issuing new publications this year. New editions of Jones' Primer and First Reader, the Bible Picture Book, and The Temple Keeper have been printed. The Sinhak Wolpo, largely published with Society funds, is the only publication found in many homes. It is furnished at much less than cost. Attention should be called to it by pastors and helpers, and its circulation more largely increased.

We hope to have an increase of funds with which to issue several greatly needed publications the coming year.

Respectfully submitted,

S. A. BECK.

Greetings from Dr. Scranton.

East Hartford, Conn., Jan. 11, 1904.

To the Korea Annual Meeting.

Dear Bishop and Brethren :—

Just nineteen years ago this month, I was speeding across the continent with my family, on our first trip to Korea. As I think of you about to assemble in Annual Meeting again, and of the sessions in the past when we have met face to face, I wish the impossible, that I might join with you in fact, as I shall in heart. If God wills it, as I believe He does, and if the Board decides to send me out to Korea again, after this short break in service, it will be with very happy hearts that we as a family shall soon set our faces eastward once more towards the lands where the supremacy or preponderating influence of more than Russia or Japan is in question, and where results of eternal moment are being wrought out through the agency of the missionaries of the church.

I cannot call this a Patmos because I have had no revelation, but it has been a desert's retreat, and opportunity to think about missions, while uninfluenced by any contact with missionaries or the daily work and perplexity on the field. And as I think over the spread of the gospel in all lands, and remember the joy and gladness it has brought

into so many individual hearts, and the transformation in so many homes, and the new forces for good which it has set at work in so many communities, and I see the unmistakable signs of the advent and march of the kingdom in all lands, I begin to understand anew, how God is using us in great plans too gigantic for us to comprehend, and permitting us to work together with Him in the furtherance of His purposes. No one may belittle our calling as missionaries, whether we are looked upon, as a class, as the forerunners of civilization, and roadmakers of commerce, which in fact we are, or messengers of God's inevitable kingdom with the irreproachable credentials of good achieved, and the manifest blessing of God on our work, in that spiritual kingdom which shall have no end. How inestimable is our privilege and how noble is our calling, and how inscrutable is the mind of God in using us rather than angels, for instance.

So it seems to me that I am hearing St. Paul say "that in the ages to come He might show the exceeding riches of His grace in His kindness to us through Christ Jesus. For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

And thus I grow daily more and more impatient not only to be once more enrolled under the Missionary Society but to be actually in the great warfare once more, and actively engaged at the front and side by side with you, as of yore.

This greeting, in which my mother and wife heartily join me, leaves us all in good health, praying that it may find you all in safety, comfort and peace, and that this Annual Meeting may be full of richest comfort and strength to you individually, and great good to our Korean Methodism especially and the cause of Christianity in general.

Yours in His work,

W. B. SCRANTON.

The Sin Hak Wol-po.

Upon the departure of Brother Jones for America at the close of the Annual Meeting last year, I took up the duties of editor and prepared the copy for the June issue. From that time to the present Rev. J. R. Moose of the Methodist Episcopal Church, South, has been associated with me in the editorial office and we have prepared the monthly issues for publication. I wish here to express my hearty approval of this line of comity between the two Missions and also my appreciation of the pleasant relations that I have had with Brother Moose in this work. We spent the summer in the translation of the Old Testament Lessons and while the work was tedious yet it was profitable.

We have heard but one serious complaint and that came from the publisher; that we occasionally furnished more copy than could be compressed into the number of pages to which each issue was limited

and consequently the subscribers received much more matter than they paid for.

I have continued in charge of the Sunday School Lesson department while Brother Moose has issued a quarterly journal of comments prepared for the scholars of the intermediate department, those in the Wolpo being designed for the seniors. I would suggest that the Wolpo be enlarged 10 pages, making each issue 50 pages and that the comments prepared by Brother Moose be printed together with those for the senior scholars. The Tract Society could well afford to make a subsidy for this purpose.

Early in the year we added another department to the four already in the Wolpo, the Epworth League. This department has not done what we expected it would do, yet is has been helpful. We hope next year to furnish more suitable material for the Epworth League meetings.

I am grateful to all who by contributions and news items have made the work of the year lighter.

Up to the outbreak of war there was a steady increase in the number of subscribers and after things have assumed their normal condition in the north this will continue.

Respectfully Submitted,
WILBUR C. SWEARER.

Temperance and Social Reform.

The follwing is an epitome of the rules of our Church on the subjects treated hereinafter. These rules must be observed by all members if they are to stand well in the Church.

I. OBSERVANCE OF THE SABBATH.

(a) No secular work shall be done on the Lord's day. Shops must be shut and work in the field must be stopped.

(b) All travel on the Sabbath except to preach God's word, attend divine service, or to care for the sick and suffering must be stopped.

(c) Church members must attend divine services on the Sabbath when it is possible to do so.

II. USE OF SPIRITUOUS LIQUORS.

(a) No church member may use liquors of any kind in any form except in cases of sickness where such use is prescribed as medicine by a medical missionary.

(b) No church member is allowed to engage in the manufacture or sale of spirituous liquors.

(c) Every church member is exhorted to use all his influence to dissuade others from manufacturing, selling or using spirituous liquors.

III. MARRIAGE.

(a) Marriage of believers with unbelievers is to be in every way discouraged.

(c) Christian parents shall not be allowed to sell their daughters; and members of our church shall not purchase brides.

(b) The marriage of young men before they reach the age of eighteen, and of girls before the age of sixteen is to be in every way discouraged.

IV. GAMBLING AND GAMES OF CHANCE.

All forms of gambling or games of chance by church members are absolutely prohibited.

V. USE OF TOBACCO AND CIGARETTES.

(a) The use of tobacco or cigarettes by licentiates is absolutely prohibited.

(b) The use of tobacco and cigarettes by unofficial church members is to be discouraged in every possible way.

VI. OWNING OF SLAVES.

(a) No church member is allowed to own slaves or in any manner to abet the system of slavery.

(b) If at the present time a church member own slaves he is instructed to manumit the same.

(d) The sale of widows is an insufferable evil. Church members taking part in such transactions will be disciplined,

---

Courses of Study for Natives.

I. CLASS LEADER'S COURSE.

To be studied

(1) Luke and Acts.
(2) M. E. Catechism, (Jones).
(4) Bible Story Book, first third, (Miss L. C. Rothweiler).
(4) General Rules.

To be read

Leading the Family in the Right Way.
The Temple Keeper.
Sabbath Observance.

II. EXHORTER'S COURSE.

(a) FIRST YEAR.

To be studied

(1) Gospel of St. John.
(2) Epistle of St. James.

(3) Bible Story Book, second third, (Miss L. C. Rothweiler).
(4) Articles of Religion.
(5) Elementary Geography, first half, (Mrs. D. L. Gifford).

To be memorized

(6) Psalm 1.
(7) Psalm 23.
(8) I Corinthians 13.

To be read

Pilgrim's Progress, Vol. I, (Gale).
The Two Friends, (Moffett).

(b) SECOND YEAR.

To be studied

(1) Gospel of St. Matthew.
(2) Epistles of St. Peter.
(3) Life of Christ, first half, (Gifford).
(4) Bible Story Book, last third and review, (Miss L. C. Rothweiler).
(5) Acts 7, Hebrews 11.
(6) Elementary Geography, finish and review, (Mrs. D. L. Gifford).

To be memorized

(7) Psalm 46.
(8) Isaiah 53.
(9) Matthew 5.

To be read

Pilgrim's Progress, Vol. II, (Gale).

III. LOCAL PREACHER'S COURSE.

(a) FIRST YEAR.

To be studied

(1) Genesis.
(2) Mark, and Romans 1-18.
(3) Universal History, Native script, (Scranton).
(4) Scripture Geography.
(5) Discpline, Part I.
(6) Elementary Physiology.

To be memorized

(7) Genesis 1 ; Matthew 5 and 6 ; Psalm 8.

To be read

Evidences of Christianity, (Martin).
Life of Wesley, (Mrs. Sites).

(b) SECOND YEAR.

To be studied.

(1) Exodus.
(2) Romans 9-16. Sheldon
(3) Theology. ~~Binney's Compend~~, Part I, (Appenzeller).
(4) Discipline, Parts II-IV inclusive.
(5) Church History. Introduction—Early Period, (Jones).

(6) Homiletics, begin, (Noble).

To be read

Psalms 1-41.

Romanism and Protestantism, (James).

(c) THIRD YEAR.

To be studied

(1) Levitcus.

(2) Hebrews. Sheldon

(3) Theology. ~~Binney's Compend~~, Part II, (Appenzeller).

(4) Psychology, (Noble).

(5) Church History. Medieval Period, (Jones).

(6) Wesley's Sermons 1-10.

To be read

Psalms 42-72.

(d) FOURTH YEAR.

To be studied

(1) Deuteronomy.

(2) I and II Corinthians, Sheldon

(3) Theology. ~~Binney's Compend~~, Parts, III and IV, (Appenzeller).

(4) Church History. Reformation and Modern Period, (Jones).

(5) Wesley's Sermons 11-25.

(6) Ritual.

To be read

Psalms 73-150.

Resolutions.

I:—WHEREAS, Bishop David H. Moore has for an entire quadrennium had episcopal supervision of the Korea Mission, and now returns to the homeland for service there,

Resolved, That we record our high appreciation of the interest he has taken in our work, and his effort in securing men and money. He shall have our prayers, and a warm welcome will await him on his next visit to Korea. We bespeak his continued hearty interest in our work.

II:—WHEREAS, Our esteemed Superintendent, Rev. W. A. Noble, and his family are about to return to America on their well earned furlough,

Resolved, That, in view of his earnest, faithful, and efficient services on the field in both unofficial and official capacity, we, the members of the Methodist Episcopal Mission of Korea, do hereby extend to him this expression of our love and appreciation; and wish for him, for Sister Noble, and for their family a safe and pleasant voyage home, a restful, profitable, and enjoyable furlough; and, on the expiration of their furlough, a safe and speedy return to the field. Our prayers will go with and follow them; And "May the Lord watch between thee and us while we are absent from each other."

III;—WHEREAS, Notwithstanding the fact that during the past four years we have had a net increase of our missionary force of but one clergyman and one layman, and in that time our church membership and responsibility has more than doubled,

Resolved, That we ask the Board to immediately double our present number of missionaries, that the work just now at our hand may be cared for. We ask the Church now to assume the responsibility of giving this people the gospel, and relieve our present workers of some of the overwhelming labors now crushing them down.

Audit.

The books of the W. F. M. S. have been audited and found correct.

MARY R. HILLMAN.

Feb. 11, 1904.

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	.....
1898	556	1502	2058	679	461	10	27	1115	1 96
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1109	1892
1901	948	3820	4768	871	580	15	40	1696	2910
1902	1296	4550	5855	1087	1005	15	47	2635	3229
1903	1616	5299	6915	1060	1066	19	61	3123	4309
1904	2006	4979	6985	70	853	18	70	2507	3036

* The Yen is equal to $.50 American money.

List of Missionaries.

Name	Conference	Year Ap'ted	Present Address
Geo. Heber Jones	S. Jap. Miss	1887	Utica, N. Y.
Wm. B. McGill, M. D.	S. Jap. Miss	1889	Seoul, Korea
W. Arthur Noble	S. Jap. Miss	1892	Pyeng Yang, Korea.
D. A. Bunker	S. Jap. Miss	1895	Sherman, N. Y.
E. Douglass Follwell, M. D.	S. Jap. Miss	1895	Pyeng Yang, Korea.
Wilbur C. Swearer	Pittsburg	1898	Seoul, Korea
S. A. Beck	N. W. Neb.	1899	Seoul, Korea
Elmer M. Cable	N. W. Iowa	1899	Chemulpo, Korea
C. D. Morris	Newark.	1900	Pyeng Yang, Korea.
John Z. Moore	N. Y. East	1903	Pyeng Yang, Korea.
Robert A. Sharp	Japan	1903	Seoul, Korea
Carl Critchett	Japan	1903	Chemulpo, Korea
Arthur L. Becker	Japan	1903	Pyeng Yang, Korea.
G. M. Burdick	Vermont	1903	Seoul, Korea
N. D. Chew	Layman	1903	Seoul, Korea

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	Foochow	1887	Foochow, China
W. J. Hall, M. D.		1891	Deceased 1895
J. B. Busteed, M. D.		1892	Deceased 1901
Geo. C. Cobb	Nebraska	1898	Surprise, Nebr., U. S.
H. G. Sherman		1898	Deceased 1900
A. M. Brooks		1898	Kalamazoo, Mich
Wm. B. Scranton, M. D.	N. Y. East	1884	East Hartford, Conn.
Henry G. Appenzeller	Philadelphia	1884	Deceased 1902

Annual Meetings of the Mission.

No.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885	H. G. Appenzeller	H. G. Appenzeller,
2	July 10, 1886	H. G. Appenzeller	W. B. Scranton
3	September 12, 1887	Bishop Warren	W. B. Scranton
4	September 24, 1888.	Bishop Fowler	W. B. Scranton
5	September 23, 1889.	Bishop Andrews	W. B. Scranton
6	August 20, 1890	H. G. Appenzeller	W. B. Scranton
7	June 10, 1891	Bishop Goodsell	G. H. Jones
8	August 25, 1892	Bishop Mallalieu	G. H. Jones
9	August 31, 1893	Bishop Foster	G. H. Jones
10	January 16, 1895	Bishop Ninde.	G. H. Jones
11	August 28, 1895	W. B. Scranton	J. B. Busteed
12	August 19, 1896	Bishop Joyce	H. G. Appenzeller
13	May 5, 1897	Bishop Joyce	G. H. Jones
14	August 25, 1898	Bishop Cranston	G. H. Jones
15	May 12, 1899.	Bishop Cranston	W. A. Noble
16	May 14, 1900.	W. B. Scranton	G. H. Jones
17	May 9, 1901	Bishop Moore	W. C. Swearer
18	May 16, 1902.	Bishop Moore	W. C. Swearer
19	May 1, 1903	Bishop Moore	S. A. Beck
20	February 9, 1904	Bishop Moore	S. A. Beck

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch.	Year Ap'ted.	Present Address.
Miss L. C. Rothweiler....	Cincinnati....	..1880..	Newport, Ky., U.S.
Mrs. Rosetta Sherwood Hall, M. D. [1].....	New York.....	..1890..	Pyeng Yang, Korea
Miss Ella A. Lewis.....	New York. ...	.1891..	Seoul, Korea.....
Miss Josephine O. Paine..	New England.	..1892..	Seoul, Korea.....
Miss Mary M. Cutler, M. D.	Cin. and N. Y.	..1892..	Seoul, Korea.....
Miss Lulu E. Frey.....	Cincinnati	..1893..	Seoul, Korea.....
Miss Nellie Pierce.....	Philadelphia...	..1897..	Nashville, Tenn...
Miss Emma Ernsberger, M. D.....	Cincinnati.....	..1899..	Seoul, Korea.....
Miss Mary R. Hillman ..	Cincinnati....	..1900..	Chemulpo, Korea .
Miss Ethel M. Estey ..	New York.	..1900..	Pyeng Yang, Korea
Mrs. Esther K. Pak, M. D.	Philedelphia...	..1900..	Pyeng Yang, Korea
Miss Lulu A. Miller	New York. ...	..1901..	Chemulpo, Korea..
Miss Margaret J. Edmunds.	Cincinnati....	..1902..	Seoul, Korea...
Miss Henrietta P. Robbins.	. ..	..1902	Pyeng Yang, Korea

NO LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D..	Northwestern.	..1880..	U. S..... ..
Mrs. Margaret Bengel Jones [2]	Cincinnati.....	.1890..	Utica, N. Y.....
Mrs. Mary Harris Follwell [3]	Cincinnati.....	..1893..	Pyeng Yang, Korea
Miss Lillian N. Harris, M. D		..1897..	Deceased 1902
Mrs. M. F. Scranton	N. E. and N. Y	..1884..	East Hartford Conn. U. S.....
Miss Sara H. Miller.....	New England	..1901..	Stamford, Conn.
Mrs. Alice J. Sharp [4]	New York. .	1900.	Seoul, Korea.....

[1] Married Dr. W. J. Hall of the Parent Board, 1885.

[2] Married Rev. Geo. Heber Jones of the Parent Board, 1897.

[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

[4] Married Rev. R. A. Sharp of the Parent Board, 1903.

STATISTICS.

NAME OF CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, W. F. M. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Members.	Probationers.	Adherents.	Total Following.	Adults Baptized.	Children Baptized.	No. of High Schools.	No. of Pupils.	No. of Other Day Schools.	No. of Other Day Scholars.	No. of Sabbath Schools.	No. of Sabbath School Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Parsonages or "Homes." ††	Estimated Value of Parsonages or "Homes."	Collected for Other Benevolent Societies.	Collected for Self, Support.
*NORTH KOREA DISTRICT.																			†Yen		Yen	Yen	Yen
Chingnampo-Samwha Circuit	..	..	....	....	1	184	695	....	.....	60	6	..	....	4		11	600	17	1,777	1	.....	.....	263
Maing-san Circuit	..	..	....	....	....	10	43	....	.....	7	....	..	.....	.....		1	30	2	100	....	.....	.....	120
Pyeng-yang Circuit	..	..	....	1	1	157	679	....	.....	7	2	..	....	3	Not given	1	400	1	13,000	....	.....	.....	296
Sin-kai Circuit	..	..	....	1	....	9	89	....	.....	6	....	..	.....	.....		..	50	3	141	....	.....	.....	5
Yeng-byen Circuit	..	..	....	....	1	24	89	....	.....	22	3	..	.....	2		..	.....	3	186	2	145	.....	71
Yo-po Circuit	..	..	....	....	....	17	52	....	.....	....	....	..	.....	.....		1	48	3	100	....	.....	.....	39
Chil-san and Chung-san Circuit	..	..	....	....	....	122	348	....	.....	33	7	..	.....	2		3	300	7	728	....	.....	.....	171
Total	5	3	3	2	3	523	1995	742	3260	135	18	..	.....	11	....	17	1428	36	16,032	3	145	.....	965
SOUTH KOREA DISTRICT.																							
First Church, Seoul	..	..	....	....	....	304	76	....	.....	45	22	..	.....	.....	.....	1	195	1	10,000	1	400	12	200
Mead Memorial, Seoul	..	..	....	....	....	214	116	....	.....	12	2	..	.....	.....	.....	1	215	1	11,000	2	1200	4	120
Baldwin, Seoul	..	..	....	....	....	24	32	....	.....	....	....	..	.....	.....	.....	1	60	1	500	1	200	.....	30
Su-won Circuit	..	..	....	....	....	95	190	....	.....	37	2	..	.....	.....	.....	6	168	5	450	3	300	.....	23
Ichon Circuit	..	..	....	....	....	120	629	....	.....	11	....	..	.....	.....	.....	8	210	11	900	3	950	.....	146
Yeju Circuit	..	..	....	....	....	12	118	....	.....	33	....	..	.....	.....	.....	2	30	4	175	....	.....	2	111
Chin Chun Circuit	..	..	....	....	....		39	....	.....	20	....	..	.....	.....	.....	..		3	80	....	.....	.....	13
Chung-ju Circuit	..	..	....	....	....	19	235	....	.....	16	4	..	.....	.....	.....	1	20	2	35	1	30	.....	25
Total	7	4	7	1	3	788	1435	2087	4310	174	30	2	130	12	129	20	898	28	23,140	11	3080	18	668
WEST KOREA DISTRICT.																							
Nam Yang Circuit	..	..	....	....	1	64	200	....	.....	138	10	..	.....	2	25	8	181	....	.....	....	.....	10	50
Wesley, Chemulpo	..	..	....	1	1	152	332	....	.....	26	24	..	.....	2	88	1	2	1	14,000	1	500	.....	731
Pu-pyung Circuit	..	..	....	....	1	85	185	....	.....	38	16	..	.....	1	12	4	3	1	300	1	100	.....	18
Whoang-hai	..	..	....	....	2	246	532	....	.....	146	23	..	.....	4	50	11	11	2	856	2	457	.....	324
Kang-wha	..	..	....	....	2	132	200	....	.....	46	14	..	.....	3	52	7	5	1	870	1	400	.....	227
Kyo-dong	..	..	....	....	1	16	100	..	.....	15	....	..	.....	1	10	2	1	1	40	....	.....	.....	25
Total	2	1	2	1	8	695	1549	756	3000	409	87	....	..	13	237	33	181	22	16,066	5	1457	10	1375
Grand Total	14	8	12	4	14	2006	1979	3585	10570	718	135	2	130	36	366	70	2507	86	55,238	19	4682	28	3008

Others not given

*Statistics for North Korea District end with Feb. 1st.

†Yen=$.50

††In the above columns only the number and value of the Native Parsonages and Homes are included

OFFICIAL MINUTES

OF THE

FIRST ANNUAL SESSION

KOREA MISSION

CONFERENCE

METHODIST EPISCOPAL CHURCH

SEOUL, KOREA.

1905

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OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP M. C. HARRIS
SECRETARY,	S. A. BECK
ASSISTANT SECRETARY,	R. A. SHARP
TREASURER,	E. D. FOLLWELL
STATISTICAL SECRETARY,	J. Z. MOORE

COMMITTEES.

Finance.

S. A. Beck, C. D. Morris, E. M. Cable, W. C. Swearer, W. B. Scranton, D. A. Bunker.

M. E. Tract Society and Sunday School Union.

S. A. Beck, E. M. Cable, Miss J. O. Paine, Miss L. E Frey, W. A. Noble, D. A. Bunker, G. M. Burdick, Miss M. R. Hillman, W. B. Scranton.

Epworth League.

E. M. Cable, R. A. Sharp, C. D. Morris, Miss J. O. Paine.

Conference Examiners.

W. B. Scranton, chairman, E. M. Cable, D. A. Bunker, W. A. Noble, J. Z. Moore, C. D. Morris, S. A. Beck, G. M. Burdick.

Course of Study, Local Preachers and Exhorters.

W. C. Swearer, E. M. Cable, C. D. Morris, W. A. Noble, W. B. Scranton.

Study of the Korean Language.

E. M. Cable, Miss L. E. Frey, Dr. Cutler, W. A. Noble, Dr. Follwell.

Resolutions.

W. B. Scranton, J. Z. Moore, G. M. Burdick, Carl Critchett.

Audit—Mission Treasurer.

A. L. Becker, J. Z. Moore.

Audit—Press Books.

R. A. Sharp, G. M. Burdick.

Audit—W. F. M. S. Treasurer.

Miss Miller.

Hymn Book.

D. A. Bunker, W. C. Swearer, S. A. Beck, E. M. Cable, Miss L. E. Frey, of M. E. Church, South, C. G. Hounshell, R. A. Hardie.

Representatives on the Permanent Bible Committee.

S. A. Beck, E. M. Cable.

Triers of Appeals.

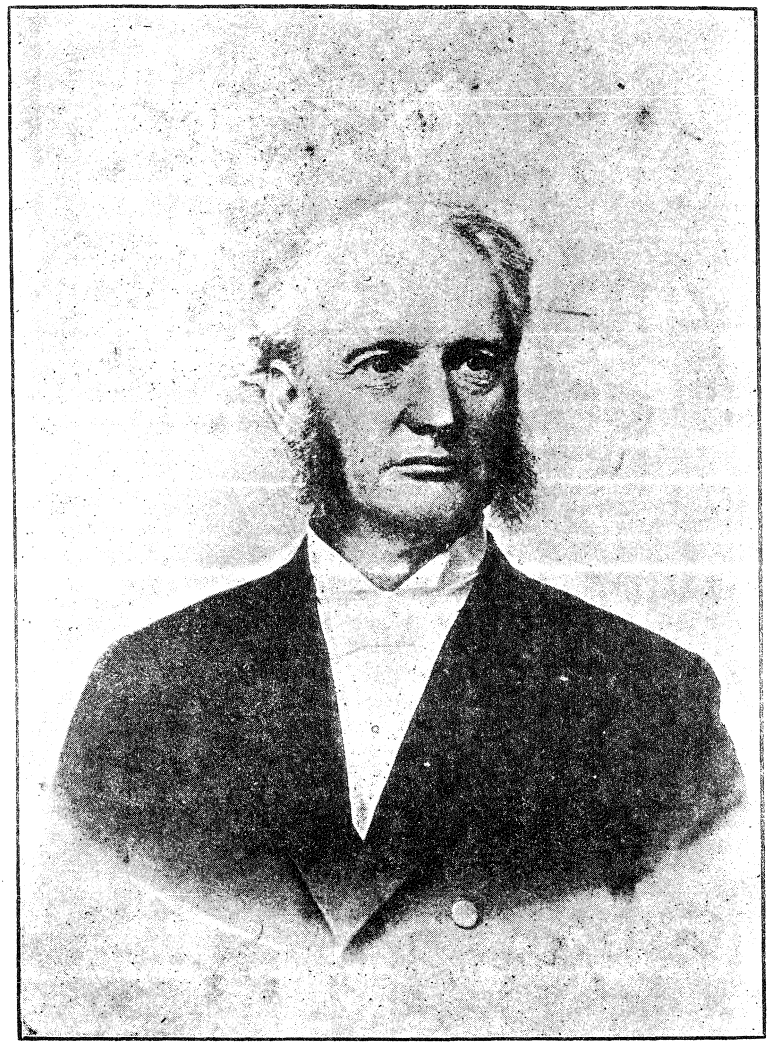
W. B. Scranton, W. A. Noble, C. D. Morris, S. A. Beck, J. Z. Moore.

Union.

W. B. Scranton, S. A. Beck, C. D. Morris, D. A. Bunker, E. D. Follwell, Dr. Mary Cutler, Miss Mary Hillman.

Comity.

Presiding Elders and Superintendent.



BISHOP M. C. HARRIS.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

WEDNESDAY, JUNE 21, 1905.

Opening.—The members of the Korea Mission of the Methodist Episcopal Church met for their twenty-first annual gathering in Seoul on Wednesday, June 21, 1905, at 9 A. M., Bishop M. C. Harris presiding.

After singing the hymn "Holy, holy, holy, Lord God Almighty," by the congregation and a duet by W. C. Swearer and E. M. Cable, the sacrament of the Lord's Supper was administered by the Bishop, assisted by Superintendent Scranton and the Presiding Elders.

Bishop's Remarks.—The Bishop by way of reminiscence told of an early visit to the home of our present Superintendent, Dr. W. B. Scranton, in Ohio in 1884, the visit of Superintendent R. S. McClay, of the Japan Mission, to Korea, and his report which persuaded the Missionary Society to appoint W. B. Scranton and H. G. Appenzeller with their families as our first missionaries to Korea; their subsequent arrival in Japan and then in Korea in 1885, and of his own personal interest in Korea since before our Church had established work here.

Roll Call.—The Secretary of the last Annual Meeting, S. A. Beck, called the roll and the following responded: W. B. Scranton, D. A. Bunker, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable, C. D. Morris, J. Z. Moore, R. A. Sharp, Carl Critchett, A. L. Becker and G. M. Burdick, also N. D. Chew, a lay worker in the Mission.

G. H. Jones, W. A. Noble and W. B. McGill were reported as in America on furlough.

C. S. Deming was reported as having been transferred to the Korea Mission Conference but had not yet arrived on the field.

Mission Conference.—The Bishop formally announced that the General Conference of 1904 had formed the Korea Mission Conference of what had previously been called the Korea Mission.

Organization.—On motion of W. B. Scranton S. A. Beck was elected secretary, and he appointed R. A. Sharp as his assistant. On motion of C. D. Morris J. Z. Moore was elected statistical secretary, and he appointed A. L. Becker as his assistant. On motion of D. A. Bunker E. D. Follwell was elected treasurer.

On motion of E. M. Cable the hours for opening and closing the sessions were fixed as 9 A. M. and 12 M. respectively.

On motion of W. C. Swearer the Bar of the Conference was fixed at the rear of the first four rows of seats.

Nominating Committee.—On motion of W.B. Scranton the Superintendent and Presiding Elders were made a Committee on Nominations.

Interpreter.—On motion of D. A. Bunker W. B. Scranton was made the official interpreter of the Conference.

Order of the Day.—On motion of E. M. Cable eleven o'clock on Friday was fixed as the hour for reception of fraternal delegates.

Introductions.—Mrs. M. F. Scranton and several members of the Woman's Conference were called forward and introduced, as were two of the ordained native local preachers, two to be ordained, and Rev. H. Kihara, pastor of the Japanese Methodist church in Seoul.

Question XIII.—The name of W. B. Scranton, Superintendent, was called, his character was passed, and he read his report, in which he asked that several of the questions incidentally touched on might be taken up later and discussed by the Conference.

After the report was completed the congregation joined in singing "Far and near the fields are gleaming."

Debate Limited.—On motion of D. A. Bunker speakers were limited to ten minutes in discussing the items in the Superintendent's report.

New Course of Study.—On motion of W. B. Scranton it was decided to drop the old course of study for native

local preachers and exhorters preparatory to adopting a new course of study.

On motion of C. D. Morris the course of study prepared by Dr. Scranton was taken as the basis for discussion.

W. C. Swearer moved that grading and certificating students be adopted with the new course of study. Motion carried.

General Theological School.—W. B. Scranton moved that the time has arrived for establishing a Central Theological School.

The question was discussed by Messrs. Moore, Cable, Swearer, Morris, Critchett, Bunker and Scranton.

The motion was laid on the table.

Committee Appointed.—C. D. Morris moved that a committee of four, with W. B. Scranton as chairman, be appointed by the Chair to formulate a report and present to the Conference on Thursday morning. The motion carried. The Chair appointed the Superintendent and the three Presiding Elders.

Time Extended.—On motion of W. C. Swearer the time was extended.

Report on Nominations.—The Committee on Nominations was permitted to retire, and after deliberation returned and presented its report. On motion of J. Z. Moore the report was adopted. (See Committees.)

Adjournment.—Announcements were made, the doxology was sung and Bishop Harris pronounced the benediction.

SECOND SESSION.

THURSDAY, JUNE 22, 1905.

Opening.—Bishop Harris conducted the devotional exercises, reading the 17th of John and calling on Mrs. M. F. Scranton to lead in prayer. There were a number of voluntary prayers, and the devotions closed with singing "I hear thy welcome voice."

Minutes.—The minutes of the first session were read and approved.

Question I.—In answer to a question the Bishop an-

nounced the following transfers to the Korea Mission Conference:

W. B. Scranton, from New York.	G. H. Jones, from South Japan.
Wm. B. McGill from South Japan.	W. A. Noble, from South Japan.
D. A. Bunker, from South Japan.	E. D. Follwell, South Japan.
W. B. Swearer, from Pittsburg.	S. A. Beck, from N. W. Nebr.
E. M. Cable, from N. W. Iowa.	C. D. Morris, from Newark.
J. Z. Moore, from Japan.	R. A. Sharp, from Japan.
Carl Critchett, from Japan.	A. L. Becker, from Japan.
G. M. Burdick, from Vermont.	C. S. Deming, from New York.

Question XIII.—The character of C. D. Morris was passed, and he read his report as presiding Elder of North Korea District.

Reports.—On motion of C. D. Morris the Conference decided to receive the report of each member of the Conference.

Question XIII.—The character of J. Z. Moore was passed, and he read his report of work on the West Circuits of North Korea District.

The character of A. L. Becker was passed, and he read his report of work on Mang-san Circuit.

Dr. E. D. Follwell's character was passed, and he read his report of evangelistic work on Yo-po Circuit and his report of medical work in Pyeng Yang.

A duet was rendered by Messrs. Cable and Swearer.

The character of E. M. Cable was passed and he read his report as Presiding Elder of West Korea District.

Committee.—A request was presented from the W. F. M. S. for the appointment of a committee to examine the proposed sites for their new hospital. The Chair appointed Dr. W. B. Scrantion, Dr. E. D. Follwell, S. A. Beck and D. A. Bunker.

Editing Reports.—On motion of E. M. Cable a committee of three, with the Secretary as chairman, was appointed to edit the reports for publication in the Minutes. D. A. Bunker and E. M. Cable were appointed as the additional members of the committee.

Official Minutes.—On motion of E. M. Cable the printed Minutes were made the Official Minutes of the Conference.

Adjournment.—The doxology was sung and Bishop Harris pronounced the benediction.

THIRD SESSION.

FRIDAY, JUNE 23, 1905.

Opening.—The third session opened at 9 A. M., Bishop Harris conducting the devotional exercises.

Solo.—Miss Lula Miller favored the Conference with a vocal solo, the hymn having been written by Miss S. B. Harbaugh, of the Southern Methodist Mission.

Minutes.—The minutes of the second session were read and approved.

Question XIII.—The character of Carl Critchett was passed, and he read his report of work on Whanghai Circuits, illustrated with an outline map.

The character of W. C. Swearer was passed, and he read his report as Presiding Elder of the South Korea District.

The character of W. B. McGill was passed, and W. C. Swearer read the report left by Dr. McGill at the time of his departure on furlough.

Minutes.—S. A. Beck moved that R. A. Sharp be appointed to secure subscriptions for the Conference Minutes, the expense of publication to be borne pro rata according to number of copies ordered. Motion carried.

Order of the Day.—The hour for the reception of fraternal delegates having arrived, one verse of the hymn "Blest be the tie that binds" was sung, after which Dr. J. W. Hirst of the Presbyterian Mission was introduced and addressed the Conference. He was followed by C. G. Hounhsell for the M. E. Church, South; W. D. Reynolds for the Presbyterian Church, South; Hugh Miller for the Bible Societies; P. L. Gillett for the Young Men's Christian Association, and Mrs. M. F. Scranton for the W. F. M. S. Miss Harbaugh represented the *Korea Methodist.*

Time extended.—On motion of C. D. Morris the time was extended, and Bishop Harris feelingly and fittingly responded to the greeting which had been given.

Adjournment.—On motion of E. M. Cable the Conference adjourned, announcements were made, the doxology was sung, and Rev. S. F. Moore of the Presbyterian Mission pronounced the benediction.

FOURTH SESSION.

SATURDAY, JUNE 24, 1905.

Opening.—At 9 A. M. Bishop Harris opened the Conference and conducted the devotional exercises.

Minutes.—The minutes of the third session were read and approved.

Educational Meeting.—On motion of D. A. Bunker the secretary was instructed to send a circular letter to those likely to be interested, notifying them that a meeting for the discussion of educational work would be held this afternoon at 2 o'clock.

Question XIII.—The character of G. M. Burdick was passed and he read his report as pastor of the Suwon and Namyang circuits.

The character of R. A. Sharp was passed, and he read his report of the Kongju Circuit.

The character of S. A. Beck was passed, and he read his report as pastor of First Church, Seoul, and as Manager of the Methodist Pulishing House.

Report.—D. A. Bunker read the report of the Committee on Hymn Book. On motion of W. B. Scranton the report was accepted, the committee commended and continued.

Union Hymn Book.—W. B. Scranton moved that this committee be empowered to act for the Conference with full power in cooperating with representatives of other Missions in securing a Union Hymn Book for Korea. The motion was unanimously carried.

Question XI.—Chung Pon-un was introduced, he was recommended by Mead Memorial Quarterly Conference, the Committee on Examination reported, he was represented by his Presiding Elder, and on motion of W. C. Swearer he was elected to Local Deacon's Orders.

Likewise Kang In-gul was recommended by Sam-wha Quarterly Conference, the Committee on Examination reported, he was represented by his Presiding Elder, and on motion of C. D. Morris he was elected to Local Deacon's Orders.

Question V.—The name of A. L. Becker was called,

the Committee on Examinations reported, and on motion of W. B. Scranton he was passed to the Studies of the Second Year.

Question VIII. The names of J. Z. Moore and R. A. Sharp were called, the Bishop addressed them on their high calling, and they answered the Disciplinary questions.

Time extended.—On motion of Carl Critchett the time was extended.

J. Z. Moore.—The Committee on Examination reported on the name of J. Z. Moore, and on motion of W. B. Scranton he was passed to the Studies of the Third Year, and admitted into Full Connection.

R. A. Sharp.—The Committee reported on the examination of R. A. Sharp, and on motion of W. B. Scranton he was passed to the Studies of the Third Year, conditioned on Logic, and admitted into Full Connection.

Question IX.—Dr. E. D. Follwell and Dr. W. B. McGill, not having appeared before the Committee on Examination, were continued in the Studies of the Fourth Year.

Adjournment.—On motion of D. A. Bunker the Conference adjourned. The doxology was sung, and Rev. W. M. Baird, of Pyeng Yang, pronounced the benediction.

FIFTH SESSION.

MONDAY, JUNE 26, 1905.

Opening.—Bishop Harris called the Conference to order at 9 o'clock and conducted the devotional exercises.

Minutes.—The minutes of the fourth session were read and approved.

Communication.—Dr. Scranton read the following communication:

Seoul, 26th June, 1905.

Dear Doctor Scranton.

Would it be convenient for a number of members of our Mission to meet with your committee having in hand the consideration of union work, today or this evening some time? If so and you would kindly designate time

and place a number of us would be delighted to be on hand.

With kindest regards,
Very sincerely yours,
JAS. S. GALE.

Committee ordered.—On motion of J. Z. Moore a committee was ordered appointed to confer with members of the Presbyterian Mission on plans for union of work.

The Chair appointed the Superintendent, Presiding Elders, D. A. Bunker, S. A. Beck, A. L. Becker, Dr. E. D. Follwell, Dr. R. S. Hall, Dr. Mary M. Cutler, Miss M. R. Hillman.

Report.—The Committee on Course of Study for Class Leaders, Local Preachers and Exhorters made its report. On motion of D. A. Bunker the report was accepted and ordered printed. (See Reports.)

The Committee also reported the studies for Admission on Trial in the Conference, and on motion of C. D. Morris the report was adopted. (See Reports.)

Bishop's request.—At the request of the Bishop various members of the Conference gave in detail their methods of receiving probationers and administering baptism.

Committee on Education.—On motion of W. B. Scranton a committee was appointed for unifying the courses of study for educational institutions. The Chair appointed D. A. Bunker, A. L. Becker and Miss M. R. Hillman.

Japanese Work.—Rev. H. Kihara, of the Japan Conference, on invitation read a report of the Japanese work in Korea.

Methodist Publishing House.—The Manager of the Methodist Publishing House was given an opportunity to speak of the work and tell of the needs of that institution.

Report.—The Committee on the Study of the Korean Language made its report. (See Reports.)

Petition.—A petition of great length having been presented from Pyeng Yang asking that A. L. Becker be set

apart for educational work in Pyeng Yang, on motion of J. Z. Moore the petition was presented to Mr. Becker.

Time to which to Adjourn.—W. B. Scranton moved that when we adjourn it be to meet at 9 o'clock tomorrow morning. Motion carried.

Self-support.—On motion of D. A. Bunker the following resolution was adopted:

Resolved: That it is the sense of this Conference that the principle of self-support be urged on all our churches; and that where one group alone cannot support a preacher several groups should be united to this end; and that we hope within two years all churches or groups will be able to take the entire support of their own preachers and schools. This principle should not be so pushed as to embarrass the churches, but is a goal to be aimed at.

Bible Reading.—It was moved by W. B. Scranton that the adoption of a plan for consecutive daily Bible reading by the native Christians would be wise. The motion carried.

Committee appointed.—On motion of D. A. Bunker a committee of three was appointed to confer with representatives of other Mission bodies in Korea with a view to securing a uniform system of Sunday School lessons. The Chair appointed W. B. Scranton, C. D. Morris and E. M. Cable.

Adjournment.—On motion of C. D. Morris the Conference adjourned. The doxology was sung and Bishop Harris pronounced the benediction.

SIXTH SESSION.

TUESDAY, JUNE 27, 1905.

Opening.—Bishop Harris called the Conference to order at 9.15, and conducted the devotional exercises.

Minutes.—The minutes of the fifth session were read and approved.

Question XXX.—The invitation of First Church, Seoul, was accepted, and the Conference will be held there in 1906.

Prison work—D. A. Bunker made a verbal report of his work in the Seoul prison, and Mrs. Bunker spoke of her work among the women prisoners.

G. M. Burdick reported having done considerable work in the prison at Suwon.

Temperance and Social Reform.—Dr. E. D. Follwell read the report of the Committee on Temperance and Social Reform.

W. C Swearer moved that the report be amended by changing the age recommended for the marriage of natives to 20 and 18 years.

The motion carried.

The report as amended was adopted. (See Reports.)

Report.—The committee appointed to confer with the Presbyterians and others in regard to a union of forces presented as the report of the committee the minutes of the meeting held the previous evening, which were read by the secretary as follows:

"As a result of an informal meeting held in Seoul on Saturday, Jun 24, in the First M. E. Church, to discuss the possibility of union in educational work in Korea, a committee was appointed by the Methodist Conference then in session to meet with representatives of the Presbyterian Mission then in Seoul. This second meeting was held at the home of Rev. D. A. Bunker Monday evening, June 26.

"Such an enthusiasm had been aroused at the Saturday's meeting, and such an interest was evinced in this second meeting that nearly all the missionaries in Seoul were present.

"The meeting was called to order at 8.20, and Bishop Harris was asked to take the Chair.

"Hugh Miller was elected Secretary.

"The Bishop after some preliminary remarks called on the Rev. J. S. Gale to lead in prayer.

"The speakers were the Rev. W. B. Scranton, M. D., of the M. E. Mission, Rev. W. D. Reynolds, of the Presbyterian Mission, South, and the Rev. J. S. Gale, D. D., of the Presbyterian Mission, North.

"Mr. Reynolds moved that it be the sense of this in-

formal gathering of missionaries that the time is ripe for the establishment of one Korean national Church, to be called "The Church of Christ in Korea." This was seconded by Dr. O. R. Avison, and unanimously carried by a rising vote.

"It was moved by S. A. Beck that it is the sense of this meeting that the forces of Protestant Christianity should unite in educational work in Korea, and after hearty discussion the motion was carried.

"It was unanimously decided, on motion of Dr. O. R. Avison, that it be the sense of this meeting that the Presbyterian and Methodist forces take immediate steps to unite in carrying on educational work heretofore carried on separately.

"Dr. J. S. Gale moved and it was carried that it be the sense of this meeting that the Presbyterians and Methodists unite in evangelistic work and take steps to bring it to the attention of the respective Missions.

"On the motion of Rev. S. F. Moore it was decided that this meeting suggest the advisability of the various Missions appointing committees to bring about the speedy uniting of educational, evangelistic and medical work.

"Dr. Scranton moved and it was carried that we recommend that power be given this joint committee to expedite the formation of a Council of the Protestant Missions at the time of the Presbyterian Council meeting in the Fall.

"A motion by Prof. H. B. Hulbert carried that it is the sense of this meeting that a mass meeting of all Protestant missionaries be held to form plans for the uniting of the Church in Korea.

"Rev. E. M. Cable moved and it was carried that the time has come for the uniting of missionary periodicals under a joint editorship.

"After singing a verse of "Onward Christian Soldiers" and prayer by Dr. Baird the meeting adjourned."

Committee appointed.—W. C. Swearer moved that a committee of seven be appointed to cooperate with representatives of other Missions in plans for a union of edu-

cational, evangelistic and medical work. The motion carried.

The Chair appointed W. B. Scranton, S. A. Beck, C. D. Morris, D. A. Bunker, E. D. Follwell, Dr. Mary M. Cutler and Miss Mary Hillman.

Triers of Appeals.—The Bishop announced the Triers of Appeals as follows: W. B. Scranton, W. A. Noble, C. D. Morris, S. A. Beck, J. Z. Moore.

Statistics.—The Statistical Secretary read his report and it was accepted and ordered printed. (See Statistics.)

Preacher's Aid Society.—On motion of S. A. Beck a recess was taken for the purpose of organizing a Preachers' Aid Society.

After the recess on motion of S. A. Beck the Conference Treasurer was instructed to pay to the treasurer of the Preachers' Aid Society all funds in his hands for use of Conference Claimants.

Resolutions.—The Committee on Resolutions reported. (See Resolutions.) Several of the resolutions were adopted by rising vote.

Reports.—The Committee on Study of Korean Language made its final report, which on motion of E. M. Cable was adopted. (See Reports.)

W. C. Swearer read his report as one of the editors of the *Korean Christian Advocate*. The report was accepted, on motion of J. Z. Moore.

Adjournment.—Two verses of a hymn were sung, Dr. Scranton and Bishop Harris led in prayer, the Bishop addressed the Conference, read the appointments and pronounced the benediction, and the Conference adjourned *sine die*.

M. C. HARRIS,
Bishop.

S. A. BECK,
Secretary.

This certifies that this Journal is a complete and correct record of the proceedings of the first annual session of the Korea Mission Conference, and was adopted as the Official Record of the Conference.

S. A. BECK,
Secretary.

DISCIPLINARY QUESTIONS.

1. Who have been received by transfer, and from what Conferences?
   W. B. Scranton, New York East.
   Geo. Heber Jones, South Japan.
   W. B McGill, M. D., " "
   W. Arthur Noble, " "
   D. A. Bunker, " "
   E. D. Follwell, M.D., " "
   Wilbur C. Swearer, Pittsburg.
   S. A. Beck, Northwest Nebraska.
   Elmer M. Cable, Northwest Iowa.
   C. D. Morris, Newark.
   John Z. Moore, Japan.
   Robert A. Sharp, "
   Carl Critchett, "
   Arthur L. Becker, "
   G. M. Burdick, Vermont.
   C. S. Deming, New York.
2. Who have been Readmitted? None.
3. Who have been Received on Credentials, and from what Churches? None.
4. Who have been Received on Trial?
   (a) In studies of First year. None.
   (b) In studies of Third Year. None.
5. Who have been Continued on Trial?
   (a) In studies of First Year. None.
   (b) In studies of Second Year. Arthur L. Becker, Carl Critchett.
   (c) In studies of the Third Year. None.
   (d) In studies of the Fourth Year. None.
6. Who have been Discontinued? None.
7. Who have been Admitted into Full Membership? J. Z. Moore, R. A. Sharp.
8. What Members are in studies of the Third Year?
   (a) Admitted into Full Membership this year. J. Z. Moore, R. A. Sharp.
   (b) Admitted into Full Membership previously. None.
9. What Members are in studies of the Fourth Year? W. B. McGill. E. D. Follwell.
10. What Members have completed the Conference Course of Study?
   (a) Elected and ordained Elders this year. None.
   (b) Elected and ordained Elders previously. None.
11. What others have been elected and ordained Deacons?
   (a) As Local Preachers. Chung Pon-un, Kang In-gul.
   (b) Under Missionary Rule. None.
   (c) Under Seminary Rule. None.

12. What others have been elected and ordained Elders?
    (a) As Local Deacons. None.
    (b) Under Missionary Rule. None.
    (c) Under Seminary Rule. None.
13. Was the character of each preacher examined? This was strictly done as the name of each Preacher was called in open Conference,
14. Who have been Transferred, and to what Conference? None
15. Who have Died? None.
16. Who have been Located at their own request? None.
17. Who have been Located? None.
18. Who have Withdrawn? None.
19. Who have been permitted to Withdraw under Charges or Complaints? None.
20. Who have been Expelled? None.
21. What other Personal Notation should be made? C. S. Deming has been transferred to this Conference, but not having arrived his Conference standing is unknown.
22. Who are the Supernumerary Preachers? None.
23. Who are the Superannuated Preachers? None.
24. Who are the Triers of Appeals? W. B. Scranton, W. A. Noble, C. D. Morris, S. A. Beck, J. Z. Moore.
35. What is the Statistical Report for this year? See Statistics.
26. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer? See Statistics.
27. What are the claims on the Conference Fund? None.
28. What has been received on these claims and how has it been applied? $100, by vote of the Conference transferred to the Preachers' Aid Society.
29. Where are the Preachers stationed? See Appointments.
30. Where shall the next Conference be held? First Church, Seoul.

CERTIFICATE OF ORDINATION.

THIS certifies that on Sunday, June 25, 1905, at Seoul in First Church, I ordained as Local Deacons Chung Pon-un and Kang In-gul.

Seoul, June 25, 1905. M. C. HARRIS.

APPOINTMENTS, KOREA MISSION CONFERENCE.

SUPERINTENDENT DR. W. B. SCRANTON.

PYENG-AN DO DISTRICT.

C. D. Morris, Presiding Elder – (P. O. Pyeng-yang city.)
Chinnampo Circuit – – – – to be supplied.
Ham-cheung Circuit – – – Supplied by Han Sin-do.
Heui-chyen Circuit – – – – to be supplied.
Kang-san and Cheung-san Circuit – Supplied by Kim Chai-chang.
Oon-san Circuit – – – – – to be supplied.
Sam-wha Circuit – – – – Supplied by Yi Ik-mo.
Sin-chang Circuit – – – Supplied by Kang In-gul.
West, South Pyeng-yang Circuits, Including all the work West from Wol Mang-san to Chinnampo and the work East of the river formerly known as the Yo-po Circuit, Preacher in charge. – – – – – J. Z. Moore (P. O. Pyeng-yang)
Yung-byun and Pak-chyun Circuit Supplied by Chang Nok-do.

ASSISTANT MISSIONARIES.

Mrs. C. D Morris.
Mrs J. Z. Moore.

WHOANG-HAI DO DISTRICT.

W. A. Noble, Presiding Elder – – (P. O. Pyeng-yang.)
Collins Academy, Principal – A. L. Becker (P. O. Pyeng-yang.)
Hai-ju Circuits, including Kang ryung, Sin-chun and Hai-ju Circuits, Preacher in charge Carl Critchett. – – (P. O. Hai-ju.)
Hai-ju city – – – – Supplied by Kim Yo-hong.
Medical Work Pyeng-yang and Yung-byun E. D. Follwell, M. D.
Pyeng-yang City – – – Supplied by Yi Eun-sung.
Pyeng-yang Circuit, preacher in charge – – A. L. Becker.
Assistant Pyeg-yang Circuit – – – – Yi Tong-sik.
Sin-kai Circuit – – – – Supplied by Pai Ni-il
Yonan and Konmi Circuit – – Supplied by Kim Chang-sik

ASSISTANT MISSONARIES.

Mrs. W. A. Noble.
Mrs. E. D. Follwell.

WEST KYUNG KEUI AND CHEUNG CHUNG DO DISTRICT.

E. M. Cable, Presiding Elder – – – (P. O. Chemulpo.)
Chemulpo, Wesley – – – – Supplied by Kim Keui-pom
Cheung-chung Circuits, preacher in charge R. A. Sharp (P.O. Kong-ju)
Cheung-chu Circuit – – – Supplied by An Kyung-chin
Chyung-chu Circuit – – Supplied by Han Chang-sup
Inchun and Poo-pyung Circuit – Supplied by Pang Chok-sin
Kyo-dong Circuit – – – Supplied by Kwon Sin-il
Kong-ju Circuit – – – Supplied by Yi Yong-chu
Nam-yang Circuit – – – Supplied by Pak Sei-chang
North Kang-wha Circuit – – Supplied by Hong Seung-ha
Assistant North Kang-wha Circuit – – Kim Kyung-il
Moon-eui Circuit – – Supplied by O Hyung-mok
Po-un Circuit – – – To be supplied
South Kang-wha Circuit – – Supplied by Ha Chun-taik
Yun-keui Circuit – – Supplied by O Hai-du
Editor Christian Advocate – – – E. M. Cable
Associate Editor, J. R. Moose, by appointment Methodist Episcopal Church, South.
Native Assistant to Editor Christian Advocate – Son Seung-yong
Student of the language, residence Chemulpo – C. S. Deming

ASSISTANT MISSIONARIES.

Mrs. E. M. Cable.
Mrs. R. A. Sharp.

KYUNG-KEUI DO DISTRICT.

W. B. Scranton, M. D., Presiding Elder, – (P. O. Seoul)
Eum-chuk Circuit – – – – To be supplied
Ichon Circuit – – Supplied by Ku Chun-kyung
Kwang-chu Circuit – – – Supplied by Pak Pong-nai
Methodist Publishing House, Publishing Agent – S. A. Beck
Methodist Publishing House, Foreman – N. D. Chew
Seoul, First Church – – Supplied by Ch'oi Pyeng-hon
Seoul, Mead Memorial – – Supplied by Chun Pong-un
Seoul, Baldwin Chapel – – Supplied by N. D. Chew
" " " – – Assistant, Kim Oo-kwon
Seoul, Pai-chai School – – Principal, D. A. Bunker
" " " " Vice Principal, C. G. Hounshell, by appointment Methodist Episcopal Church, South.
Suwon Circuit, preacher in charge – G. M. Burdick (P. O. Seoul)
Yea-chu Circuit – – Supplied by Chang Chun-myeng

ASSISTANT MISSIONARIES.

Mrs. D. A. Bunker.
Mrs. S. A. Beck.
Mrs. W. B. Scranton.

Geo. Heber Jones and Mrs. Margaret Jones home on furlo.
Absent on furlo, W. C. Swearer, W. B. McGill and Mrs. Lizzie McGill.

BOUNDARIES.

Pyeng-an Do District: is to include North and South Pyeng-an Do, with the exception of the city of Pyeng-yang and south and east of Pyeng-yang City, known as Pyeng-yang Circuit.

Whoang-hai Do District: is to include all the province of Whoang-hai and Pyeng-yang City and Circuit.

West Kyung-keui and Cheung-chung Do District: is to include the coast line work of Kyung keui Do and all of Cheung-chung Do.

Kyung-keui Do District: is to include Seoul and the remainder of Kyung-keui Do.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

KYUNG-KEUI DO DISTRICT.

Mead Memorial and Kyung-keui Do - - - Mrs. M. F. Scranton
Ewa Hak-dang and day schools, to supply until December 1st - - - - - - Mary R. Hillman
Po-ku-nyo-kwan - - - - - Mary M. Cutler, M. D.
Superintendent Nurses Training School - Margaret J. Edmunds
Assistant in Po-ku-nyo-kwan and the industral work of the Ewa Hak-dang - - - - - - - Ella A. Lewis
Baldwin Dispensary, East Gate - - Emma Ernsberger, M. D.
Evangelistic work, ~~East Gate and Kyung-keui Do~~, Minerva Guthapfel
Bible Woman's Training School, Seoul - - - - - - - - - Mrs. Hugh Miller and Mrs M. F. Scranton
Absent on furlo, Misses J. O. Paine and Lula E. Frey

WEST KYUNGEUI AND CHEUNG CHUNG DO DISTRICT.

Evangelistic Work, until home going, Chemulpo, West Kyung-keui and Cheung-chung Do District - - - Mary R. Hillman
Evangelistic Work and Day Schools Chemulpo, West Kyung-keui and Cheung-chung Do District - - - - - Lula A. Miller

PYENG-AN DO DISTRICT.

Evangelistic Work until furlo, Yung-byun city and Pyeng-an Do District - - - - - - Ethel M. Estey

WHANG-HAI DO DISTRICT.

Day Schools and Evangelistic work on Pyeng-an Do and Whoang-hai. Do District - - - - - Henrietta P. Robbins
Woman's Hospital and School for the Blind - Mrs. Rosetta S. Hall
Assistant Physician in Woman's Hospital and Evangelistic Work in Pyeng-yang city - - - - Esther K. Pak, M. D.

REPORTS.

Superintendent.

It is with great pleasure that we sit today in our first Conference, under the presidency of Bishop M. C. Harris. As far as I can remember, Bishop Harris is the first missionary with whom I ever shook hands, and talked on missionary matters. That was in Cleveland, Ohio, in 1884, probably during his first vacation to the United States. He was again among the very first to greet our Korean missionary party when we arrived in Japan in February, 1885.

Although this is our first Mission Conference session yet it has been preceded by twenty Annual Meetings. The first one of these was held in the parlor of the Superintendent of the Japanese Mission, the Rev. R. S. Maclay, in March, 1885. Whether Brother Harris was present with us then or not, I do not remember, but we received frequent courtesies from him while we remained in Japan, and he was ever ready to show to us all his native charateristic of giving a helping hand to every one in need. We are glad he is with us today on our shores, to give us the benefit of his counsel and years of experience in these perplexing and confused days and circumstances.

We are sorry that there are any breaks in our roll call and that Brothers Jones and Noble, Miss Paine and Miss Frey and Dr. McGill are not with us in our deliberations.

The Korean section of the walls of Jerusalem are being built in "troublous times." The air is full of disturbances, uneasiness, unrest, and doubt concerning the future. The political conditions in Korea today are such as to make this natural and deep. Individual distress is met on every side, because of native misrule, and the invasion of a more active and determined neighbor. Both ambitions, discouragements and fears are driving those Koreans who can find the means to go, to Hawaii, Mexico or the United States in search of an *El Dorado*, or of an education: and with the departure of ten Koreans from their peninsular home, not less than one thousand Japanese arrive to seek their fortunes, where the Korean despairs. With all this uneasiness, there has never been a time when trade and business prosperity have been so great. There seems to be no scarcity of money to buy the imports or to enrich the Japanese or Chinese merchants. The lively market indicates the hunger of an unsatisfied people and the once Hermit Nation now displays even greed for outside ideas, or wares, from a mouse trap to elec-

trical conveniences of the latest discovery. A concession was recently asked for the installation of wireless telegraphy, but the government refused on the ground that they were about to put in the same appliances themselves.

The trains are daily loaded with travelers and have become well paying from the beginning. The people seem to appreciate every thing new, from an education to cigarettes, and ever come or go in search of new things, or in a busy way, like ants in and out of their hill, but in twenty years they have not clutched into any form of usefulness long enough to be galvanized, electrified, or transformed by it, but daily sink deeper in misrule, grow helpless in indecision, and seem to grow blind to what is really for their good and lasting advantage.

Missionary-wise, the national confusion, distress, and unrest have given us encouragement, perplexity and increasing opportunities for missionary work. Our embarrassments arise from the very multitude of opportunities. Our foreign force of workers is utterly inadequate to work the machinery necessary for a successful Mission.

We are like the handful of Japanese soldiers, who early in the war occupied the walled town of Anju. When they were surrounded by an overwhelming force of Russian soldiery, they put firearms into the hands of the Koreans with the instructions simply to keep up the shooting and make a noise. The enemy were deceived by this display of force and retired. We have more gates of entrance than we can defend. We have more groups than we can properly visit and care for. The majority of our Mission too have not been on the field seven years, and half of them not five. We are however making noteworthy progress, although with ball and chain speed, and the courage and persistence of our workers is bound to win success in the end.

Not a little difficulty arises from the fact that so many of our groups are widely separated. This adds greatly to our difficulty in watching over them and increases expense in time and money and exertion in visiting them.

Here however is where the native helper shows himself to be a helpmate indeed, and is qualifying himself for the future ministry in our church.

It seems to me our chief work for special emphasis from now on, must be that of educating the church we have already gathered. This is of sufficient importance to warrant us in slighting, (if needs must be) the traveling and evangelistic work, leaving that more to our native force, while we systematically train the helpers in centres, and better qualify them for their task. Soon we foreigners are not to be the pastors of the native churches at all but the friends or counsellers, and teachers of a native ministry.

To recognize this early is vital, and then to prosecute the work of systematic instruction will early become the line of our efforts. Our men should be carefully taught, examined, *certificated and graded*, and carried on from class to class, and year to year until they stand graduated into the full ministry.

I wish to emphasise EXAMINING, CERTIFICATING AND GRADING. I met not a little difficulty in teaching this past year from the lack of this.

Our present excellent plan of operation consists in, first, circuit classes. Here the pastor meets his workers, trains them, that they in turn may train their separate groups. These workers he examines, certificates and passes into the district classes. Here our workers are carried through the local preacher's course, and having graduated, are to be passed on to the theological classes, designed for men destined for the full ministry. Along with this itinerant theological training work, the responsibility is upon us of preparing books for these courses as we go along in order that, little by little, the natives may follow us even here also, as instructors, and that all our people who desire it may have the opportunity for study. Our native helpers and preachers are good talkers, but very illogical. This must be combated by exact and graded instruction. Do you know that the native churches are saying in some places or from time to time, that the foreign teachers have got to an end of what they can teach!

Wherein does this astounding opinion lie? Is it not born of systemless work, absence of text books, or the utter lack of a true foundation in the minds of the natives on which we can build broader and higher? They say, "you tell us to study but how can we without books?" We find the greatest difficulty in advancing them further in our classes, because the foundation on which they are building is so characterless and deficient. Unless we are careful, we shall wreck our theological training, by reason of lack in system or persistence in a well defined course. This year saw the continuance in a very happy beginning which has been made along this line. I hope this Conference will stamp the plan deeper, and perfect it.

I have attended classes on five circuits, during the past year. More have been held, but I could not reach them. These classes contained the class leaders, exhorters and local preachers, of any number of conveniently located groups ranging from 5 to 15 or 20, making classes of from 15 to 80 in membership.

Our mornings were devoted to direct instruction. Afternoons were given up to various discussions on matters vital to a growing church, and proved interesting and effective. We took up such topics as self support, marriage customs reform, Sunday observance, debt, our General Rules, church government, education in general, and Sunday Schools, and the need for primary education in particular.

Our evenings were devoted to evangelistic efforts, either by the foreign pastors present, or where sufficiently advanced native workers were present, by our native ministry.

This, I take it, is in the main the method which our District Conferences will follow for the present

From time to time the topic of a Central Theological School is brought up, and it has even been rumored that a generous donor has already provided for the necessary building. It has however been the

prevailing opinion up to the present, that our present methods for theological instruction are all that are feasible, though the time devoted might well be extended to a couple of months more in winter with added interest and profit. Such a class has in fact been asked for, one which will give not less than two months systematic instruction to our advanced theological students. This Conference should take steps to meet this need.

It seems probable that the time has come for us to advance some of our most promising native helpers into a class of prospective, or actual Conference probationers. If this is done, then all the more we must at once provide for their studies. I am ready to advocate the plan of giving more authority, or responsibility into the hands of our native ministry. I am not sanguine of obtaining much more help from them, but we always have the method of local development open to us.

One thing is certain, we must have help from some source, and that immediately. Reenforcements from home take three to five years to prepare for full work. Our native helpers are at hand and willing, and so far, whereever tried, have stood the test. Has the time not come to advance our four native ordained deacons and the two who are to be ordained this Conference to the place of probationers in Conference, or is it not time also for us to carefully pick out a larger class for prospective admittance? I believe the time is ripe, and that this method will not only aid us in our crisis but enable us to maintain a dignified attitude before the deaf church at home, and show our resources here. Perhaps there is a providence in our failures to obtain help. Not unlikely it is to force the development of the native ministry.

It seems wise that we should early introduce our system of pastoral change in the itinerancy. Our native preachers run out where they are. They themselves acknowledge this. If this is so undoubtedly the case at home in the United States how much more will it be here where books are so unobtainable! They need also for their best development places of individual responsibility, and I for one expect to see them equal to the test. I have talked with some of them along this line, and they are willing to make the effort, considering the inducements offered, and the way that will be thereby opened for them to advancement in our ministry.

Self support has received special attention this year, and has made long strides. My argument has been wherever I have gone, "who eats pays," and much good has come from the agitation. This was notably so in Pyeng Yang where they at once promised the support of nine native preachers. Some natives and even some foreigners have feared that the pushing of self support would discourage the church, but this has not been so, and more than that, it has on the contrary given them rather a stimulus to the work, and a wholesome feeling of responsibility and proprietorship to the individual groups. I have told our advanced men, that their further advancement in our ministry in part depends on their success and cordial support of this side of the efforts.

We shall do wisely at this Conference in taking action looking toward a plan for withdrawing all foreign aid to the support of native helpers and preachers within two years. This will need to have a liberal construction, of course, and cannot be applied in many places, but for our older groups and churches it seems necessary that they should assume their full responsibility as soon as this, and that they should be so taught. It is only right to the home church where the native church can do this.

Sunday observance needs great emphasis. The market days coming once in every five, gives strong temptation to break the Sabbath with usual avocations. Perhaps a more strenuous attempt to be with our people on Sunday, as against mid-week visits, would be both Wesleyan and helpful.

Greater emphasis might well be paid to the more frequent celebration of the Holy Communion in both city and country churches. Because "it takes so long," or "we have so much else to do," or "the people do not as yet understand," all of which reasons we give, is no argument or reason to the contrary. Infrequency leads to a misunderstanding and ignorance. What *we* have learned to appreciate and value the native church will also value and understand.

Reverence in worship can be taught in no better way than by this ceremony, and our dependence on God directly, and not on preaching so greatly, can in no wise be better shown, and thereby we do show forth his death for us until His coming again, which is sound doctrine.

I have been sorry from year to year to see so little observance of Good Friday. Our native church is in advance of many of us in this particular. Our non-observance of the day is already a matter of surprise and comment by many foreigners about us. Ought we not more generally to oberve the day by fasting and prayers, by the closing of all business, schools, and the giving up of all unnecessary or secular work and amusement on that day? I feel that in so doing we shall not go wrong nor mar the main doctrine we teach, which is brought so prominently to our minds by a careful observance of that day.

It has more than once been suggested to me by others of our mission, that we could do well to introduce some "rule of life" to our native workers. Let us think this over, and where we can by precept and example show that nothing can be obtained without systematic painstaking and avowed purpose much less holiness which is the aim of a "rule of life."

A systematic scheme for scriptural reading has been suggested. Anything which will result in a consecutive and broad study of scripture ought to be encouraged. Perhaps some one has a plan ready.

The school problem is a vital one this year, and presents itself, with the changed circumstances in Korea, with a new face. It has been thought wise by the committee on program, that a general dicussion of the subject should be held to which all interested in the matter in our mission and other missions will be invited to take part.

Why should men go the United State for an education? Why

are private schools starting up so commonly? Why is Pai Chai conspicuous for the absence of larger boys? Why are students ready to pay largely for education in which they have a control or opportunity for expression of opinion, while our school can obtain so small a fee for tuition? What ought the Government to do? What will the Japanese do? Shall we teach English and Japanese? Why are so many studying English secretly? Can we do anything to advance the progress of general education in Korea, and especially among the youth of our Church?

We need to put great emphasis on our primary work. We need three High Schools or four today, one each in Seoul, Pyeng Yang, Kong Chu and Yea-chu, and Chemulpo. These will pave the way for college work later.

After twenty years the principal text books for primary and High School instruction are conspicuous by their absence.

The elementery department in Pai Chai is in excellent working. So also in Pyeng Yang and Chemulpo are these departments ideal.

The educational work in a more systmatic way, is knocking at our doors, and unless we find some serious and more cordial way at this Conference, to meet it, we shall not be fulfilling all our duty.

Education will not be complete however that does not provide as well for the instruction of girls or women as for the men. Let us urge upon the W. F. M. Society to join with us in this crusade for further enlightenment among all classes and ages and sexes.

Ewa Haktang has had a year of trial. Sickness has occupied much of their time and made demands on their strength and taught them that not all of an education comes from books, but much from the practice of patience and kindred virtues.

The teachers have shown themselves apt in these lines, as well as others, and today have our full sympathy in their multiplied troubles. Circumstances, and the expiration of their periods of service, have taken Misses Paine and Frey away to the United States, and the burden has fallen on the able and willing shoulders of Miss Hillman.

The Methodist Publishing House is planning for larger things and its prosperity warrants it.

We chronicle the retirement of the "Wolpo" for a time, and the resurrection of the "Hoipo." It is now our organ of united Methodism.

We have to note the birth of a Methodist paper in English, also a union effort of the two churches, begun and carried on for the instruction of our home churches in Korean matters. It begins well.

Our Hymn-book Committee is to be congratulated on the success of their revision, and we are glad to use their product. We rejoice also that a threatened cessation of singing in our church has been arrested by the timely supply of hymn books!

As for the remainder of the report a word only, here and there, will suffice. Missionary residences are all, as a rule, in a sad state of repair. It has been many years since we have had any money allowed for them and the natural result is only too evident. The two oldest residences

in our Mission have been actually condemned as unsanitary and dangerous. They should be torn down and new ones built in their places.

It would take Y 2,000, to put our property in Korea in fair condition by way of repairs only.

Rest houses are greatly needed in the interior for the missionaries while holding classes. Last winter some of us suffered unnecessarily for lack of these. Two of our number at least were made ill by their unwholesome surroundings.

We rejoice with the ladies of the Woman's Foreign Missionary Society that the Woman's Hospital at last seems to be in prospect of materializing. It is urgently needed.

It does us all good to see the Nurses' Training Class in operation, and the serious way it has been begun, and the success.

The "Home" in Chemulpo is another matter on which to congratulate the "Ladies." May they soon have it completed, and also one in Kong-chu, Yengben, Yea-chu, and Hai-chu. Wherever these "homes" are they more than double the efficiency of the work we are prosecuting.

The Woman's Training Class for Bible women has rendered us excellent service in the past, and we hope to see it continued this year and on a larger scale. The cry from all over the land for trained Bible women should lend unusual zest to this work, and assurance that this labor in the Lord too cannot be in vain.

This year I have accepted all invitations received for visiting our work and have been away from Seoul nearly half my time, holding classes and lending a helping hand. Some circuits I have been able to visit two or even three times by reason of emergencies and otherwise.

Everywhere there are signs of life, and every encouragement and the evident blessing of God on our efforts.

1905 6, 21. W. B. SCRANTON.

North Korea District.

The year just closing has been full of new duties and varied experiences. When Brother Noble left on his well earned furlough I was appointed to take his place and at once took up the labors which the position involved. The outbreak of the war made new conditions and added fresh problems but with few exceptions we have had steady progress at all points during the year.

The Pyeng Yang city church was much affected by the beginning of the war. Most of the people left the city and our congregation was reduced to only a fraction of its size. We wondered when it would recover, but in a couple of months as soon as the army passed northward and the danger of Pyeng Yang becoming a battlefield was over the people gradually returned and our congregation soon had its oldtime appearance. While we have had encouraging additions one of the problems of the city church is that of the number of seekers enrolled, a

much smaller number in proportion to mature than of those enrolled in the country churches. I have tried to solve this problem but have not found any satisfactory solution so state the fact as I find it. The congregation is doing very encouragingly in self support but I shall speak more about this later. During the year a building has been purchased in the centre of the city to be used as an annex to our church. This is a valuable property and was secured largely through the generous self sacrifice of W. A. Noble without any expense to the mission. Services have been held in it and an effort made to reach the people of that neighborhood. It has also been used as a bookstore, and at present having no other quarters our newly organized high school holds its sessions there. During the latter part of October we were privileged to have with us Dr. Hardie and Brother Moose of the Methodist Episcopal Church South mission who held a series of revival services. These meetings were a wonderful blessing to our membership. I have never seen deeper conviction for sin than I saw during those days and our church received a permanent blessing which has been manifested since in different ways. During the year each member of our community has labored as they have had opportunity in the interests of our city church. The assistant pastor, Yi Eun Sung, has been an example of faithful diligence. In my necessary absence on the district Mr. Becker had charge of the special services during the New Year's season and Dr. Follwell has throughout the year rendered continual service.

The Pyeng Yang circuit comprises the work east of the Tai-tong river and the groups at Syo-chai-san and Wol-mang-san. The work has greatly revived at those latter points during the past few months, and the work east of the river is progressing very rapidly. New villages are being entered and the groups are paying the larger part of a helper's salary. Two new churches will soon be erected.

The West circuit takes in all the work formerly comprised in the Chinnampo and Samwha circuits and extends north to Chung-san. There are five quarterly conferences and steady progress has been made along all lines. The Seventh Day Adventists did their best to destroy our work in the Chinnampo section but with little success. Brother Moore has travelled continually and has his work most admirably organized. He will report in full the work of the circuit.

Maing-san circuit has been under charge of Brother Becker who has labored arduously with encouraging results. Towards the close of the year as a result of an agreement with the Presbyterian brethren an adjustment of the territory has been made so that each man can work to much greater advantage. Sin Chang is now the chief centre of the circuit.

Dr. Follwell has spent all the time he could spare from his medical work in caring for the work on Yo-po circuit. A beginning has been made in several new villages. The population in that region is very dense and presents most hopeful opportunities.

The Sin-kai circuit has been supplied by Kim Chang Sik. He has travelled constantly and has work firmly established at four different

points and beginnings at several other places. Last rainy season the flood almost destroyed the large town of Pai-mi and our Christians suffered great loss. In Sin-kai Ub while the situation is still very difficult it presents a more hopeful aspect than formerly.

The Yung-byun circuit takes in all the work in North Pyeng Yang province. Yung-byun city is the centre and a comfortable missionary residence is now being completed into which we hope to move immediately after the rainy season. A most satisfactory arrangement has been made with the Presbyterian brethren by which each mission will have its own territory in North Pyeng Yang province. We have given up our work in An-ju city and county and a small beginning in Kang Kai county, and will have the entire charge of Yung-byun, Heui-chyun, Oonsan counties, and the eastern half of Pak-chyun county. All the Presbyterian work in this territory has been turned over to me. Every worker concerned was perfectly satisfied with the agreement as being the most practical and fair that could be made. Even the native church is rejoicing over this practical manifestation of our oneness. Believing that all concerned have acted with the one desire to please God and advance His work I am convinced that the Divine blessing will rest upon what we have done. My faithful helper Pyon Sang Nong, who labored so earnestly to open Yung-byun, died last week. His death is a great loss and we earnestly hope that others may be raised up to carry on work in this great field. Other duties prevented me from giving all the time I desired to this circuit which is my own peculiar field.

During the year two classes for the men were held in Pyeng Yang. The first was a two weeks' class which was held for our helpers during August. Despite the very hot weather we had a very profitable time. In November we held our regular fall class. Dr. Scranton was present and gave us most valuable help. Besides these two classes held in the city, classes were held all over the circuits during the winter months. The ladies held two institutes and one special class for Bible women in the city, and classes throughout the district during the year.

A number of new day schools have been founded on the district, and in every case the people are paying all or the greater part of the support. Our membership are becoming increasingly interested in the subject of education and it is our imperative duty to give them all the encouragement possible. During the past few months there has been a constant demand for a school of higher grade in Pyeng Yang and the time seems to have come when we must take steps to satisfy their demands. A beginning has been made and we are raising the salary of a teacher who has come from Seoul aud is qualified to teach some of the higher branches.

Our record in self support has gone far in advance of any previous year. The city church is endeavoring to pay thirty yen on the salaries of two local preachers. They also support one of the teachers in the boy's primary school and the teacher in the high school. They have responded most liberally to several calls as well as paying their running

expenses. On their own initiative they fitted up the lower property for services. As mentioned before the churches east of the river are paying the larger part of a preacher's salary. On the West circuit the record of self support is inspiring as will be seen by a perusal of Brother Moore's report. The newer circuits are making an encouraging beginning. We must never be content until not only our churches are built by the natives but every native preacher receives his support from the native church. In proportion as we reach this ideal, other things being considered, will we develop a strong self reliant native church.

The ladies' work during the past year deserves special mention. As usual the W. F. M. S. workers have been the strong right hand of our forces. Dr. Hall and Dr. Pak have labored arduously with splendid results. Miss Robbins in addition to her language study has had charge of some of the girls schools, city and Pyeng Yang circuit evangelistic work among the women, and has helped in the city and in several of the country classes. Miss Estey has tried to do the work of two or three persons: teaching in the institutes, class work in country during a large part of the year, oversight of schools, and numerous other duties make a person wonder how so much could be accomplished by one person. Mrs. Follwell has helped in the Bible institutes and has had charge of the Tuesday and Friday classes held for the city women. She has also had the Sunday School for foreign children under her care. Her earnest work is much appreciated. Mrs. Morris has helped in the institutes and class work as well as general city work, and has travelled with me during part of the year about five thousand *li*, or about one-thousand six hundred and sixty miles, and has instructed the women wherever she had the opportunity. We rejoice in the addition of Mrs. Moore to our forces. Each day finds her faithfully employed with her language study in preparation for her desired work.

The two hospitals have probably had the largest record in their history. Daily the crowd of patients come to secure relief for their various ills They are doing nobly in self support. These noble institutions are a daily testimony to the heathen of the philanthropic aspect of our faith, and their influence can never be measured by statistics.

In conclusion I want to thank all my fellow workers for their cordial support. Realizing better than anyone else can the shortcomings of the year's work and the leaving many things of importance undone because of the physical impossibility of being able to be in more than one place at the same time what has been accomplished could not have been done were it not that everyone worked in the greatest harmony for the development of the common work. I look back on the year with grateful recollections, and I look forward with pleasure to Brother Noble't return to take up his old time duties as presiding elder of the district and pastor of the city church. I have travelled over the whole district as frequently as possible, holding the quarterly conferences, teaching classes, examining candidates for baptism, etc., and doing whatever else was necessary for the interests of the work, and have also tried to do my best in caring for the city congregation. The building of the

new house in Yung-byun made it necessary for me to make several extra trips there. For good health and all other blessings received I am grateful to God.

Respectfully submitted,
C. D. MORRIS.

North Korea District West Pyeng Yang Circuits.

When a first year missionary my work and report closed fittingly as one who had not already attained but as one who followed after. Now as I look back I see the second year has had much more of the "following after" than the "having attained." As pastor of the West Pyeng Yang Circuit North Korea District my report is as follows.

Travel twenty miles west from Pyeng Yang city, draw a line directly north and south from the Ta Tong River to the Yellow Sea, and the West Pyeng Yang Circuit is before you. It is not far from a right-angled-triangle, with the base south. The base is some 90 *li* (30 miles), the perpendicular 150 *li* (50 miles), an area of some 750 square miles, with an estimated population of 150,000. It is a fine farming country, rich in rice fields, and leading in the production of cotton.

The circuit includes all of Sam Wha, Ham Chong and Chung San counties and parts of Kang Syn and Nong Kang counties

During the past year I have given to the work all the time and strength I could spare from my language study, and at its close find myself wondering how so much has been done: yet, "not by might, nor by power, but by my Spirit, saith the Lord."

One hundred and eighty days have been spent in the country, and five thousand *li* traveled—mostly on foot. Let us look at the work as it is grouped in Quarterly Conferences. One hundred *li* northwest of Pyeng Yang, is the county seat of Chyung San county. Some years ago we had a good group there, but for some reason, the group all but died, and a stronger group sprang up ten *li* from the county seat. Here, on top of a hill overlooking the Yellow Sea, is a church and school-house, the center of our Chung San Quarterly Conference. Christians are scattered in villages ten *li* from this center, but as yet we have had no other church in this county, until this year, the church in the county seat has been revived, and now fifteen or more worship there each Sunday. The work in this section has had a small growth in numbers, but the growth in character has not been so marked as in some others. It has suffered for want of a strong class leader. The man who has been the strongest leader from the beginning, took a wife during the year without the Christian ceremony. While he said she was a widow it soon developed that her husband was still living and the leader had to be removed. One very encouraging feature is the new school house, built with their own money, and the seventeen boys

who gather there every day with one of the best teachers on the circuit. There are 39 full members, and 99 probationers.

We leave here and go 40 *li* south to the second Quarterly Conference, at the county seat of Ham Chong county. This is the center of a strong, will organized and growing work. There are three center churches and several chapels for the Wednesday evening prayer meeting. One group has discarded the old church, and built a larger one, and another group has built their first church, while the large church at the county seat has been enlarged once and the money is now subscribed to enlarge it again. Two well organized Sunday Schools, and three boy's day schools, organized this year, with one fine girl's school, taught by a woman of remarkable sweetness and depth of Christian character, together with unusual intellectual ability, are doing much to replace darkness by light, and build up in character as well as in numbers. This place has a most energetic man for leader and holds the banner for growth in numbers during the year. There has also been a most satisfactory growth among the members, especially in one young leader, in depth of Christian experience. In self support they have done well, yet not so well as they can do. There are 73 full members, 175 probationers, and 200 adherents.

Fifty *li* farther south we come to the county seat of Sam Wha county. Here we find the center of the largest Quarterly Conference on the circuit, embracing the northern part of Sam Wha county, and part of Nong Kang county. This is one of the oldest centers in our northern work, and has shown a steady and healthy growth during the year. Two churches have been bought, and two repaired, making in all ten churches and chapels. At the beginning of the year I found a tendency for the groups in villages from three to ten *li* apart, to meet for Sabbath worship in their separate villages and suggested a plan for grouping together in centers, even if they did have to walk ten *li*. This suggestion has been carried out even better than I expected and has proved a great source of strength and enthusiasm. Some months ago I was called to one point because of bitter persecution. A man of some wealth, with his whole family, had believed and torn down their devil shrines. Soon after there was a fire in the village, and seven houses were burned. Of course it was because the fire devil was offended at the destruction of the shrines. A howling mob gathered, making all sorts of threats, rebuilt the shrines, and continued to persecute the Christians. I called together the village elders and tried to reason with them but that availed little. I then tried ridicule which proved a better weapon, tho the persecution continued sometime after I left. However, it finally ceased, and the village, which is a large one, now has a strong group, and a boy's school. Mr. Kong, a man of deep Christian life and quiet strength, lives at the central place in this Quarterly Conference. He has done splendid work both at home and all over the circuit when he has traveled, or taught in classes; there is a probability of his being moved this year and his place will be hard to fill. This Quarterly Conference supports one helper, and pays more than two-

thirds the salary of another. There are 58 full members, 174 probationers and 199 adherents. There are three organized Sunday Schools and four day schools, two of which have been started this year.

Leaving here and going thirty *li* further south we come to Chinnampo Quarterly Conference, which includes the southern half of Sam-Wha county. Chinnampo, the port of Pyeng Yang, has had a remarkable growth recently, and is fast becoming a large Japanese as well as Korean city. The work in Chinnampo has just about held its own so far as numbers are concerned, but has grown in stability and Christian giving. The women at this place have a good leader and part of the year did an unusual amount of studying which has shown in a marked way. One of the other three churches in this section has made a strong growth. At my last visit I received as probationers about twenty sturdy men, heads of families. This work has three day schools for boys, two of which were started this year, one girls' school, and three well organized Sunday Schools. There are 61 full members, 157 probationers and 110 adherents.

Leaving Chinnampo we go eighty *li* north to Kang Saw, last and smallest of the Quarterly Conferences. Here there is but one church, with Christians in several villages. Members have increased, gradually, and the attendance is much better than a year ago. A boy's school house has been bought and now more than twenty boys are in regular attendance. There is also a girls' school whose teacher is a great help to the work. There are 35 full members, 53 probationers, 30 adherents.

Summing up: on the circuit there are five Quarterly Conferences, 15 churches and 10 chapels, 266 full members, 637 probationers, and 622 adherents, making a total of 1,526. During the year 163 have been baptized and 180 received as probationers.

SELF SUPPORT.

Early in the year I began to talk self support. On my first trip one group asked me for money to roof their church. I took the occasion to give a talk on the value of giving as a means of growth from the text. "It is more blessed to give than to receive." I repeated this until it has become one of the best known texts on the work, with one result, at least: I am asked to roof no more churches. This prepared my people for the conference on self support held in Pyeng Yang in November, under the wise leadership of Dr. Scranton. They then pledged themselves to the support of helpers, and since January, have been giving almost enough to keep four helpers at work all the time. Outside of the help I give day schools (see Report of Day Schools) and three paid helpers, the work is entively self supporting. Two churches and two chapels have been built, several churches repaired, five churches have bought stoves, four have bought eight-day clocks, and two bells, others are going to get bells, so before long, all over the West Circuit will be heard the joyful music of the church-going bell. May it ring in a new life in Christ, spiritually, intellectually, physically for all the people.

An analysis of the amount given for self support shows: for new

churches and repairs on old ones Y 156. Running expenses and improvements, Y 134. Salary of helpers, Y 243. Total for Church Y 533.

Day School buildings and teachers' salaries Y 220. Bible Society Y 11, for the poor Y 39 making a total Y 803. This is almost three times as much as given last year. They have done well, but there is room for improvement.

I believe it is the only way to establish a strong, self respecting church. The nearer you get a church to be self supporting, the more you get it to giving for others, the stronger it will be: the more you give it, the weaker it grows. Many of the young men have spoken to me about going to the night school in Pyeng Yang, and I have been much pleased that not one has asked for help, while several have asked for work to help pay expenses. As one of the best Christians said "We don't want your money: we want you to love and teach us."

DAY SCHOOLS.

At the beginning of the year, there were two boys' day schools with ten pupils on the circuit; there are now eleven schools, with 171 pupils there are also three girls' schools with 39 pupils At each church I saw boys growing up in ignorance, and wondered how they were ever to become pillars in the Church. One day I was talking with a helper about his boy, and asked why he did not send him to the boys' school in Pyeng Yang. He said he could not afford it, and asked me to help. I agreed to give about half what it would cost to keep the boy in school and thought the matter done with. Just before I left, the leader came to me and said, "Moksa, why not give that money for a teacher here, and we will make up the rest of his salary, then not only my boy, but the others can go to school." I was much pleased with the suggestion, and the school was started. They not only pay more than half the teacher's salary, but bought a tile house for the school.

The whole circuit heard of this school, and many other villages wished the same educational advantages. Almost before I knew it I had eight schools on my hands and where the money was to come from did not know. But faith and some letters brought, with what was given by friends here, enough to keep them going thus far, and I trust to the same source for the future at least until the natives are able to care for them. Here I wish, not for them themselves so much to thank them for their help, as to congratulate them for having a part in breaking the chains that bind in darkness those who are eager for the light.

The schools are not all that one could wish, yet they are far better than anything they have ever had. One of the problems before us is how to train teachers, for the great difficulty now is our trouble to procure suitable teachers.

The schools have brought many boys into the church and in not a few cases have the boys led their parents. Even tho there may be a village school, many of the heathen send their boys to our school. At one place three of the Christian boys, one only seven years old, went to

a market town and preached on market day. The people listened with astonishment, and since several in that town have believed.

So far the branches taught are the Chinese and Korean Languages Arithmetic, Geography and the Bible. The teachers are all Christians and most of them active workers in the church.

COUNTRY CLASSES.

From the first of December to the last of February the greater part of my time was spent in country class work. At eight central places I held classes lasting a week each. I taught Introduction to the New Testament, Studies on Sin, Studies on the Kingdom of Heaven and Outline of St. Luke. Mr. Kang taught with great force and clearness the subjects that Dr. Scranton had taught at the Pyeng Yang class. These were times of great profit. At no time during the year did I learn so much about my people and their needs, at no time did I get into such close sympathy with them as in these days when we studied together with God's Word for our sole text book and the Master of Galilee for our Teacher. About three hundred of the best members attended and were very earnest and faithful in their study.

My lessons on sin and part of Mr. Kang's work through the help of the Spirit was very searching, especially at two places were the Christians moved to confession of sin and correction of troubles with their fellow Christians. The effect can be seen yet and I am convinced after the year's work that the winter months are much more profitable if spent a week or more at a place teaching than in hurried trips from group to group.

I had expected to have Brother Morris help me with most of my class work but other duties kept him away from all except one at which he was of great service. I was also glad to have Brother Becker with me for a few days.

Besides these classes the native helpers held six classes by themselves, and Miss Estey, assisted by Miss Robbins, has been more than busy all through the year with her classes among the women which have done untold good. How we are to do without her next year is a hard question to solve.

Most of the official members and many of the non-official members attended the Summer and Winter Classes in Pyeng Yang from which they received great help and inspiration.

I have noticed a marked growth in some of the native helpers both in knowledge and deepening of Christian life. In one or two I have seen some signs of initiative and determination to bring things to pass. In others there has been no growth at all, and I believe the most important need of the work now is better trained native helpers. Just how these can be best trained is a question that should not be solved hastily but should receive at once the thoughtful, prayerful attention of the mission.

Since January 1st I have had a colporteur at work. He has done faithful service selling at markets and preaching both at markets and

in the churches. He has sold 120 Bibles and 950 other books and tracts.

The year has had its share of hard places. Some have been caused by the Japanese soldiers passing through and some by the incoming of thousands of Japanese seeking a home or fortune in Korea.

In the early fall quite a commotion was caused by a man from Japan by the name of Field, teaching the doctrine of the Seventh Day adventists. This man came into my flock at Sun Tole, stole twenty-seven members, baptized them by uninversion and started a church. For a time things looked rather black and hundreds of the Koreans were unsettled as to what was the truth. Little by little they learned, got back to their places and the thing spread no farther. Even in the Sun Tole church it proved a weeding out for while the church has not quite regained what it lost in numbers the gain in character has been very marked and it leads in the amount given per member for self support.

With these few exceptions it has been a year of encouragement. There are signs of growth everywhere. The important thing is not how big or how strong but whether or not there is life. If there is life there will be growth. "When it is grown it becometh a tree." Tho in many ways our Korean church is weak I have seen signs of growth and that is cheering.

"The watchman on the heights being asked what of the night looks towards the east, and seeing the brightening glow, prophetic of the coming day answers for all the waiting world: the morning cometh," —Bishop Warren. The night has been long and black about us, the morning breaks. Now for the day spring from on high. With the great Captain's help and the help of the homeland and every missionary standing at the very front of the far flung battle line doing his duty like a man the noon day will shine.

J. Z. MOORE.

Maing San Circuit.

The past year has been an exceedingly interesting year to me. I have not lacked something to do very much of the time. Being but an amateur in my knowledge of the Korean dialect and customs my work of a necessity has been somewhat haphazard. However as I have been given the privilege to see and feel the work of the Spirit among those who have been under my charge the past year I thank my Heavenly Father that He saw fit to call me to this field.

There have been some remarkable openings for Christian work in several parts of my circuit requiring so much more tact and experience than I possessed that I now feel that I did not do as wisely as an older man would have done. For instance, several young men came to me in November of last year and said that they with about twenty-five or thirty others had decided to become Christians and wanted me to come to their place, bring books and form a Methodist group. The place was Sun Chung up where the Presbyterians had a small group. I told the fellows to join the Presbyterian group, but they did not want to be

Presbyterians, desired to be Methodists, and insisted so strenuously that I made a call, I finally consented and after going found out that they who would be Methodists were principally young men of the well-to-do class who had organized a day school among themselves. These fellows had been brought to a decisive stand on Christianty by the preaching of one of our Seoul Epworth Leaguers Pak Yong Man, who had been staying in the Up with friends for several months. Perhaps if I had absolutely refused to make this first call these fellows might have gone over to the Presbyterian church but as soon as I had given them this much countenance they could not afterward be persuaded to attend the Presbyterian church. Mr. Bernheisel and I visited the place together but as we could effect no reconciliation I started a group. Thus unintentionally I gave the Presbyterians the impression that we Methodists considered no barriers or policy and intended to go anywhere and everywhere regardless of their groups; and this bore its fruit of trouble for both me and Mr. Morris although it finally led to a more definite understanding regarding the territory to be worked by the two missions in the north. After I began work in Sun Chun Mr. Bernheizel and Mr. Moffett did not regard my work as formerly and let their helpers go into territory which I had been working with the result that after the spring harvest I found that there were six small towns on my circuit where the Presbyterians and Methodists had work in common. My helpers as well as those of Mr. Bernheizel were fast losing their brotherly love in their denominational fervor and my own spiritual life was not quickened by the stories of proselyting. Finally Mr. Morris, Mr. Moffett, Mr. Bernheizel and myself met and after a frank and brotherly discussion of the situation made a division of territory in which I gave up territory which Mr. Bernheizel would have to travel over, while he in his turn gave me the exclusive right to territory in close connection with the strongest part of the circuit. About 40 names were exchanged and although not all the exchanged persons are satisfied with their transposal yet I am sure that the cause of Christ has been strengthened and glorified by the arrangement.

I have traveled the circuit as faithfully as possible consistant with other duties that seemed to be imperative. I held classes of three days to a week in each of the large groups and in Sen Chang the largest place I held two classes of about six days each time. As Miss Estey and Miss Robbins also held a class at the latter named place, there has been a very marked and wonderful growth not only in numbers but in the grasp of spiritual truths. Among some of the members in this market town there has been a definite and earnest seeking after the "Infilling of the Spirit" with results enough to make one's heart rejoice at the possibilities before even this people.

Although I received but two full-members and baptised but seven during the year yet I received 127 on probation and enrolled as seekers 200 more who are attending some sort of service fairly regularly. As my force of helpers is small the new incomers have not had as much instruction as they should have had, so in this way as well as in the lack

of song books I have lost many possible converts to the Presbyterians. However, much enthusiasm has been shown by all the older members and leaders; 14 men attended the two weeks men's class held at Pyeng Yang while 10 women came and studied in the women's class held after the men's in the same place. Wherever I held a class the people encourged me much by their evident thirst for a knowledge of the Bible. There is but one quarterly conference, at Sen Chang.

The 352 people enrolled as belonging to my circuit are scattered in 15 groups of which number six have churches in which to worship Four of the groups have over 60 members each. As yet there has been little work done directly among the women outside of Sen Chang so thus far my congregations are principally men. Self-support is almost an untried proposition on this circuit although I have been working up the river the past year. So far the entire strength of the groups on this circuit has been used in getting suitable places of worship, providing fuel, light etc. As the people that live among these rocky hills are generally quite poor it may be some time before there will be anything like complete support in this section. However the Sen Chang church has given about 10 yen for a preacher as well as two yen for the Tract Society outside of supporting a day school.

The first day school on my circuit was started this spring in Sen Chang without any instigation of mine. A teacher of a heathen school decided to become a Christian. Soon nearly all the boys who were studying under him became Christians. The church thought that they would assume control of the school by paying the teacher nine yen a month. This was successfully carried out, and Christian literature was substituted in place of the heathen formerly used Those boys who did not want to study according to new rules where told they could leave, but only about two out of 15 boys left. I had a very rare opportunity soon after receiving a teacher and 13 pupils all at once on probation. It is very seldom that a primary school is thus taken ready made into the church.

In spite of the fact that I have had no supported men on my circuit the leaders of some of the groups have been so active that they have almost taken the place of preachers who receive salary. In one place called Tong Chang the leader has traveled and preached so enthusiastically that during the present year the group at this place has grown from about six to sixty and a nice church has been fixed up in the last three months. Another leader has traveled 30 *li* every Sunday for about three months to help out a weak group with the result that the membersship at this place has also so grown that a church is in process of construction.

Although the last six weeks have been so full of other duties that I have been unable to be on my circuit, yet there is as yet no indications of a set-back in the work at any place. On the contrary, the helpers' last report was that work had been started in several more villages. All seems to point toward a still greater ingathering the coming year. Giving Him all the praise for His work of grace on the Maing San circuit I respectfully submit this report.

ARTHUR L. BECKER.

Evangelistic Work Yo Po Circuit.

Yo Po is 23 miles from Pyeng Yang, a fishing town on the banks of the Tai Dong river. The circuit consists of Yo Po, Keui Hem, Sol Moro and three new groups near by the last named place that have sprung up during the past year. Properly worked this charge would be made to yield very gratifying results. The whole plain between Yo Po and Pyeng Yang is studded with villages as yet untouched by the missionary. Taken up with more medical work during the past year than I have been able properly to attend to it is hardly fair to measure the standard of the future by that of the past year. The wonder to me is there is very much Yo Po circuit left. Any charge at home given the same amount of pastoral supervision as Yo Po has had, would long ago have ceased to exist.

It is a proof that the work is not of men but of God. It is the Lord that gives the increase.

During the past year our leader at Yo Po left our church and entered the ranks of the Seventh Day Adventists. There was no one to take his place and the work at that point has gone to pieces.

Keui Hem is not as energetic as formerly. There is a lack of spiritual force and life. It is at Sol Moro that it is encouraging. There is great interest in the work and a great desire to learn and study the word of God.

During the past year Keui Hem and Sol Moro churches raised 59.14 Korean dollars for current expenses.

I have made five trips, and my helper many more, and have also held a class for 6 days teaching the parables.

Besides the Yo Po work I taught in the Pyeng Yang winter class for ten days. Have also had charge of the Sunday School, preached many times and led the prayer meeting at our Pyeng Yang church.

Our membership of Yo Po circuit is as follows:

Keui Hem	F. M.	20
	B. P.	13
	P.	7
	B. children	7
	Seekers	3
Sol Moro	F. M.	5
	B. P.	19
	P.	22
	B. children	7
	Seekers	13
Yo Po	P.	3
	Total	119

An increase of 15 from last year.

Respectfully,
E. D. FOGLEWELL.

South Korea District.

It is with great gratitude to God that we approach the end of another year and pause a moment to count our blessings. One of the most momentous periods of world history is drawing to a close. Forces untried but mighty have fought out the issue to a finish and again right has conquered, and in the shadow God sitting omnipotent and irresistibly working out His ultimate victory over wrong says it is well. For peace and righteousness must reign tho mankind learn the lesson through bitter experience, and in the clash of warring armies the Christian world has heard a louder trumpet call—"God is marching on" and in every one of the great events of these later years we can see the portents of the fulfilment of a Mighty Purpose—"He shall not be discouraged till He hath set judgment in the earth and the isles shall wait for His law." "Thy Kingdom come" every day we may pray with greater assurance for it draws nearer.

In our own weak way every one of us has fought onward and sought to do his share to hasten the coming of the Kingdom. God forgive us wherein we in human weakness and frailty have failed, and accept and prosper that which has been pleasing to Him.

While great events have been enacting around us, in our own little territory great events have taken place. Especially in the country circuits of the District have the unseen forces been at work and in both the city and the country spiritual battles have been fought and won. To the unbelieving it is pitifully absurd that such a handful of His soldiers should set themselves up to fight God's battles against such a mighty host of Satan, he could argue anything but success. "But one shall chase a thousand and two shall put 10,000 to flight." And truly with some of us one has been chasing many more than a thousand.

Let us glance first at the work in Seoul.

At the First church the careful and steady hand of Brother Beck has been felt in all departments. While exceedingly busy with other duties he has pushed the work of the church, being a thoroughly good pastor. It is with considerable regret that we recognize the fact that his many other duties will make it impossible for him to continue this useful relation. Brother Choi Pyeng-hon has certainly done excellent work and is to be praised for his faithfulness. It is with great sorrow that we note the death and burial during the Annual Conference of his little grandson.

I have acted as pastor of Mead Memorial church, doing what I could for it when not engaged in circuit work or other duties. The great burden has fallen upon Brother Chun Pong-tun. He has shown himself equal to it and has himself grown into a valuable man; we are glad to recommend him for ordination to Local Deacon's orders. In the matter of self support these two churches have pushed way ahead of last year, the sum raised being about $1,805 Korean currency, or about ¥850.

Baldwin Chapel has been unfortunate in the loss of its preacher a

few months ago. He put away his wife and took another contrary to the scripture injunction and had to be expelled. However the work has to some degree recovered from that backset. Miss Guthaphel has been located there and engaged earnestly in the work until her unfortunate accident.

Brothers Bunker and Hounshell will report the condition of Pai Chai School and its prosperity.

Misses Paine and Frey continued their successful work in Ewa Girls' School until their successive departure, for America on furlo. They passed through an unprecedented siege of sickness but came out of it with remarkably few evil results. In their absence Miss Hillman has assumed the heavy responsibilities of the School. Brother Beck has had an unusually successful year in the Press, and will report the same. Brother Chew as foreman has done much to bring up the standard of the work.

At this point we are glad to note the earnest and successful efforts of Mr. and Mrs. Hugh Miller among the Christians at Tong-mak. They go down very kindly and considerately the ten *li* to the river and hold Sunday services and the work is growing and has a bright promise.

The night schools now in operation at the two largest churches illustrate the wonderful and sudden thirst for knowledge that has possessed our young people. At Mead the Epworth League raised about $800 with which a school building was fitted up and salaries paid.

Without doubt the Seoul work is the most difficult in many ways of all the work in Korea. The majority of the people here have not time and no inclination for religion.

CIRCUIT WORK.

Su-won Circuit. Brother Burdick has traveled this circuit faithfully and will report an increase of three or four groups. He has experienced considerable persecution from Japanese and evil minded Koreans but the difficulties seem now to have been mostly overcome. Self support is starting off in fair shape. They raised Yen 189.96.

Ichon Circuit. This circuit has been divided into the Ichon circuit and the Qwang-ju circuit. The growth of the work compelled this. The Ichon circuit contains 19 groups, and the Qwang-ju 12, making 31 in all. Brother Ku Chung-kyeng has had the pastoral charge and has done effective service; he is a growing man and we are glad to recommend him for license to preach.

At one of our oldest and strongest groups a new chapel was built costing about $400. Self support has been agitated with the result that they raised over $700 dollars and are supporting a helper.

The statistics for the two circuits are 176 Full Members; 731 Probationers and 395 Inquirers or Adherants, in all 1302

Helper Pak Pong-nai and Kim Kun-chip the Bible Society Colporter have traveled constantly among the churches and helped to build them up.

The Ye-ju circuit formed last year has been divided to form the Ye-ju and the Eun-juk circuits. Also five groups formerly in this circuit were given over to Brother Moose of the Southern Methodist Church. They were located on the east side of the river that separates the two provinces of Kyeng Kui and Kang-won. I had organized them and baptised some among them, but as this division of territory had been made some time ago, giving them the East from the river to the coast, when the time came that Brother Moose could look after these groups I turned them over to him.

The Ye-ju circuit contains about 1,000 converts and the Eun-ju about 320 making a total of 1320. They have agreed to raise nearly all of the support of a helper. This is an immense work including of main centers 34. The amount raised on self support was about Yen 300.

Statistics for the District will be found in the Statistical Tables.

Respectfully,
W. C. SWEARER.

Suwon and Nam Yang Circuits.

The pastor in charge of the Suwon and Nam Yang Circuits began his work of itinerating for the year immediately after the close of the adjourned Annual Meeting last year, and has continued that work through nineteen country trips. Most of these trips have been made in company with Koreans alone, but three times Brother Cable, of the West Korea District, has gone with me over the Nam Yang work; and Brother Swearer, of the South Korea District has held with me twice each of the two Quarterly Conferences on the Suwon Circuit and also conducted the training class at Suwon last December. Dr. Scranton has also spent one Sunday with me at Suwon; and several other foreign visitors I have very gladly welcomed at Suwon for very brief visits.

The opening of the Fusan railroad, while it has brought in some disquieting influences through the class of foreign settlers it has introduced, has made access to many of the groups on the Suwon circuit comparatively easy, thus relieving in so much some of the difficult features of country travel.

At the beginning of the year the believers on the Nam Yang Circuit were enrolled in eight, and on the Suwon Circuit, in seven separate groups. But work was already opening up in a number of out places. People were coming thirty and forty *li* to Suwon for Sunday services, and there was promise of several new groups.

The earlier trips of the year were largely consumed in looking over the ground, trying to get a basis of mutual understanding with the people, and a working knowledge of the language. When we took up traveling in the fall however, I began to follow my helper's preaching with short exhortations in Korean. There began to be numerous calls for baptism and this lead to personal examinations of the candidates

and to study with them of the catechism. From these simple beginnings the missionary has been lead on into nearly all the complexities and perplexities incident to the life of a country group.

The work on different sections of the Suwon Circuit has gone through various vicissitudes. Nearly all the groups on this circuit have gone through troubles during the past year. I shall have occasion to speak of these difficulties later on, and will mention here only two or three cases that have materially affected the size of groups. At Sammakkol Mr. Ha, a former leader of the group, became in some way embroiled last summer in the troubles with the Japanese over the coolie question, that lead to the murder of the county magistrate, several Koreans and one or two Japanese. While both Mr. Ha and all his fellow villagers many of whom are his relatives protest that he was innocent, yet such influences have been brought to bear upon the judges that he has received sentence to imprisonment for a term of ten years. This trouble has greatly disturbed and weakened the group at Sammakkol, which was before small ; nevertheless a few faithful ones still remain and maintain services.

The Makkol group has been nearly broken up by the removal of the principal family to another place, yet the few who still remain continue to observe the Sabbath.

The Takkogai group is nearly at a standstill ; but on a recent visit I baptized four adults and four infants ; and admitted two persons into full connection. The service seemed greatly to cheer and encourage the believers. As I have suggested, there has been suffering in other places from persecution and troubles ; but all the other groups are in a growing condition.

On the Suwon Circuit during the year, including inquirers, from which class by far the largest losses have come, for all causes I have dropped one hundred thirty five names from the rolls. A few have died ; others have suddenly left for parts unknown, leaving no trace of their destination behind (and when these departures involve whole families the break will obviously be considered) while still many others have gone back into that state of which the Scripture says, "The last end of that man is worse than the first." The largest number of these losses to any one group has come to the Suwon Umnai group, where during the year, to ninety eight new enrollments I have dropped sixty-two names. However, during the same period in which these losses on the entire Suwon Circuit have occurred, three hundred forty new names have been added to the rolls, leaving a net gain in the entire enrollment of believers for the year of two hundred five. On the Suwon Circuit I have baptized during the year twenty infants and one hundred adults, or a total of one hundred twenty ; and have received forty-eight persons into full connection with the church. The number of full members on the Suwon Circuit is at present one hundred nineteen, a gain over last year of twenty-four ; of probationers, the number is one hundred seventy three, a decrease from last year of seventeen. The total increase. Of members and probationers for the entire circuit has been but seven of

baptized persons, which of course includes all the full members and such as have been baptized among the probationers, the number is two hundred sixty one. On the same circuit the number of unbaptized believers, which includes both probationers not yet baptized, and inquirers who have not yet gone on to the probationer's list, is three hundred fifty. This gives us a list of present attendants and people connected with the church, all of whom have gone far enough to give their names as believers, and the most recent of whom are probably of not less than six weeks' standing as believers, of six hundred and nineteen on the Suwon Circuit. But these figures are incomplete. I have not been able to get a full and accurate list of women believers from the Bible woman at Suwon Umnai. Our congregation of women there is large; and, if a full list could have been obtained the number of believers would have been considerably increased. The native pastor of the group has also a good sized list of new believers among the men at Suwon too recent to be enrolled on my records. The Mutchinai preacher has also failed to supply me with a full list of unbaptized believers. In addition to these regularly organized groups there is a large scattering work, in outlying places, not yet definitely organized and enrolled. In some of these places the people meet for Sunday service, whenever the colporteur or a leader from an adjacent group can meet with them, or even under the leadership of some one from their own number, recognized as a leading spirit, they come together. Others attend more or less regularly on the services of some neighboring group. I do not know the aggregate of these people who already call themselves believers. They come from some half dozen widely separated villages. But from reports of the colporteur and leaders of groups who have visited them, I should consider one hundred a very moderate estimate.

During the year I have enrolled three new groups on the Suwon Circuit the O Mi, the Sannapchai, and the Ko Chyu Mul, with a list of twenty-four, thirty-one and ninety-four names, respectively. The Nam Yang work has been increased by one group also. In several instances these believers include whole families, grandparents, children, and grandchildren. In addition to these three new groups, at our last Quarterly Conference in Suwon, upon the recommendation of our helpers, the Conference recognized, not as class leaders, but as official leaders, one man each in two unorganized groups. These men were already recognized by the believers in these places as leading spirits; and were already acting as leaders.

I have not the statistics for the Nam Yang Circuit, as the records are kept by the presiding elder of that district. With the exception of two trips out on that territory to perform the marriage ceremony all my trips over the Nam Yang work have been in company with the presiding elder of the West Korea District; and he will doubtless report the work there at greater length. On our last trip Mrs. Cable also accompanied us; and gave attention to the women. In the winter also Misses Hillman and Miller held a class among the women, which was much appreciated. On the trips which I have made with Brother Cable I

have administered all but seven of the baptisms. The total number for the circuit which I have thus given is one hundred two, about two thirds of which have been infant baptisms.

Self help and self support have received attention. At Nam Yang Umnai a new church building, six kang large, now nearly completed, has been built largely through the contributions of the natives themselves, both at the Umnai and from all over the circuit. On the Suwon Circuit I have found not merely an indifference to self-support, but a positive hostility to it. This has been at no place more true than at Suwon Umnai. I have not only had the task of preaching self support to the people themselves; but I have also been forced to convert helpers to my own views and stop their preaching dependence upon the moksas. I consider it one of the achievements of the year that all my helpers, with the possible exception of one old man just discontinued from our list of salaried men, now stand as a unit with me on the subject of self support Indeed the native pastor, of Suwon, Kim Syang Pai, has somewhat suffered in popularity among the people from his present faithful advocacy of the doctrine. On this circuit a small chapel has been completed at Arisil during the year. At O Mi a six kang chapel is now in process of building. The cost will be about one hundred thirty-six yen, when completed. This group has as yet received no foreign aid; and a good part of the money necessary to complete the building was subscribed before the work began by three men in the group. Althought the group has received bitter trial and discouragement, they have pressed on this work. The Sannapchai believers none of whom are wealthy, have pledged half the price of a house in which to worship and promise to repay the other half in time, if they can borrow the money for their present need. The Mutchinai believers have this spring repaired the church building there at their own expense. The Mutchinai group leads in the matter of self support. Beginning with the month of April, they are now paying Kim Kun Ok, their native preacher five yen a month; and a boys' school teacher four yen a month. This work was agreed to on their part on condition that we should do an equal amount. It was with much pleasure that through a special gift coming from my sister Miss Lucy J. Burdick, of Crown Point, N. Y., just at this time I was able to comply with the condition. The group is now prompt in paying for the Hoi Po and all other espenses, and are very happy in their work The work here is especially encouraging. At my last visit to Suwon Umnai the members of that group had raised sixty dollars in Korean to be applied on the preacher's salary another year. They were hoping to make the sum considerably larger; but no report of their progress has since reached me. This amount is far below the ability of the group; but, considering the spirit of positive hostility manifested here, this is a great victory.

The plain routine of the year has been enlivened by various adventures. On my first trip last spring I encountered a robber band at Arisel. After a brief interview with the well armed robber chieftain, through the gracious assistance of almighty God I was able to per-

suade him of the innocency and sacredness of my mission to the place; and he withdrew his band leaving both the villagers and myself unmolested. For this signal Divine deliverance I return grateful thanks. On my second trip for the year during the night I spent at Mutchinai robbers spent the night on one side of the hill and I on the other; but neither of us molested the other. In the winter a young soldier violently insane was brought bound to our compound in Suwon for the moksa to cast out the evil spirit. I was absent at the time of this strange arrival, but, on my return, I found the native pastor and a group of believers faithfully and expectantly praying for his recovery. Gradually my own unbelief was rebuked by the persistant and simple faith of the native believers. During a week's time I witnessed this strange struggle between unreason and reason, between the powers of darkness and the Power of light; and at length saw the faith of the believers rewarded in the complete recovery of the boy. He has since had no recurrence of insanity.

I have already referred to disturbances among the groups. During the year I have received appeals either for instruction how to meet the new difficulties coming up, or to help people and groups out of trouble, from the whole. Nam Yang circuit through Pak Sei Chang, their preacher; and from each of the Suwon groups, except Mak-kol, which is all but broken up through removals of members, and Sannapchai all Ko Chyu Mul the two last enrolled groups on the circuit. Mutchinai, Sanmakol, Takkogai, Suwon, and O Mi have all suffered through troubled relations with the Japanese, and Ari'sil and Changnai through native persecutions. The Suwon group, while not suffering directly any great violence, has been greatly shaken by the disturbed conditions in surrounding groups. When the believers here came to realize that our church did not insure immunity from persecution, could not protect them from all trouble, indeed that membership with Christ meant often the enduring of hardness in His name, the zeal of not a few grew cold. At the present time there is much of an unsettled spirit through this my largest and supposedly strongest group; and my heart has been acutely pained to find how many had evidently sought us here more with an expectation to find worldly power than from a true desire and sense of need of salvation. The O Mi and the Arisel groups have suffered especial hardships during the year. At O mi the leader nearly lost his life at the hands of the Japanese station men, who bound him, beat him until he was senseless, and left him half dead. The brutality occurred nearly three months ago, but the man is not fully recovered yet. This persecution proved a severe test to this little, new group: but most of the believers have kept the faith; and the leader himself has come out strengthened, and refined, and gloriously victorious in the faith.

The Arisel believers have long been suffering at the hands of a bad man in the village. At this man's instigation one of the believers has been arrested four times in succession, and each time pronounced innocent. Finally in his absence his son was captured and imprisoned

for a few days ; but was finally acquitted. This trouble threatened to break up our work in the place ; but at last every thing seems to have settled down in quiet, and the work is brightening a little again.

A time of trial is upon the Korean Church. The new relations, especially with the lower class of Japanese settlers along our railroad lines, is prophetic of trouble and the whole problem of these two races is before us for our attention. Meanwhile from within oppression from the Koreans' own countrymen goes on unabated. These conditions furnish fire for the fuel through which our church must pass. It will show what is gold and what is dross. But a great strain will fall upon those whose task it will be to hold the church together ; and teach the Korean believer how to "endure hardness as a good soldier of Jesus," and not to give up the faith.

I cannot leave this report without touching upon one other subject, which to me is most vital. One great need in connection with our work presses down upon me wherever I go ; it is the need for a comprehensive system of Christian schools. On the Nam Yang circuit an itinerating boys' school, which gives each group the benefit of a teacher for about three months in a period of two years, is in existence. A girls' school, carried on under a similar plan, also exists. Another boys' school is, or will soon be, started at Nam Yang Umnai. On the Suwon circuit there is a boys' school at Suwon, which has had an enrollment during the year of about thirty-five boys, and a girls' school, with an enrollment of about forty girls. At Takkogai both a boys' and a girls' school, with an enrollent of seven or eight pupils each exists ; and at Mutchinai we have started a new boys' school this year with an enrollment of ten which promises soon to be twenty. Other schools might and ought to have been started, if there had been suitable teachers, funds and a sufficient spirit of self help along these lines among the groups themselves. The O Mi group are planning, wholly at their own initiative, for both a boys' and a girls' school ; and have ground already marked for a boys' school building. In the school already in existence we are trying to introduce some useful subjects in addition to the traditional Chinese and the few books of a purely religious character. The people are anxious to study Japanese and English. At Suwon a Japanese is teaching both a day and a night school in the Japanese language ; and some of our young men and boys are attending. For a time last winter the Epworth League at Suwon maintained an evening study class in Japanese taught by one of their own number. A short time ago, when it became necessary for me to make a change of teachers in the boys' school at Suwon, I was strongly appealed to put in a man who could teach English. The people said they would furnish a house for him, and perhaps help on his salary ; but I had no such man to give them. My helper often says something like this to me, "O Moksa, teach us some of the subjects you have studied " There is a prayer for knowledge and Christian enlightenment and Christian education in its broadest sense are the only weapons under God's Spirit, I believe, that will be strong enough in the hands of this people

with which to contend against their adversaries. If our church fails in the great conflict that is upon her in this land, I believe it will be because of her lack of a system of Christian schools with scope to it. Give us a department of mission work under foreign teachers who are specialists, whose business it will be to create and put into execution a system of Christian education for Korea. I want to see both a boys' and a girls' school worthy the name connected with every group, all bound together by a common course of practical Christian study, working upward to schools of higher grade provided in suitable numbers and convenient places; and these high schools in turn, working up to a school of the highest education. Then let the doctrine be taught and the spirit be infused through all these schools of true patriotism, which is devotion to the uplift of one's own people, the giving back in service to one's people the superior advantages gained from schools and a liberal education. This is my dream for Korea.

I believe in Korea's salvation. I want to live long to help and share in it. I am glad to be associated with you in this work.

Respectfully submitted,

GEO. M. BURDICK.

Chung Cheung Do Circuit.

Dear Bishop, Brothers and Sisters, it behooves me at the very beginning of my report publicly to render thanks to almighty God for His kindly continuance of my unworthy life among you. It was just nine days ago last night that from the hands of an angry mob which charged on one of our southern churches, God gave me deliverance.

Dropping the work of Seoul, at the close of Pai Chai's school year I tried to undertake the task of forwarding the Gospel work in Chung Cheung Province. Having no place of residence there we were obliged to work it from Seoul, a distance of 100 miles. Being so far from our work of course was a great disadvantage and so it is we close the year feeling in no degree well satisfied with what has been effected.

This circuit, which some day will be a conference in itself, comprises the work in both Provinces of North and South Chung Cheung. It is one of the youngest circuits and is developing very rapidly, so much so that if properly manned and womaned would in a year or two equal any in Korea. Already we have 55 groups arranged in six small circuits. Much of this work is so young that in many of the groups there are few baptized yet, so we will not swell the statistial record very much. But the work has started vigorously and if I were to count the names on the lists that have been handed in of those desiring to believe 2,000 would not reach the total. I have told my helpers time and time again not to open any more new places until these we have are well established, but it seems that the people are determined to become Christians and worship the true God whether I or even the helpers can get to them or not. We have men who come regularly 40 *li* to Kong Ju church to

worship. I also know of men further north who go So *li*. There is not a week, scarcely a day, that I am not waited on by some persons from distant villages enquiring about the true church and desiring to be taught the doctrine. It is not much more than two weeks ago that five leading gentlemen, one a Chu-sa, came and urged me to go to their village and open a church. I am building and have no time more than to listen to them. To make the circuit of the leading points I already have would cover 400 miles. You can easily see that help is imperative. The people complain because I don't come to see them. They say if you will only just give us a kugung of you that is enough.

Going to the N. E. corner of our provinces about 250 *li* from Kong Ju we find 7 groups of rather mature Christians under the care of Long Ye whose work has been so unsatisfactory that as soon as we can get a better man he shall be discontinued. The work however remains rather steady; 150 meet every Sunday for worship. I baptized 11 persons and married a couple who had been living together for three months. At one point there we found the people suffering terribly from malaria and sold all our quinine in a few minutes.

The capital of North Chung Cheung lies about 120 *li* from here, so having heard that there were believers there I paid it a flying visit in December. We found no real believers but many who wanted to believe, and sold two or three hundred books. They bought everything we had except tracts which they also offered money for. This is a great center and work ought to be opened at once.

South of here just entering on what we call Po-Un circuit is the large market town of Kua San where Mrs. Sharp and I found ourselves unawares in the midst of a throng of several thousand marketers. It was the first time a foreigner had ever visited there and such a stir, Mrs. Sharp despaired of her life but the chair coolies mapoos and Yun Sung Yul our helper held the crowd at bay, selling at the same time many books. We found here a man from Seoul who had been a Christian for many years. We afterwards went to his house and I shall never forget how his aged mother also a fervent Christian sobbed and sobbed at our departure. On this Po Un circuit are two principal centers, one at Hu Yang Yi where our faithful teacher, formerly a government official, has done splendid work. This group organized in September last have built themselves a church and have agreed to pay Y 4 per month on a preacher's salary, also they expect soon to start a day school all at their own expense. At the other point on this circuit Po-Un where the fifty cent church is we have some jewel members. Three came to Seoul several years ago and received baptism from Brother Appenzeller. In many cases I may say the work has sprung up from persons coming from other places or from Seoul where they learned the doctrine.

I would like very much to tell minutely of all the six circuits but find it would take a whole book. At Chung Ju and surrounding villages we have a good work under the careful supervision of Brother Han Chang Sup.

One of our Christian families here has suffered much by persecution and while under the official lash found great relief in repeating scripture and in prayer.

On Mooney circuit the 15 points have been partially cared for by the Bible Society colporter who has done good work travelling here and there to all the market towns in North Chung Cheung Province. He is no preacher but a good colporter.

On Yungie circuit our radical man Oh-hă-du holds forth. A few days ago he got a hard beating for preaching too straight at a rich gentleman. It seemed too bad to have his hard year's work finish up this way. On this circuit to the north is Sun Sung Yi where our only bible woman lives She has done good work in the surrounding villages but has not travelled out much. I do hope we can get two more good bible women this year for our Chung Cheung work.

East of this circuit towards the coast a man introduced by Brother Cable, No Pyĕng Mok, has been preaching for three months or more. He reports many believers but I have not visited his work yet.

Kong Ju circuit is not large. Only three points, one in the upp, one at Hă Po one at Nolmey. The work at Kong Ju upp and Nolmey is very promising. Dr. McGill with his medical work has looked after this work. At Kong Ju we have a regular attendance of about 150. The people have started to pay 5 Y per month towards the support of a native preacher. Here we have our only real Local Preacher on the whole work, Yi Heung-ju, a fine young man whom the people trust as they do myself.

Nolmey church has just undergone a severe persecution, but by a letter I just received this morning they are standing true. At much expense and care they buillt a large church and opened it formally just one week before an enraged mob with guns and clubs swept up the hill smashing doors, lamps and things in general and two or three of the Christians got badly banged up. That night was my first visit to the place, so you may know I had a rousing reception. This church needs our earnest prayers.

STUDY CLASSES.

Two were held, one in North Chung Cheung Province at Chung Ju and one at Kong Ju. Great good was done at both. It drew the people together in a unit and made them see what fellowship there is in Christianity. Dr. Scranton and Brother Swearer as busy as they always are, did most of the teaching which occupied twenty days. Mr. and Mrs. Hugh Miller also lent us their services and altogether natives and foreigners had a splendid time.

SCHOOLS.

Our circuit at present has practically no schools. At Kong Ju for about three months a young boy from Pai Chai has been teaching with good success, the people providing all expense, but in the fall he must return to study and we will be without a qualified teacher. At other

points in the work teachers are needed. I think in every case the people will pay the price for a good man.

Before closing I desire to make mention of a Pai Chai young man, Yun Sung Yul, who has done hard faithful work travelling through flood and snow with a zeal surpassed by none. My heart goes out in gratitude to God for all the faithful efforts put forth in our province this year to dispel the dense darkness. Let us shout for joy. The long night is past. The sun riseth. Praise the Lord

K. A. SHARP.

Kong Ju.

There is very little medical work in Kong Ju. We have no dispensary there. I did some work in the native building where I lived, and held the meetings in the same place. I had several calls for quinine and santonine but did not have any cases to give me a standing with the natives for some time. I got a hare lip case at last and we had several additions to the meetings in consequence. I had one case of difficult labor that helped me. I also removed one cataract.

I paid for two workers for the year with money I received, also one worker for part of the year, as well as traveling for myself and natives. I handed the balence in hand Y 137.41 to the Treasurer. I treated 150 patients besides many calls for quinine and santoine not tabulated. For several years I have worked a circuit as well as medical work in the station. But last year I was changed from Kong Ju medical and Kong Ju circuit to Kong Ju medical work, nevertheless I continued to work up the circuit which I had planned. I succeeded in getting some names in Nolme 70 *li* from Kong Ju and sent worker Kim there to live. Now we have a church of 100 with attendence of 70, and they raised over 70 Yen to build a church which is nearly finished. There are not many women in this church yet.

We have a class 15 *li* from Kong Ju of 29, about one third women, but the leader died suddenly and there was a marked falling off In Kong Ju the church has increased to 100 with an attendence of 70. They have raised expenses and furnish the wood for the school. Some outsiders asked me to get a school teacher for them and offered Y 100. as salary. We have about as many women as men here both old and young and it promises to be a strong church.

W. B. MCGILL.

First Church, Seoul.

The preaching services and pastoral visiting in First Church have been faithfully looked after by Assistant Pastor Choi. I have endeavored to attend and be a more or less silent director at the morning

preaching service, the Sunday School and the Friday evening prayer meeting.

The attendance and interest has been excellent, the sickness among the girls at Ewa being the one factor in leaving us with a one-sided congregation for a time.

At very frequent intervals the names of inquirers have been received and I think not once has the invitation been extended when we did not receive from one to ten names.

On the women's side of the church Miss Frey and her assistants have done hard and faithful work, and the excellent condition of the work among the women is due to their efforts.

During the year the Epworth League has been reorganized. Recently the League has assumed new responsibilities by opening a night school in the church, after consulting the President of Paichai and the pastor. Classes are taught in English and Japanese. Time will demonstrate the value of the project.

The envelope system has been adopted for collecting funds for church purposes, and has proved of much value, although it is not looked after and worked as thoroughly as it should be. Contributions have been about 480 Korean dollars.

A movement toward doing direct evangelistic work has been started by this church, and the money has been subscribed to pay the monthly salary of an evangelist.

If I could be set apart for work on the language and pastor of this church I should greatly enjoy it, and feel that the Lord would greatly bless the work in the salvation of souls and the building up of the Kingdom, but I do not believe the Lord calls me to continue as a figure-head in work that could be satisfactorily done by others, and I therefore humbly ask to be relieved of this work for the coming year.

Respectfully submitted,

S. A. BECK.

West Korea District.

The year just closing has been crowded with events so momentous as to affect not only this empire and our work here but in some respects they have changed the policy of some of the greatest powers of the world. Korea, a few years ago rightly styled the "Hermit Nation," can no longer boast of her supreme seclusion but suddenly awakes to find herself with a posthumous title The New Japan.

The tread of Japan's conquering armies have come and gone and the fear and suspicion with which the people first looked upon them have all disappeared and instead of finding ourselves handicapped and embarrassed by the situation we find ourselves face to face with such opportunities and incentives to extend the Master's kingdom as has never been known. Over the door in which we are just entering can

be seen the writing of the invisible hand, behold now is the accepted time.

During the year the Lord has been very gracious unto us. In the midst of dangers seen and unseen his guiding hand has been around and about us and we have not only been safely kept but we have been privileged to see great results accomplished in His name.

The health of the workers on the West District on the whole has been good and the year has been spent in unmitigated labor for the Master. The outbreak of the war kept us off our circuits but a few days and there has never been a year when there has been more itineration, more personal appeals, more homes visited, and larger gains made to the church.

The Korean brethren have stood loyally by us in all the dangers and difficulties of the work, counting it a blessing to preach the unsearchable riches of Christ, and I think there has never been a year when they have worked more laboriously or exhibited greater zeal for the salvation of their native land.

The political situation has made many of our people despondent. The thought of the loss of their independency has caused many of our best and capable young men to become depressed in spirit and well they may be if Japan continues to allow her people to do and act as they have and are continuing to do. We hope, however, that Japan will treat Korea as a stronger brother should treat a weaker and give the latter a fair chance to prove her right to exist as a free and independent nation.

Whatever may be the fortunes of the two nations now at war Korea will never be what she was before, and with the onward march of progress and civilization she will demand knowledge and instruction in a new way, and who will be the leaders in this campaign? Urged on by the inevitable law of self-preservation Korea will fight for social, industrial, and moral equality. It behooves us to make a more strenuous effort to so influence and leave our impress upon this new life as to forever insure it to be thoroughly Christian.

EDUCATION.

No greater problem confronts us at the outstart than that of educating our boys and girls, and the reluctance with which we have grappled with this problem has been not because we have in any measure under estimated its value, but the difficulties to overcome have been so obstinate and of such large proportions that progress has been very slow and unsatisfactory and we still find ourselves at the very inception of this important phase of our work. Some of the more serious difficulties with which we have been and are struggling are :

1. *The general apathy of the Korean mind towards education.* The average Korean is satisfied with the minimum of learning, usually consisting of Chinese characters. A carefully graded and scientifically arranged course of study does not particularly appeal to him. Years of hard application necessary to complete a course of training are too

irksome. However, our Christian young men and women are passing from the first stage into the second and are waking up to the fact that to be something one must first do something and they are demanding of us better education.

2. *Lack of qualified instructors.* This has ever been our great source of annoyance. The old type of Korean teacher is a back number and to employ such instructors is to return to the old days again for the old school Korean is as unchangeable as the law of the Medes and Persians Up to the present Paichai has not furnished us with teachers and as teachers could be secured nowhere else there was only one course left open to us and that was to employ what we could get or go without any kind of schools.

3. *Dearth of text books.* Next to that of inefficient teachers is the lack of text books in the Unmun. The Korea Mission has had such a struggle to secure funds enough to carry on the evangelistic work and provide for the few workers that the Board has sent us that it has been impossible to set aside any one man or even a part of any one man's time to do literary work in the way of preparing text books for our schools.

4. *Lack of funds to carry on educational work.* The appropriations to this field have always been so meagre that by the time the salaries of the foreign workers were provided for and the allowance for the native preachers deducted only a mere pittance remained for this feature of our work.

On the West District the number of day schools and scholars have greatly increased during the year but on the whole they are not altogether satisfactory. In Chemulpo, through the very generous gift of Mr. Collins, we have a fine school building and what might be called a very good school. There are two grades, primary and secondary, under two instructors and the subjects taught are Chinese, Unmun, Geography, History, Arithmetic, and the Bible We hope the day is near at hand when the problem of education will find a happy and satisfactory solution and be made to serve the interests of the church as it should.

There are on the district 16 boys' and girls' day schools with an enrollment of 452 pupils, an increase over last year of three schools and 215 pupils.

WOMAN'S WORK.

The woman's work on the district under the direction of Misses Hillman and Miller has made splendid progress and one only needs to travel over the work visited by these ladies to be convinced of the high character of their work and the genuine results produced. During the year many study classes have been held over the district at points where it was most convenient for the women to meet. The results of these classes have been evidenced in the development of more intelligent home life and a deeper personal experience. We feel proud of our able colaborers of the W. F. M. S. and exceedingly regret the fact that it was necessary for Miss Hillman to leave the work here and go to Seoul to

take up the work in Ewa Hak Dang.) The burden of the work here is already far greater than two can carry and to expect Miss Miller to assume the responsibility alone is unfair to both Miss Miller and the work. I hope that when this fact comes to the attention of the society reinforcements will be sent out immediately to relieve Miss Miller.

TRAINING CLASSES.

During the year two training classes were held on the district and from the men who studied in these classes we chose representatives who were sent to Seoul to take part in the advanced class which was held there. These classes were entirely self-supporting, the brethren providing for their own expenses. We were encouraged at the spirit they exhibited when they learned that no more help would be given them in a financial way and the interest and zeal with which they entered into the class work. These classes have been a great help and stimulus to the whole district and many permanent results can be evidenced as a direct influence of them.

OUR NEEDS.

We asked for reinforcements last year basing that appeal upon the urgent needs of the work at that time but no help has come. Since then our work has nearly doubled and we find ourselves at this time more embarrassed than ever and the appeal of last year must necessarily receive double emphasis. We cannot hope to increase our borders any more until help is sent us. It is not right to organize work and then not be able to look after and care for it. Such a procedure would only prove a detriment to our cause. What we need in Korea is not more prayer that God would open up the hearts of this people and make them susceptible to the Gospel but that He may speedily open the eyes of those who are at ease in Zion to the word of the Master, "behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest." We hope and pray that help will come soon.

Our able superintendent Dr. Scranton has been a great source of help and strength to us during the year. His presence with us in the two training classes was very highly appreciated and his advice supported by years of experience and knowledge of Korean affairs has been very gladly received. We can only speak of his services on this district in words of highest commendation.

CIRCUITS.

INCHUN. The work of this circuit has been under the supervision of our local preacher Ha Chun-taik and has made a good healthy growth. Large additions have been made to the membership of the church and the work is in a very prosperous condition. During the year two new churches have been or are being erected. Much interest is being manifested along all lines of church work.

POO-PYONG. This circuit has made very little gain. The brother

in charge proved inefficient and has been removed and his place filled by a strong man so that I have great hopes for better things during the coming year. The great difficulty here from the beginning has been the fact that the people who first came into the church in large numbers were those who came seeking power and influence from the missionary to wield over their political oppressors, and failing to get what they sought for, many left the church and pronounced the organization as weak and inefficient, but this drawback is gradually being overcome and better things are in store for this work.

NAM-YANG. This circuit has made no very remarkable gains in membership but there has been an encouraging development along other lines of church work. Brother Hong Seung-ha who has been absent in Hawaii for two years has again returned to his old work and his presence among us again brings new life and inspiration. When he left for Hawaii the people were very much disturbed and his departure threw a cloud of disappointment over the entire circuit which only his return has dispelled. Under his efficient leadership I am confident the work will forge ahead with renewed life and vigor. Brother Hong has been very instrumental in reaching the young men and his influence among them is remarkable. Since his return to Nam Yang a nice new church has been erected and is now ready for dedication.

The people here have passed through a good many persecutions during the year but they have remained faithful and in most instances have come out more than conquerors over their enemies.

Brother Burdick has had partial oversight of this work and he will no doubt make a further report as to the work done.

At the last Quarterly Conference permission was given to organize an Epworth League which has since been done and named the Harris Chapter after our beloved Bishop Harris.

CHEUNG CHUNG-DO. This work while new promises to be a very great one but owing to the great distance from Chemulpo it is almost impossible to look after it. In as much as it is in close proximity to our new work opening up at Kong Ju I would recommend that it be attached to the South District and be worked from Kong Ju. A little more than a year ago a man from there came to Chemulpo and walking into my study prostrated himself on the floor and begged of me to send a teacher to teach them of the way of life. I told him that I had no funds with which to do it now but would try and see what I could do for them. I presented the matter to Brother Jones and a letter came back saying that money had been raised to send a teacher to the Cheung Chung-Do people and for me to secure one and send him down immediately. I did so and in a few weeks, more than a hundred and fifty names of the heads of families were sent to me of men who wanted to believe and be enrolled as inquirers. Not being able to get over the work they have not been enrolled yet. A hundred and fifty families would represent about seven hundred inquirers. I feel sure the field here is white unto the harvest.

KANG-WHA. This circuit includes the historic island of Kang

Wha, the second largest of the empire kingdom, with a population of more than 40,000 people. It is reached by boat, being a half day's sail up the strait separating it from the mainland The work here during the past year has made very perceptible progress along the following lines.

1. *There has been a phenomenal growth numerically.* The membership of the churches has been greatly swelled and several new churches have been organized so that our work here is almost as large if not as large as all our work in Whoang Hai Do. In the famous old city of Kang Wha there has been a wonderful shaking among the dry bones. Some of the most prominent and influential men of the city and entire island have come into the church and been converted. I can only mention one of these in the person of Yi-Dong-whei who was until he decided to become a Christian one of the high officers in the government and General Commander of the imperial troops in the island. He is well known and looked upon by heathen and Christian alike as a man of sterling character. Being in a position to know the awful corrupt practices of his government and becoming heart sick at the same and with a consuming desire to find the truth he went before His Majesty and asked to be relieved of his rank and office, which the latter did with great reluctance, and then returning to Kang Wha he sought our local preacher Kim Oo-chei and made confession of all his sins before him and the church and offered himself and service to the Lord, praying for a genuine change of heart and a clear and personal knowledge of the truth which is the way and the life. His sincereity has been vindicated beyond doubt by the fact that he immediately gave up his smoking and drinking and went directly to his old associates first confessing his wrongs and asking their forgiveness, and then telling them of the peace of mind and heart he had found and exhorting them to follow suite. The respect and honor in which he is held by the heathen of the island will make him a powerful influence for good, and if a man of such high influence and rank can become an earnest Christian it will only be a matter of time when all his admirers will do the same. Since his conversion I am told that the quisin (spirits) of rank in the city have suffered violence and that many an ancient and dusty fetish has toppled to its ruin and it might be said that even the gods are subject to the Paul of Kang Wha.

Mr. Yi is a bright intelligent young man of very great promise and I cannot but believe that the Lord has especially chosen him to be a powerful influence in leading men of rank and influence to the Lamb of God who takes away the sins of the world.

2 *A healthy spiritual growth has been manifest.* The rank and file of the church are coming to have more than a head experience. Christanity is coming to mean more than a mere commercial or political commodity. Gradually the truth of the Master's reply to Nicodemus, "ye must be born again," is dawning upon their minds and they are beginning to realize that Christanity stands for a real change of heart, a genuine soul experience. The people are also beginning to

realize that the church is not an organization existing to protect them from the evils to which they are subject because of the corrupt practices of the government or as an avenue by which to monopolize the missionaries' influence to get redress for wrongs imposed upon them by their enemies.

3. *Self Support.* The spirit of self-support has received no little stimulus during the past year and the brethren are beginning to realize that the doing of the doctrine means more than the attendance upon the services of the church but a putting of their hands into their chumonies (pocket books) and giving of their substance to support the preaching of the Word. Steps have been taken to raise the salary of the native preacher in charge of the work and we hope by another year to be able to relieve the Missionary Society of this burden. It has been a pleasure to see the interest which is manifest along this line.

4. *During the year there has been a great interest manifested in church building.* Four new churches have been or are in the process of erection. At one point the interest manifested in this work was not only characteristic of the Christians but the heathen took great interest in the enterprise and most all the heathen of the village turned out and helped the Christians chop the trees, prepare and dress the timbers, and with their own hands plaster the mud on the walls, perhaps all the time realizing the truth of the old proverb "A thing of beauty is a joy forever" for the chapel is a very pretty little structure.

Should the work on Kang Wha continue to prosper during the coming year as it has done the last three months we will have more than 2,000 converts before the next Annual Meeting on this one island.

KYODONG: This includes the work on the islands of Kyodong, Keum, Song-kai and eight others which I will not mention here. The travelling of this work is very difficult and dangerous as all the distances must be travelled in uninviting Korean boats battling with treacherous winds and tides. These islands alone would require more than the whole time and strength of one man. I have been able to reach only the more accessible. The work here is very encouraging. The people are the most hospitable and appreciative of any I have come into contact with and while perhaps a little more ignorant than those on the mainland they are more susceptible to the influences of the Gospel and make good Christians. The number of churches on the islands mentioned have more than doubled during the year and there has been a large increase in membership. If only more time and attention could be given to this work the results would be surprising. Many remarkable instances in connection with this work might be cited if time would permit. Several new church buildings are in the process of erection. At Keum our colporter, Bro. Yun, who knows many of the heathen on the islands, when he wanted to build a church and found that the funds raised by his home were inadequate, he went to his heathen friends and laid the matter before them and to his surprise a number of them contributed and among them one man gave twenty dollars. With this help he has secured funds enough to erect the building. We

now have 21 organized churches on these islands with many believers on the other islands not mentioned who have not yet been enrolled because of the impossiblity to reach and care for them. I have had many a Macedonian call for help from them but am compelled to pass them by.

Brother Kwon Sin-il the local preacher in charge of these islands has done faithful work and the Lord has mightily used him in building up His kingdom on the islands.

WESLEY, CHEMULPO: Wesley has just closed a very successful year, no doubt the most successful in the history of our work in the port. While many have gone to Hawaii and others have moved away, many new ones have come in to take their places.

During the year the heavenly summons have come to two of our oldest and most loved and revered members in the church. Chang Keung-wha a man known throughout our entire Methodism has gone to his heavenly reward and Salome the model Christian sister is no longer with us but the testimony of their godly lives and saintly deaths still linger as a sweet fragrance blessing and inspiring all who knew them.

The attendance upon the services during the past year has not only been encouraging but inspiring. The large audience room is packed to overflowing every Sabbath and so bountiful has been the harvest that it has almost become imperative for us to tear down our barns and build larger. We have more than 600 on our church rolls and more than half of these are women. Not only has the church grown in knowledge and grace but more than 170 new men and women have been added to the list of enquirers since last June. The members are wide awake to all subjects of interest to the church.

Brother Kim Keui-pom, the assistant pastor, has done good and faithful work and can be counted upon as a worthy and reliable pastor and a safe man to be trusted with the interests of the church.

WHANG HAI-DO: This work has been in the charge of Brother Critchett who will make a full report of the work so that it will not be necessary for me to enter into details. Suffice to say that we have a large and rapidly growing work here. It has already gone far beyond the control of one man and we must have reinforcements. Our success is only limited by lack of workers.

SELF-SUPPORT.

It has been said of our church by some that it has not done much along the line of self-support and frequently such misrepresentations have gone home thus placing us and our work in a wrong light. I wish to make the statement before this Conference that such criticisms are entirely unfounded and false. I speak for the West District but I know the brethren of the other districts will bear me out in this. It has been said that facts cannot lie and I can produce evidence to prove that we are doing as much for self-support as any other sister denomination in

Korea. It is in no spirit of boasting that I present this report but it is due the brethren who have so loyally stood by the church and unselfishly given of their means to support it that a fair statement of facts be made and their cause represented in the right light. The past year has been the banner year in self-support for the West District.

Wesley, Chemulpo, deserves special mention a her contributions during the past y ar to self-support no doubt places her at the head of all the churches in Korean Methodism, and I dare say outside of Methodism. No more loyal supporters of the church can be found anywhere.

The past year has been the most remarkable in all the history of missionary enterprise in Korea. The advance of the Church of Christ has been marvellous. We are now in the crises of this empire. We need twenty new men at once. With that number given us this year we can decide the destiny of Korea, I believe. Korea is throbbing with new life and O! that the church might now seize the opportunity and make a new empire, a veritable heaven here below. On this District we must have three consecrated young men at once in order to hold the field. Are there not churches or Epworth Leagues who are ready and waiting to provide the salary of these three young men and send them to the field at once. The supreme hour of the church has come and I feel sure God will open the way for these reinforcements.

E. M. CABLE.

Whang Hai Circuits.

While the work in Whang Hai Province done as a part of the West Korea District is styled the Whang Hai Circuit, yet last year there were appointments made to six circuits within its bounds. There are now four quarterly conferences and one or two others should be organized this autumn. There are 25 groups with 18 churches or buildings used as such while seven others meet in private houses. Six of these churches have been secured the past year, one bought in Kang Yung Oop by foreign money as a native parsonage and church, three built and one bought by the native brethren, and one bargained for by them but not yet entirely paid for. They have raised for building and repairing church property the past year 366 yen.

With Hai Ju as a centre the work extends 45 miles to the east, 45 miles southwest and 39 miles north and west to the farthest groups. This is an immense work and although 1,600 miles have been covered in overseeing it the past year yet it has hardly been touched. It is impossible for one man alone to do justice to such a great field.

There has been no very great ingathering in any part of the work the past year yet it is gratifying to see the steady increase over most of it. The Christians meet in every place they did last year except two where they meet in a more central place near by.

CIRCUITS.

The most prosperous part of all this work is at Hai Ju where much time has been spent the past year watching the erection of the new Mission home. Last year there were but 45 members here but 25 others have been received and many inquirers are coming in so we now have a total enrollment of 97. While work was started among those of a lower social standing yet there are many of the gentry class coming into the church. Among them are several young men who are bound to be leaders in the church in the near future. Last year they met in a room 8 x 24 ft. square that has been enlarged by another room 8 x 16 ft. which is now more than filled and must be enlarged again before winter. Next year some of these buildings must be torn down and a church erected that will accommodate the people.

We have a flourishing boys' school here of 25 scholars, but as there is no other place to study they meet in the church. We should have a teacher from Pai Chai for the boys but none seems available. There is a great demand from the young men for a chance to study and there should be someone who can teach the boys' school and also the young men at night. Now is the opportune time for work in Hai Ju. The young men are seeking for a chance to study and the older and influential men of the city are becoming interested in Christianity and are seeking to know its truths. One can not help but see the hand of God directing the work here for they have been without their native pastor about half the year and yet the work has continued to grow and increase. All are very sorry that Brother Pok was so burdened with debt that he felt it his duty to leave the ministry for a time and enter some secular employment till he could pay his obligations, when he will return to the work which needs him so much.

As Hai Ju is to be a Mission Station and there is such a vast field to be worked from this point there is great need of W. F. M. S. workers here also. Then in view of the missionaries and the 12,000 to 20,000 Koreans living here 100 miles from the nearest doctor it is a very urgent necessity that a physician be sent here at once.

The work in Sin Chun has not been as prosperous as we hoped it would be with a change of native pastors but it is making some progress. Work is also opening up in adjacent towns and better things are hoped for the future.

The work in Kang Yung is very encouraging indeed. Last year there was a total enrollment of 80. At our last quarterly conference they reported 144. These live in 20 villages some of which are 40 miles apart and represent 105 homes where at least one of the family has decided to believe. As no foreign lady has ever been on this work and a Bible woman has been there but a few days the work among the women is almost nothing. As one sister said "It is a church of widowers." They have asked many times for a Bible woman to work among them but there seems to be none to send. If the country is to be won for Christ the good work must be carried on in the homes of the people and the mothers and children must be won else the next generation

will be as far from the kingdom as their forefathers. If work were properly carried on among the women the number of believers would nearly double this next year.

Gonme circuit has been passing through some troubling experiences the past year and although at one time there were fears that the work would all disappear yet it is larger and stronger than ever. Last year some unjust officials extorted large sums of money and rice from the farmers of Taipyungne a village a few miles distant. The people rebelled at the injustice and appealed to Seoul for assistance but the rich officials were able to influence the government and made matters worse till the people suffered very greatly. For a time the people persecuted the Christians because they tried to help and were not successful. The affair was finally settled and all is quiet again. The hard feelings are all past and recently nine were received on probation as the beginning of a new church right where the trouble was greatest.

At Gonme there is a boys' school that is entirely self-supporting. The work is in a properous condition. At this one place they have raised for boys' school, completing their church which is the best country church I have seen in Korea, and general expenses for the past year 160 yen.

The work in Yon An county comprising about two thirds the entire work of the Province is divided into two circuits, the north and the south. There are altogether 15 groups in the two circuits. While no very great gains have been made here the past year yet there has been a general strengthening of the forces, the members have grown in grace and quite a number have been admitted into the church. Work has been opened up in one new village and they have decided to meet regularly for worship. There is a boys' school in Yon An city.

CLASSES.

The work of the circuits has been greatly helped by the study class held in Yon An city last January when Dr. Scranton and Brother Cable were able to spend a very profitable week with us. All the exhorters and leaders who were able attended the meetings for one week some of them walking 60 or 70 miles for this privilege of study. The mornings were given up to studying the Methodist Catechism, Luke, James, Geography and Astronomy, while the afternoons were devoted to discussing such topics as Sabbath observance, marriage, education, selfsupport, and authority, led by the Superintendent. These services proved very interesting as well as very profitable. As a result of the discussions on self support they at once raised pledges for 7.60 yen a month which was afterward raised to over 10 yen a month for the support of their native pastor. With proper oversight I believe they can be induced to raise nearly if not quite all the salary of their native pastor for next year.

Four women's classes were held on the work last fall by Misses Hillman and Miller which have been a great means of strength to the women. The work needs many visits from them and the help and inspiration they are sure to give. Many more classes should be held for both men and women for here the greatest good can be done.

MISSION HOME.

The site for the Hai Ju Mission Home was selected by Brother Noble a year and a half ago. This is situated on the north side of the South Mountain at the edge of the Korean city but separated from a part of it by a spur of the mountain. It is a beautiful location with land enough for two residences for evangelists and one for a doctor and near by enough for a hospital. As there was an abundance of good grey granite on and near the premises it was decided to build a stone house. The contract for its erection was let last September and work begun at once with the agreement that it was to be enclosed by December 16th and entirely finished by May 1st. When it began to freeze on December 1st the cellar and foundation walls were scarcely completed so work had to be suspended till spring. In March the contractor asked for an extention of time and was given till May 31st by which time he agreed to have the house completed and ready for occupancy. On June 14th the walls were not all completed to the top of the windows. The work is moving so slowly that we cannot hope to occupy the house till late in the fall.

As much of the time the past year has necessarily been spent in Hai Ju overseeing the erection of the house it was impossible to do the work on the circuits that should have been done. Many could not be brought into into the church that might have been had it been possible to visit the work as it needed.

Respectfully submitted,
CARL CRITCHETT.

Hall Memorial Hospital and Dispensary.

Anyone who does not feel that the work which he is engaged in is the all important one has no business to be engaged in it, nor does his enthusiasm for the special need to blind his eyes to the importance of other branches of work. Some of us are preachers, some teachers, some physicians, and to the latter profession I have the honor to belong. It is much more difficult to practice medicine successfully in Korea among the natives than it is to do so in America among enlightened people. Be it surgical or medical we must treat our patients at the first visit in such a way so as to have improvement from the very beginning. Sometimes this form of treatment is not as we would wish it to be. The way to treat any disease is to find out the cause and remove it. The way to treat a chronic bronchitis is not to give a lot of opium and shutpu all the secretions. But a Korean wants something to relieve his cough and give sleep, and against our better judgment we are often obliged to give narcotics when not indicted.

Scarlet fever was quite prevalent last winter, measles endemic, and small pox ran rampant for several weeks. In my ten years in Korea I

have never met with so much small pox or measles as this year. And what shall we say of phthisis, that dread disease that carries off millions of people yearly. Korea is a hot bed for all kinds of tubercular and phthisical conditions, and the reponsibility is upon the medical men and women to relieve in some way the ravages of this terrible scourge, a scourge I believe that carries off more men, women and children in Korea, than cholera or any other.

Then there is another dread disease, diphtheria. There are some who do not admit we have this in Korea. Personally I have never had any doubt about the matter. I know of course that an absolutely sure diagnosis cannot be made without the aid of the miscroscope, but minus this valuable adjunct I am positive in my own mind that two cases of membranous diptheria came last year to the dispensary. I have seen too much of it in New York to be mistaken. The great wonder is that this disease does not become endemic at least, and I believe if the authorities cover up, half cover, the drains of our cities that we shall have in the future many deaths from this fearful enemy. There is but one remedy to combat it, the antitoxin, and I may here remark that an adult curative dose would cost about ten dollars gold.

Patients come to the dispensary from all quarters and from hundreds and thousands of villages. It certainly behooves us to take care of our work and carry our responsibility. Is it any concern of ours whether or no we keep up a medical work? Am I my brother's keeper? Yes I am, and we are bound to regard the command of Him who commanded us to go about doing good.

The medical missionary has not only to heal sickness, but to try and remove gross ignorance and superstition reg rding disease and to combat the danger of quacks selling foreign medicine but knowing nothing of its use. Particularly is this the case with regard to opium and antifebrin. These two drugs are bought and sold by nearly everybody at some time or other. Several cases of death during last year have come under my notice due to the pernicious use of these drugs.

A woman brought her baby to be treated for whooping cough. The mother had taken the child to the native doctors, also to kiss the donkey, which latter is regarded a cure for the donkey or whooping cough.

One of our own Christians told me that he often did not wash his hands for days because of the coating of dust and perspiration that accumulated, thus protecting his hands from becoming chapped.

The common belief that muco-purulent and purulent conjunctivitis is caused from the dried bone of the smake entering the eye needs to be corrected, as do numerous other things, by the physician.

I saw a case the other day of paralysis believed to be caused by the wind entering the face and pulling it to one side. The native physicians looked wise and ordered the application of a poultice of peach and mulberry leaves in order to draw the head and face into proper shape again.

I could mention dozens of other cases, but let these few suffice to

prove that we have a work to do besides healing, to teach line upon line and precept upon precept.

During the past few months I have been holding a class for medical students twice weekly in conjunction with Dr. Wells of the Presbyterian mission in the hope that after four or five years they may go out and practice scientifically to some extent the truths here imparted so them. I believe this to be a most valuable branch of medical missionary work, and if it does nothing more than teach the proper use of western medicine it accomplishes much.

Not a small difficulty met with during the past year has been the inability of patients to remain long enough for treatment. They think a week or so a long time. A cataract case wants to go home three days after operation. One case of dacrymo-cystitis came from Chinnampo. She needed surgical treatment and attended our clinic daily for nearly two months till she was cured, but what would be the the use of asking a poor patient to come thus for two months and pay her own way. Not a particle.

The year's work has been heavy—more sometimes than I felt able to carry. Our dispensary has not been closed even a day, and with the exception of the time spent on the circuit I have been present daily. It pays to attend presonally to the work even though you have your assistant do some of it. Not a little responsibility has been entrusted to my faithful Kim Chai Son who has been my constant friend in dispensary and hospital practice during the past eight years, and indeed without him I could not have accomplished what I have.

One day last winter a young woman had a tooth extracted with the use of cocaine. She went home, but soon symptoms of cocaine poisoning developed and she became quite delirious. Three native doctors were called. One said he didn't know what was the matter, while the other two declared the wind had gone into the lungs and would cost ten dollars to extract, but the friends finally decided before paying this sum to ask advice from the sorcerer. Two were called and both said the girl, who came about 25 miles distant, had brought the evil spirit with her in the chair. Sacrifices were offered to appease him but little improvement resulted and all thought death near. In the meanwhile some friend who knew my assistant sent for him to come and see the patient, which he did, and sensibly gave strychnine every three hours. By 9 o'clock next morning all danger was past and our patient well, due of course to the foreign medicine, but doubtless attributed by the woman's friends to the sacrifices made the previous night.

A man came 25 miles with a compound fracture of the tibia and fibula caused by falling into a hole in the ground while drunk. Chims (native probes) were inserted to cure the trouble, but this only infected still more the whole leg. The man refused amputation so I operated as best I could and placed the limb in a fracture box. Next morning the box was in one corner of the room, the bandages in another, and my patient said he felt comfortable. Next day I amputated above the knee, and at the end of six weeks the man was ready to go home, but

waited another two for his money to arrive, which like the letter never, came. He left without paying one cent for food or surgical treatments and I am still lingering at the door way for his return. It is so easy to be paid beforehand and easier to get it afterward.

A man having complete p ralysis of his body was carried to the dispensary for treatment. He was perfectly helpless and I frankly told him I didn't believe anything could be done, but he begged so hard that I finally gave him medicine to last a month. He returned much improved, and after three months walked three miles from his home to see me. The whole village declared I had worked a miracle, and as a result of the cure the man, his family, and many others, joined the church.

I think the most interesting case I had last year was a man who came nearly 50 miles with a terribly infected hand. He said he ran a thorn into the palm some three weeks previously. I could see nothing, but felt the "thorn" quite deeply with the probe so cut down and extracted it, which was a piece of wood over an inch and a quarter long. Why the man didn't die I don't know. At home he would, here he doesn't. That is the difference between New York and Korea.

With all its difficulties and discouragements and worry there is much in our work to help us and cheer our hearts. Often the happy look of a grateful patient is enough to repay you for a year's work.

Not long ago a man came to me and said wtth a smile of gratitude all over his face, "Don't you know me?" I replied no, and he said, "Why I was blind five years ago and you made me see, and as I was passing through Pyeng Yang I came in to thank you and enquire how you were."

A young man came for treatment because he had been blind for some time from cataract. The operation completely restored his sight and he too was a happy and grateful man.

I might tell you of scores of other cases, but enough has been said to show that to the medical missionary the task has been given of presenting Christianity in a most practical form to this people.

For the first time since living in Korea surgical cases head the list. In all 9,003 visits, mostly men, have been made to Hall Memorial during the past 16 months, divided as follows:

Surgical visits,	2,333
Digestive system,	1,946
Fever and general diseases,	1,534
Skin,	1,124
Ear,	824
Eye,	786
Respiratory,	456
	9,003

RECEIPTS.		
Received from the Board,	Yen	603.00
Drugs sold to patients,	"	933.37
Gifts to do what I liked with	"	51.00
Total,	"	1587.37
EXPENDITURES.		
Wages	Yen	391.75
Drugs	"	1032.72
Current expenses	"	224.30
Total,	"	1648.77

I grant the dispensary has been run rather more secularly than I care to see it but it is the only way open to me. I think 933 yen for drug receipts a splendid showing. Our patients are of the poorer classes, but here as at home it is generally easier to get money from such than from the wealthy. Sometimes I have felt condemned for not giving medicine free, or nearly so, and it is often very hard to discriminate between the really needy and those able to pay, for as a rule we have no means of telling.

The wards, such as they are, have practically been close all the year because of lack of funds, only the very needy and most urgent being admitted.

My thanks are due Drs. Hall and Pak of the Woman's Board, and to Drs Wells and Whiting of the Presbyterian Mission for many little acts of consideration and kindnesses during the last year.

My needs are many, my wants still more. If I could only get a small fraction of my needs I should feel at peace.

I need hospital equipment, blankets, bedding, white cotten cloth for patients' clothing, towels, cooking utensils and dishes for in patients. The wards are a disgrace to the Mission and need imperatively to be painted, papered, and put in proper repair. A couple of rooms need to be built for use as a kitchen and wash room. I also need two or three out-houses for storing wood, coal, etc. Working under present conditions is most disheartening. It it not enough to tell the physician you are sorry, very very sorry for him and that he must do the best he can. You must all stand loyally and faithfully by him and make him feel that you with him have a real share in healing the physical sufferings of the people among whom we dwell.

Respectfully submitted,
E. DOUGLAS FOLLWELL.

Pai Chai High-school.

Our school opened on September 19th with about fifty students in attendance. We did not anticipate that this number would remain with us as many of those who came wanted English primarily and took other branches simply because the curriculum required them. We were not mistaken in our view of the situation for within a day or two quite half of the scholars had gone elsewhere in search of English. It may be stated here that at the time of the annual meeting of our sister church, South, last Autumn a session was given up to the discussion of school work, at which both missions were largely represented. The pros and cons of teaching English were thoroughly discussed and an almost unanimous decision arrived at that for the present at least we should not teach English but instead use the native tongue.

There is no disposition to discuss in this report the question as to the disirability of teaching English. The writer very much hopes that the question may come up at a session of this conference where it may be discussed freely and such a conclusion be reached as shall best meet the conditions as they stand today.

The time had come, in the minds of those who had charge of the class-room work, when we should aim at getting hold of country boys. We had dealt with city boys largely for fifteen years or more and the results were far from satisfactory. The demand for preachers and teachers was not being met. Something was wrong. We were anxious to get hold of the boys in the Christian families in the country and to hold them until they were fitted for the work of our church. The church needed the help of those who were given an education at her expense and we were anxious that the school should do all in its power to make a proper return.

It was with the view to getting hold of and holding these country boys that we set about securing scholarships in the churches at home. In the securing of this help we have succeeded beyond our highest hopes. And the end is not yet as scholarships are coming in faster than we can supply them with the right kind of material. A few of these scholarships were for $25.00 gold, a sum sufficient to feed and clothe a boy for the calendar year. Others were for $15.00 gold, which sum provided food for the school year.

We found out that we were able to get hold of a choice lot of boys from the outlying districts and our roll soon contained the names of as many boys as could well be handled in the class-room and dormitory. All went merrily until a lot of the boys got homesick and fled pell mell for home. Nothing could stop them. Lack of money for traveling and long roads were as nothing. Go they would and go they did. However, we were convinced in our own minds that the boys would be back after they had visited the old home and found the house standing in the same cosy spot it did six weeks or a month before ; and seen the same old dog ready to welcome them back with his kindly bark ; and the loved ones not much aged through sorrow and time. We were not

to be disappointed for soon the boys began to come back very pleased to be in the class-rooms once more. This was the last perplexity we had to meet under the new regime so far as absence from the class-room was concerned. The country boys often found it hard at first to conform to the rules of the school. They were like young horses put into the bitting rig for the first time. They felt as tho something had got to give way. Many were the private interviews held between scholars and teachers in the little side room. But this feeling of restraint almost entirely passed away before the vacation at the time of the old Korean new year, and it was with difficulty that we started the boys on their homeward way for vacation. All, however, went and all were back earlier than was necessary to be present on the opening day. We gladly welcomed this spirit as it clearly showed that we were getting the hold on the boys that we had been so anxious to acquire.

Our boys were much younger as a whole than we have ever had before. This was because the young men who had come seeking English at our school in order that they might fit themselves for interpreters or writers had left for other fields, and their places were filled by country boys who could be spared from the farm. The average age of our country boys is about fifteen years. We want them in school seven years. This brings them to twenty-two—just the age when they will be in trim for work in our schools,—or ready to enter the theological school. Our entering class is not necessarily too young. If there is any trouble it is because the present system could not have been inaugurated long enough ago so that we should be ready to graduate a class now. There are about thirty of these boys in from the country, and if time of actual sickness be deducted their attendance upon class-room work is little less than 100%. In all the writer's experience in Paichai nothing like this has ever been seen before. There were something like thirty boys in from the city and over these we had but nominal control. They could absent themselves for one or a dozen days and then upon demand bring from home a most plausible written excuse for their absence. Not that they always went scot free even when the excuse was presented. We tried to exercise judgment in each case. But it is this class of boys that has brot our daily average attendance down from the almost 100% point. But even with this drawback the average attendance has been extemely good.

Our boarding house has been very largely a success. The boys have had enough good plain food to eat and there has been much less complaint than was often heard in my boarding school days. The price of board has been seven nickel dollars a month, or about 23 cents a day, equal to about five cents American gold. When exchange favored, the price ran below five cents a day. This has brot it about that the $15.00 U. S. gold scholarship was ample for the food of a boy for the school year.

The boys sent up from the country were all Christians and their influence upon the school has in the main been most wholesome. They took hold of the monthly and annual examinations with a vim, and the

most of them passed all examinations very creditably. Another thing that pleased us greatly was the plans they made before their departure for their return next autumn, and their inquiries as to what their studies were to be next year. This showed that they were entering into the spirit of the school, and that they gave promise of turning out to be the Christian scholars we have so long been after.

We have not been troubled much with scholars wanting to go to Haiwaii. Three of the boys went. These boys had no English but had been much in contact with a young Korean who spoke English well and who had gone to America. One of the three youths who left us was a young man of much promise and we were sorry to lose him. He is now in Haiwaii where doubtless he is doing good work.

There have been no deaths in our school within the year. There was one severe case of scarlet fever, but the little chap pulled thru all right and is today, as he has been from the first, one of our most gentlemanly and scholarly boys.

During the year boys have been taught history in the Chinese and Korean language, algebra, arithmetic, physiology, composition, and Chinese, together with daily studies in the Scriptures. The aim of the school is to turn over to the church as soon as possible young men who are thoroughly prepared to be teachers in our country schools, or to enter upon a course of study preparatory to entering the ministry. We do not aim at numbers. We could have our class-rooms full to overflowing with bright young Koreans if only we would give them the English they want. But what would this avail us in the end? Practically nothing so far as our church work is concerned. Paichai boys are to be found almost everywhere in Korea except in the ministry and at the head of our country schools, and it is just these two places we are trying to supply. The past year has seen a further step in the right direction than the school has ever taken before. Fellow Missionaries, if you will stand by us and give picked boys from your country districts we will undertake, yea, promise to supply you with the teachers for which you have been asking for a decade and a half of years; and we will further undertake to turn out a class of young men fully prepared to enter upon the higher course of study preparatory for the ministry. We ask for picked boys. If the friends at home supply scholarships it is but right that the boys who receive this help should be the best the country affords. Most of the boys sent up to us are bright and give much promise. We want the names of a dozen picked boys each from the Pyengyang, South and West districts, and from these names we will draw as opportunity offers for their support. We want a score of new boys in our class rooms next autumn,—a veritable freshman class.

For nearly two decades Paichai has been running independent of the support of the missionaries and the Christian homes in the country. Today we ask for the hearty co-operation of both. We cannot turn out the men our church needs without this co-operation. The name Paichai means a hall for the training of useful men. Let us infuse a bit of the twentieth century into this two-thousand-year-old word by adding

the phrase,—for the Church. Then Paichai will mean a hall for the training of useful men for the church. We can not stop with anything less. Call the school what you like, college, academy, intermediate or primary grade. The name goes for nothing. It is what the school stands for that counts. Let it stand today and forever for the church. Other schools are established for giving a secular education. Let them care for the education of men for the state. We should have little concern along that line till demands of the church we serve are met. Then it will be time for us to give thot to preparing men for the secular walks of life. The work is a glorious one and one we might well undertake as a mission school if there were not those of our own household at our very doors crying for help. There are more boys in the Christian homes of our church today who should be in Paichai than could possibly find seats within our class-rooms and why should we aim at giving a secular education? We want these boys for teachers and preachers, Bible men and exhorters. Let them come in till every seat is filled and let them be given the best Christian nurture at our command, and the fullest education along all practical lines, and let them be fitted first and always for the service of our church. If, when they pass from under our tuition, they are led into other fields of labor, the work of the class-room should not be lost. It will not under the guidance of the Holy Spirit. They will make better citizens for having received an education in a Christian school. But let us work and pray to the end that every boy educated in our school, if the church needs so many, shall step from the threshold of learning into the school-rooms, and pulpits of our church.

Never before this time has there been such a need of close union between the missionary and the school. In the past the two have stood somewhat apart. Not from any cause of alienation, but from the simple fact that there was no tie to bind the two together. Is this not so, brethren? What has bound you to Paichai in the pats? Today the tie exists. That tie is the boy in the Christian home on your district. He cannot get along without Paichai and Paichai cannot get along without him. The church wants him. She has a great work for him to do, and he will not find his way to us unless you send him.

The first year of the new regime has been a success. The boys are ready to be classified next autumn and unless the unexpected happens our way seems clear to do the educational work our church wants done.

There are some things that must be provided for. The dormitory was practically full last year and we want additional boys in from the country to form a new class this autumn. The housing of the boys is a question the finance committee must face.

The teaching force for the year has been Brother Hounshell, Mrs. Bunker who has taught algebra and played the organ at prayers, two teachers of Chinese, Mr. Min in the academic department and myself. The enrollment for the year has stood practically at almost sixty.

Respectfully submitted,

D. A. BUNKER.

Methodist Publishing House.

The year has been mainly marked by two efforts, first to secure room, a place for each new employee to do his assigned work in filling our contracts, and second to get funds for the pay-roll which in these war times has increased as never before, and there is now no indication of a decrease even when the war is over. Some kinds of labor costs from two to four times as much as it did six years ago. We have been compelled to do much work overtime, at added expense, because we had no place to put additional employes. Purchases of new type and presses now becomes so frequent as to scarce require notice. Another new font of Korean type and two new cylinder presses puts us in fairly good condition to care for a new edition of the Korean New Testament.

Our great crying need is a new building large enough for our printers and binders, and in our opinion a lover of Missions could not render better service to the cause in Korea than by erecting a building ample for the needs of the Methodist Publishing House.

Mr. Chew, our foreman, has made himself more valuable, taking additional responsibilities, and we are made happy with him because of the increased happiness so soon to be his.

Respectfully,
S. A. BECK.

Hymn-book.

The Hymn-book Committee is happy to report that their work was completed sufficiently long enough ago so that we have the new edition of the hymn-book in our hands to-day. The work of revision was much more arduous than was anticipated and consequently the work of thorough revision went on more slowly than was expected. All the hymns that belonged to our mission had to be revised to a greater or less extent. In some cases it was found easier to translate the hymn from the original than to attempt revision. Lack of quality in the hymns submitted to the committee for revision reflects no discredit upon those who translated the hymns for the earlier editions of the hymn-book; nor does any added merit, if such there be, reflect credit upon the committee. It is but fair to say that great credit is due to the Koreans who sat with the committee. Their increased knowledge as to what Christian hymns should be was of inestimable value to us. They readily grasped the idea as to the proper form of expression needed and were able to suggest ways out of difficulties that were beyond the reach of a foreigner.

In the work of revision three things have been kept in view:—Honorifics, prayer forms and the adaptation of the words to the music. In some cases the committee found it impossible to insert in a line all that the genius of the language demanded and such lines remain imperfect.

Those who use the hymns will note these shortcomings and they will render great service by finding some way out of the difficulty and reporting the same to future hymn-book committees.

The committee does not present the present edition as a finished product. There are infelicities of expression in abundance and future hymn-book committees will find a plenty of work still remaining to be done.

The new book is topically arranged. This step was decided upon in consideration of the many changes that had been made in the text and also of the greatly increased usefulness of the book that would result from such an arrangement. It was thought that there being so many changes in the text the former editions and this one could not well be used together. Hence the change that resulted in the discarding of all former editions.

Several hymns not heretofore published have been inserted with the hope that they may become useful in our services. We are also indebted to our Presbyterian brethren for an increased number of excellent hymns borrowed from their hymnal. Credit for these hymns has been given in both the Korean preface and index. We wish to take this opportunity of most heartily thanking our Presbyterian brethren for the use of their hymns. One other change has been made of which all will heartily approve. All hymns that occupy two pages have been so arranged that in the present book the two pages face each other thus avoiding inconvenience and confusion.

The committee has also tried to condense the tunes into as few books as possible. Gospel Hymns Complete has been found useful in this work of condensing. It is hoped that the new union Methodist hymnal will contain a number of hymns now credited to The New Laudes Domini and other books, in which case further condensing can be carried out.

Pages of tunes in the union Methodist hymnal are not given as the new book was not in hand. It was thought that those who have occassion to refer to the tunes could write in the page number when the new hymnal comes on.

Respectfully submitted,
HYMN-BOOK COMMITTEE.

Representatives on Bible Committee of Korea.

Your representatives on the Bible Committee have attended all regular and special meetings of the Committee held during the year.

The Bible Agent was absent in Japan most of the time until January getting out the editions reported a year ago as having been ordered printed.

Largely through lack of funds and foresight it has been impossible to secure sufficient stocks of Scriptures, and as a result for more than

half the time native Christians, new believers, have found it impossible to obtain a single copy of the complete New Testatment. The first of the 15,000 New Testatments were received from Japan in December, 1904, and now i i June 1905 we find the entire edition has been exhausted for weeks. It will be impossible to secure another edition before January, 1906, yet advance orders have already been received for several thousand copies.

After receiving competitive estimates the committee awarded the contract for a new edition of 15,000 copies of the New Testament in No. 4 type to the Methodist Publishing House in Tokyo, but the actual entering upon the work is temporarily held in abeyance until funds arrive from the Bible Societies.

On the thirteenth of June the Committee made an arrangement with the Methodist Publishing House in Seoul whereby the Publishing House borrows money and prints an edition of 10,000 New Testaments, to be paid for on the arrival of funds from the Bible Societies, or in case of their non-arrival to be paid for from proceeds of sale, the price to be fixed to cover all expense of publication.

During the year the former Bible agent, Mr. Alex. Kenmure, returned to London with his family, suffering from a nervous breakdown, and Mr. Hugh Miller is now the Acting Agent.

Respectfully,
S. A. BECK,
W. C. SWEARER.

Methodist Tract Socicty and Sunday School Union.

The two branches of Methodism in Korea have united in the publication of all Sunday School literature and the hymn book.

The Christian Advocate is a bi-weekly twenty-four page paper containing the International Lessons and other departments, for scholars in the highest grade. The Intermediate Quarterly justifies its name, and the Junior Quarterly is especially for the young. The combined circulation of these periodicals is more than one million pages per year.

An important step was taken by this society during the year by placing six of our publications in the hands of the Korean Religious Tract Society, all these publications having a good circulation throughout Korea. Another step in the right direction was the adoption of uniform prices with the Korea Religious Tract Society on all except special publications, our society for the sake of this uniformity consenting to bear the resultant losses in publishing, the losses accruing because for lack of funds we are only able to print small editions.

A new edition of "Outlines of Bible Geography" and a first edition of "Hurst's Outlines of Bible History," both translated by Dr. Follwell, are now in the press and will soon be issued.

The society has furnished the money for the new edition of the

Hymnal just coming from the bindery. Ten thousand of these have been printed but it is evident the stock will be exhausted before an immediate republication can be completed.

Respectfully submitted,
S. A. BECK.

Committee on Study of the Korean Language.

Miss Henrietta A. Robbins passed a satisfactory examination on the studies of the third year and it is recommended that she be graduated from the course.

Mrs. C. D. Morris appeared before the committee and was examined in the studies of the third year and the committee was satisfied that she had done work equivalent to the studies of that year and recommend that she be graduated from the course.

A. L. Becker, J. Z. Moore, R. A. Sharp and Carl Crittchett passed the examinations in the studies of the second year and it is recommended that they be advanced to the studies of the third year.

G. M. Burdick though unwell at the time of the examinations passed in the studies of the second year with the exception of "No. 4, Select 100 Sinico-Korean words and learn their etymology," and "No. 9, Memorize and be able to write 20 verses of Scripture." He did not feel justified in trying to take the examination in these two subjects. The committee recommends that he be advanced to the studies of the third year conditioned on the two subjects.

Miss Margaret J. Edmunds passed a satisfactory examination on "No. 5, Four hundred original sentences half in colloquial and half in literary form, with translations." With this credit it is recommended that she continue in the studies of the second year.

Owing to her painful accident, and illness consequent thereto, her physician forbade Miss Minerva L. Guthapfel to attempt to take the examinations and it is therefore recommended that she continue in the studies of the second year.

WILBUR C. SWEARER,
Chairman.

The Christian Advocate.

Last year in company with Brother Moose I continued to edit the Sin hak Wol-po. In the fall at the meeting of the Southern Methodist Mission there was a discussion at which members of our Mission were present and took part. It was decided that a monthly periodical did not get to the people frequently enough and that that publication being limited for space did not and could not present to our Korean Christians

a large enough variety of reading matter. After considerable discussion it was decided to discontinue the monthly and in its place publish a bi-weekly of 24 pages including 8 pages of Sunday School lessons.

Accordingly the first of the year Brother Moose and I having been made the editors launched the Christian Advocate. It contains seven departments: Editorial, Contributed Articles, Church News, Foreign News, Spiritual Life, Young People, and International Sunday School Lessons.

From the first of January to the present there have been 13 issues. We have attempted to handle all phases of the work: Marriage, Divorce, Worshiping Ancestors, Praying for the Dead, Worship, Love to Fellow men, The Advantage of the Sunday School, Debt and its Evils, Henry Stanley, New Years Meditations, The Baptism of the Holy Spirit, Slavery, Dishonesty, Repaying Debts, Alms-giving, Heaven and Hell, Revival in Wales, Livingstone, N. Y. Subway, Attendance on the Church Service, Reading Good Books, The Resurrection, Sowing the Seed, The Love of Money, Cruelty to Animals. These are a few, a very few of the subjects treated, mostly in the editorial department.

Brother Moose has done his share of the work faithfully and well. Brother Cram has kindly furnished the articles for the Spiritual Life department.

The subscription list has grown, which is a very encouraging fact seeing that the paper costs twice as much as the Sin-hak Wol-po did. The increase is from about 1,000 at the last meeting to 1350 copies each issue.

We are very grateful to all who have aided us during the year by contributions of articles and news items.

The Korean brothers and sisters have helped very much in sending items of church news.

The editorial "we" lay down our quill and shake the dust of the sanctum sanctorum off of our skirts and with a great feeling of relief hand over the shears and paste brush to our successor.

WILBUR C. SWEARER.

Natives' Course of Study.

Probationers, Sung-kyeng Muntap.
For Baptism, Sei-rie Muntap.
For full connection, Methodist Catechism.

CLASS LEADERS.

I. Articles of Religion.
Aspects of Christian Experience.
Exhortation and Exegesis.
St. Matthew.
Mem. Ps. 1, 22; I Cor. 13.

II. St. John's Gospels and the Epistles.
Mem. Ps. 24, 46, 91.

To be read

Bible Story Book.
Two Friends.

LOCAL PREACHERS' COURSE.

Genesis and I. Corinthians.
The Ritual.
Homiletics.
Methodism and Church History.
St. John's Gospels and the Epistles.
Sermon on the Atonement.
Mem. Matt. 5:1-16.
Ps. 27, 34.

To be read

Physiology.
Universal History.

II. Exodus and Deuteronomy.
Conference and Official Duties, Church Government.
Ephesians.
Epistles Peter and James.
Sermon on Justification.
Church History continued.
Mem. Ps. 51.

To be read

Evidences of Christianity—Martin.

III. Romans and Joshua to the prophets.
Rules for Preachers and Annual Conferences.
Plan of Salvation—Walker.
Sermon on Holy Spirit.
Church History continued.
Mem. Ps. 121 and 103.

To be read

Pastoral Theology—Ohlinger.

IV. Hosea and Amos.
Psalms.
Life of Christ.
Life of St. Paul.
Spiritual Development of St. Paul—Matheison.
Church History continued.

THEOLOGICAL CLASS.

Introduction.
Systematic Theology.
Homiletics.
Hermeneutics.

Ethics.
Church History.
Evidences.
Pastoral Theology.

STANDARD FOR ADMISSION ON TRIAL.

Chinese (Scriptural).
Geography (Scriptural and general).
Arithemetic to Fractions.
General Biblical Knowledge.
Methodist Doctrine and Discipline.
Methodism.

Temperance and Social Reform.

The committee on Temperance and Social Reform recommend the reprinting of the rules as those which appear in the minutes of last year.

The committee also recommend that the second Sunday in November be given up to Temperance and Social Reform and that each pastor be requested to bring before his congregation the need of more faithfully keeping the rules of our church on the subjects treated heretofore.

And we further request that the Sunday School committee prepare a Temperance lesson for that date and urge that the articles written in the first November issue of the Hoi Po bear upon Social Reform.

The following is an epitome of the rules of our Church on the subjects treated hereinafter. These rules must be observed by all members if they are to stand well in the Church.

I. OBSERVANCE OF THE SABBATH.

(a) No secular work shall be done on the Lord's day. Shops must be shut and work in the field must be stopped.

(b) All travel on the Sabbath except to preach God's word, attend divine service, or to care for the sick and suffering must be stopped.

(c) Church members must attend divine services on the Sabbath when it is possible to do so.

II. USE OF SPIRITUOUS LIQUORS.

(a) No church member may use liquors of any kind in any form except in case of sickness where such use is prescribed as medicine by a medical missionary.

(b) No church member is allowed to engage in the manufacture or sale of spirituous liquors.

(c) Every church member is exhorted to use all his influence to dissuade others from manufacturing, selling or using spirituous liquors.

III. MARRIAGE.

(a) Marriage of believers with unbelievers is to be in every way discouraged.

(b) Christian parents shall not be allowed to sell their daughters; and members of our church shall not purchase brides.

(c) The marriage of young men before they reach the age of twenty, and of girls before the age of eighteen is to be in every way discouraged.

IV. GAMBLING AND GAMES OF CHANCE.

All forms of gambling or games of chance by church members are absolutely prohibited.

V. USE OF TOBACCO AND CIGARETTES.

(a) The use of tobacco or cigarettes by licentiates is absolutely prohibited.

(b) The use of tobacco and cigarettes by unofficial church members is to be discouraged in every possible way.

VI. OWNING OF SLAVES.

(a) No church member is allowed to own slaves or in any manner to abet the system of slavery.

(b) If at the present time a church member own slaves he is instructed to manumit the same.

(c) The sale of widows is an insufferable evil. Church members taking part in such transactions will be disciplined.

E. D. FOLLWELL,
Chairman.

Resolutions.

Whereas, The general Conference has sent Bishop M. C. Harris to preside over our interests, and as we are already assured of his mastery of many and deep sympathy in all problems that confront the missionary, of his genuine interest in Korea, of his broad and catholic spirit and of his determination to exalt but one Name,

Resolved, That we extend to him a most hearty welcome and that we count him a man sent of God for this most important hour.

Whereas, Rev. W. B. Scranton, M. D., and family together with his esteemed mother Mrs. M. F. Scranton have again returned to our work in Korea,

Resolved, That we extend to them a most cordial welcome and rejoice that they are again with us to labor for the regeneration of Korea.

Recognizing the many acts of courtesy we have received at the hands of the Japanese officials and Government and the repeated kindly offices

of helpfulness they have shown towards Koreans individually, expressing our entire confidence in the Japanese Government and in their ability and perfect intentions towards the needy land of Korea, and

Whereas, The Japanese are coming into Korea in great numbers and as these include all classes of c tizens even to the lowest because of unrestricted imigration and

Whereas, There are many acts of lawlessess among them, and

Whereas, There are many cases of distress and injustice to the native Koreans because of these acts of lawlessness,

Resolved, That we ask Bishop Harris to present these conditions to the Japanese officials and that he use his influence with them that they exercise a greater control over their subjects in Korea and take steps to prevent the incoming of an undesirable class of imigrants.

Whereas, A revised edition of the Hymn Book has just been issued,

Resolved, That we extend to the Hymn Book committee our heartiest appreciation for the excellent revision they have given us.

Whereas, The work of the Joint Bible societies in Korea has been eminently sucessful; and

Whereas, Mr. Alex. Kenmure has been compelled to leave the field on account of illness, and

Whereas, Mr. Hugh Miller the acting agent fills the office to the eminent satisfaction of all, and

Whereas, Both he and his wife have good command of the Korean language,

Resolved, That we endorse the action of the Bible Committee in asking Mr. Miller to be retained as permanent agent of the several societies working in Korea, and that the Conference Secretary be instructed to forward copies of this resolution to the said Societies and Bible Committee.

Whereas, The open door in Korea, and the eagerness of the people to accept Christianity make our present force utterly inadequate to the need, and

Whereas, The present is a time of unusual oportunity, and

Whereas, Bishop Harris has stated that the coming of ten men is imperative to supply the immediate needs of the work.

Resolved, That we reiterate the resolution of last year in regard to reenforcements and that we ask the Board to send us at least ten men during the year with money for their homes and support, and that we ask Bishop Harris, Brother Jones and Brother Swearer to present our needs to the home church.

Whereas, We recognize the undeniable opportunity and demands upon our Methodist Publishing House and express it as our judgment that its needs for increased facilities in buildings and capital in money are imperative and urgent, to enable the Publishing House to fulfill its obligation to the united missionary community,

Resolved, That we urge this matter upon the attention of Brothers Jones and Swearer while in America.

Whereas, The opportunity for Christian education and especially the training of our native helpers and preachers it far beyond our powers, and

Whereas, Brother G. H. Jones has in times past rendered us effective and conspicuous aid in these lines,

Resolved, That we rejoice in the intelligence of Brother Jones' restored health and the probability of his early return to Korea, and urge that he will do all in his own power to hasten this hour and again take his place among us in this work in Korea.

Summary of Statistics.

Year.	Full Member.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	7	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	58	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	....
1898	556	1502	2058	679	461	10	27	1115	1596
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1109	1892
1901	948	3820	4768	871	580	15	40	1696	2910
1902	1296	4550	5855	1087	1005	15	47	2635	3229
1903	1616	5299	6915	106	1066	19	61	3123	4309
1904	2006	4979	6985	70	853	18	70	2507	3036
1905	2457	5339	7796	811	1234	33	76	4622	7201

*The Yen is equal to $.50 American money.

List of Missionaries.

Name	Year Ap'ted	Present Address
Wm. B Scranton, M. D.	1884	Seoul, Korea
Geo Heber Jones	1887	150 Fifth Av. N. Y.
Wm. B. McGill, M. D.	1889	Ludlow, Kenturky.
W. Arthur Noble	1892	Pyeng Yang, Korea
D. A. Bunker	1895	Seoul, Korea
E. Douglass Follwell, M. D.	1895	Pyeng Yang, Korea.
Wilbur C. Swearer	1898	Beaver, Pa.
S. A. Beck	1899	Seoul, Korea
Elmer M. Cable	1899	Chemulpo, Korea
C. D. Morris	1900	Yeng Ben, Korea
John Z. Moore	1903	Pyeng Yang, Korea.
Robert A. Sharp	1903	Kong Ju, Korea
Car' Critchett	1903	Hai Ju, Korea
Arthur L. Becker	1903	Pyeng Yang, Korea.
G. M. Burdick	1903	Seoul, Korea
N. D. Chew	1903	Seoul, Korea
C. S. Deming	1905	Seoul, Korea

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	1887	Shanghai, China.
W. J. Hall, M. D	1891	Deceased 1894
J. B. Busteed, M. D	1892	Deceased 1901
Geo. C. Cobb	1898	Surprise, Nebr., U. S.
H. G. Sherman	1898	Deceased 1900.
A. M. Brooks	1898	Los Angeles, Cal.
Henry G. Appenzeller	1884	Deceased 1902

Annual Meetings of the Mission.

No.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885	H. G. Appenzeller	H. G. Appenzeller.
2	July 10, 1886	H. G. Appenzeller	W. B. Scranton
3	September 12, 1887	Bishop Warren	W. B. Scranton
4	September 24, 1888	Bishop Fowler	W. B. Scranton
5	September 23, 1889	Bishop Andrews	W. B. Scranton
6	August 20, 1890	H. G. Appenzeller	W. B. Scranton
7	June 10, 1891	Bishop Goodsell	G. H. Jones
8	August 25, 1892	Bishop Mallalieu	G. H. Jones
9	August 31, 1893	Bishop Foster	G. H. Jones
10	January 16, 1895	Bishop Ninde	G. H. Jones
11	August 28, 1895	W. B. Scranton	J. B. Busteed
12	August 19, 1896	Bishop Joyce	H. G. Appenzeller.
13	May 5, 1897	Bishop Joyce	G. H. Jones
14	August 25, 1898	Bishop Cranston	G. H. Jones
15	May 12, 1899	Bishop Cranston	W. A. Noble
16	May 14, 1900	W. B. Scranton	G. H. Jones
17	May 9, 1901	Bishop Moore	W. C. Swearer
18	May 16, 1902	Bishop Moore	W. C. Swearer.
19	May 1, 1903	Bishop Moore	S. A. Beck
20	February 9, 1904	Bishop Moore	S. A. Beck
21	June 21, 1905	Bishop Harris	S. A. Beck

Ladies of the Woman's Foreign Missionary Society.

Name	Branch.	Year Ap'ted	Present Address.
Mrs. M. F. Scranton	N. E. and N.Y.	1884	Seoul, Korea
Miss L. C. Rothweiler	Cincinnati	1888	Newport, Ky., U.S.
Mrs. Rosetta Sherwood Hall, M. D. [1]	New York	1890	Pyeng Yang, Korea
Miss Ella A. Lewis	New York	1891	Seoul, Korea
Miss Josephine O. Paine	New England	1892	Seoul, Korea
Miss Mary M. Cutler, M.D.	Cin. and N. Y	1892	Seoul, Korea
Miss Lulu E. Frey	Cincinnati	1893	Seoul, Korea
Mrs. Nellie Miller [5]	Philadelphia	1897	Seoul, Korea
Miss Emma Ernsberger, M. D.	Cincinnati	1899	Seoul, Korea
Miss Mary R. Hillman	Cincinnati	1900	Chemulpo, Korea
Miss Ethel M. Estey	New York	1900	Pyeng Yang, Korea
Mrs. Esther K. Pak, M. D.	Philedelphia	1900	Pyeng Yang, Korea
Miss Lulu A. Miller	New York	1901	Chemulpo, Korea
Miss Margaret J. Edmunds.	Cincinnati	1902	Seoul, Korea
Miss Henrietta P. Robbins		1902	Pyeng Yang, Korea

NO LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D.	Northwestern	1880	U. S.
Mrs. Margaret Bengel Jones [2]	Cincinnati	1890	Utica, N.Y.
Mrs. Mary Harris Follwell [3]	Cincinnati	1893	Pyeng Yang, Korea
Miss Lillian N. Harris, M.D.		1897	Deceased 1902
Mrs. M. F. Scranton	N. E. and N.Y.	1884	East Hartford, Conn. U. S.
Miss Sara H. Miller	New England	1901	Stamford, Conn.
Mrs. Alice J. Sharp [4]	New York	1900	Seoul, Korea

[1] Married Dr. W. J. Hall of the Parent Board, 1885.

[2] Married Rev. Geo. Heber Jones of the Parent Board, 1897.

[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

[4] Married Rev. R. A. Sharp of the Parent Board, 1903.

[5] Formerly Miss Nellie Pierce. Married Mr. Hugh Miller, of Bible Societies, 1904.

STATISTICS OF NORTH SOUTH AND WEST DISTRICTS OF KOREA MISSION FOR 1905.

NAME OF CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, W. For. Miss'y Society.	Native Workers of Wom. For. Miss'y Society.	Native Ordained Preachers	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers Baptized.	Total Members and Probationers.	Adherents.	Total following.	Average Attendance on Sunday Worship.	Adults Baptized.	Children Baptized.	No. of High Schools	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estim'd Value of Churches and Chapels.	No. of Parsonages or "Homes."	Estimated Value of Parsonages or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	Given by Natives—Items not given.	Total given by Native Church.
N. District. West Pyeng Yang Cir.	..	..	..	..	1	7	14	3	266	637	903	622	1,525	1,100	149	14	..	..	..	14	210	10	800	20	1,750	1	700	800	11	33	156	298	..	803
Sin Chang " ..	..	..	..	..	..	1	..	2	12	127	139	200	339	300	6	..	..	..	..	1	13	1	60	6	500	..	..	..	2	11	160	20	..	193
Pyeng Yang city & " ..	..	..	..	..	1	1	8	7	299	339	638	396	1,034	800	68	29	..	..	..	5	150	4	500	7	11,971	7	28,300	9,000	10	368	125	387	..	890
Sin Kai Circuit	..	..	..	..	1	1	..	4	12	88	100	88	188	130	25	2	..	..	..	2	30	..	..	2	67	1	58	72	..	35	13	35	..	83
Yo-po "	..	..	..	..	..	1	..	..	25	53	78	16	94	60	12	6	..	..	..	..	..	..	..	2	100	..	..	..	..	3	..	23	..	26
Yung-byan Circuit	..	..	..	..	..	2	..	..	34	159	193	136	329	250	33	3	..	..	..	1	20	..	..	5	367	1	165	..	..	47	112	30	..	189
Total for North District.	5	4	3	12	3	13	22	16	648	1,403	2,051	1,458	3,509	2,640	293	54	..	..	..	23	423	15	1,360	42	13,755	10	29,223	9,872	23	802	566	793	..	2,184
South District. First Church, Seoul	..	..	..	..	1	1	2	4	223	256	479	..	479	225	40	..	2	9	120	..	.	1	150	1	20,000	6	40,000	151,000	..	..	..	..	257	257
Mead Memorial	..	..	..	..	1	1	5	2	216	132	348	67	415	250	15	8	..	..	..	2	40	1	200	1	20,000	2	1,000	..	..	..	..	..	591	591
Baldwin Chapel, Seoul	..	..	..	..	..	1	2	1	39	31	70	..	70	55	14	..	..	..	..	2	25	1	47	1	500	1	200	50	..	..	..	..	21	21
Su-won Circuit	..	..	..	..	..	1	5	4	119	173	292	327	619	457	100	20	..	..	..	3	52	2	140	6	600	2	200	30	..	..	147	..	46	193
Ichon "	..	..	..	..	..	1	1	2	176	731	907	395	1,302	854	159	5	..	..	..	1	15	6	86	15	1,230	2	700	..	..	..	..	..	456	456
Ye-ju "	..	..	..	..	..	1	..	2	37	270	307	690	997	738	74	4	..	..	..	..	..	..	..	2	175	..	..	..	..	..	..	..	227	227
Eum-juk "	..	..	..	..	..	..	..	..	9	84	93	219	312	240	19	..	..	..	..	..	..	..	..	1	200	..	..	..	..	..	..	..	221	221
Chung-Cheung Circuit	..	..	..	..	..	1	1	6	101	523	624	1,500	2,124	693	63	9	..	..	..	1	12	1	595	10	735	1	125	..	2	..	..	518	520
Total for South District.	8	4	8	10	2	7	16	21	920	2,200	3,120	3,198	6 318	3,512	484	46	2	9	120	9	144	23	1,228	37	43.440	14	42,225	151,080	2	..	147	..	2 337	2,486
W. rict. Wesley, Chemu'po	..	..	..	..	1	..	2	4	174	338	512	170	682	682	35	12	..	..	..	2	108	1	600	1	14,000	2	10,500	..	..	..	..	1,260	1,260
Nam Yang Circuit	..	..	..	..	..	2	1	8	137	199	336	200	536	536	63	51	..	..	..	3	45	7	252	1	125	..	..	..	..	..	..	..	145	145
Poo Pyong and In hun	..	..	..	..	..	..	..	4	95	193	288	115	403	403	34	8	..	..	..	..	..	4	100	5	450	..	..	..	..	..	..	..	140	140
ang Wha Circuit	..	..	..	..	..	2	3	7	148	325	473	500	973	973	28	13	..	..	..	5	234	7	314	8	1,420	1	400	..	..	..	..	..	250	250
Kyodong "	..	..	..	..	..	1	1	4	35	118	153	175	328	338	32	15	..	..	..	2	22	3	150	3	400	..	..	..	..	..	..	..	95	95
W. Cheung Chung Do Cir.	..	..	..	..	..	..	..	1	..	..	..	..	150	150	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Whang Hai Circuit	..	..	..	..	..	2	3	15	300	563	863	547	1,410	1,100	56	10	..	..	..	4	41	16	618	14	728	4	1,925	..	..	..	333	..	308	641
Total for West District.	2	1	2	8	1	7	10	43	889	1,736	2,625	1,857	4,482	4,182	248	109	..	..	..	16	450	38	2,034	32	16,123	7	12,825	..	..	..	333	..	2,198	2,531
TOTALS 1905	15	9	13	30	6	27	48	80	2,457	5,339	7,796	6,513	14.309	10,334	1,025	209	2	9	120	48	1,017	76	4,622	111	73,318	31	84,273	160,952	25	802	1,046	793	4,535	7,201
LAST YEAR	14	8	12	..	4	14	..	..	2,005	4,979	6,985	3,585	10,570	..	718	135	2	..	130	36	366	70	2,507	86	55,238	19	..	..	..	..	..	..	..	3,036
INCREASE	1	1	1	..	2	13	..	..	451	360	811	2,928	3,739	..	307	74	..	..	..	12	651	6	2,115	25	18,080	12	..	..	..	..	..	..	..	4,165

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STATISTICAL REPORT OF KOREA MISSION CONFERENCE FOR THE CONFERENCE YEAR 1905-1906.

	NAME OF CIRCUIT OF STATION.	Foreign Missionaries.	" Assistant	Foreign Missionaries of W. For. Miss'y. Society.	Native Workers of Wom. For. Miss'y Society.	Native Ordained Preachers.	" Unordained	Native Teachers.	Other Helpers.	Members.	Probationers Baptized and Unbaptized.	Total Members and Probationers.	Seekers or Adherents.	Total Following.	Average Attendance on Sunday Worship.	Adults Baptized.	Children Baptized.	No. of High Schools.	No. of teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of other Day Scholars.	No. of Sunday Schools.	No. of Sunday School Scholars.	No. of Churches and Chapels.	Estimated Value of same.	No. of Passonages or "Homes"	Value of same.	Value of Orphanages, Schools, Hospitals, Book Rooms, etc.	Collected for Church Building and Repair.	Contributed for other Local Purposes.	Contributed for Preachers Salary.	Collected for Benevolent Societies.	Collected for the Poor.	Contributed for Education.	Contributed for Sunday School.	Total given by Native Church for self-support.
P. Y. District.	Pyeng Yang City	4	4	2	5	2	4	..	..	209	505	714	1,040	1,754	800	273	31	1	1	23	2	150	1	490	2	28,000	1	1,000	10,000	116	1,012	360	62	....	....	78	1,628
	Sin-kai Circuit	..	..	..	..	..	3	..	..	22	106	128	347	475	400	49	8	..	..	..	3	60	4	333	6	650	..	.....	.....	456	.....	10	....	....	....	6	477
	Hai Ju "	1	1	..	2	..	1	3	7	312	648	960	823	1,783	950	26	....	..	..	..	3	50	16	930	16	2,390	4	1,925	500	185	388	57	6	....	....	15	651
	Chil San "	..	..	..	..	..	..	3	3	102	141	243	257	500	400	30	6	..	..	..	4	49	4	500	4	2,000	..	.....	.....	141	260	72	....	....	....	26	499
	West "	..	..	..	..	2	19	9		364	1,458	1,822	1,165	2,987	2,540	321	17	..	..	..	18	370	24	1,940	25	4,000	1	1,000	.....	1,490	721	676	9	53	510	88	3,547
	Total for Pyeng Yang	5	5	2	7	2	10	25	19	1,009	2,858	3,867	3,632	7,499	5,090	690	62	1	1	23	30	679	47	4 193	57	37,040	6	3,925	10,500	2,388	2,375	1,175	77	53	510	213	6,797
Kyung-keui-do District.	First Church Seoul	..	..	..	..	1	1	2	4	224	348	572	.....	572	350	49	10	..	..	..	2	139	1	174	1	20,000	1	1,000	.....	131	232	90	....	12	....	18	483
	Mead Memorial Seoul	..	..	..	..	1	1	5	2	313	145	458	.....	458	300	33	12	..	..	..	3	89	1	200	1	20,000	..	.....	.....	130	158	48	....	63	10	24	433
	Baldwin Chapel "	..	..	..	..	1	2	1		44	50	94	.....	94	75	28	4	..	..	..	2	37	1	100	1	500	1	200	.....	.....	69	.....	....	.....	....	18	87
	Chyung Chung Circuit	..	..	..	..	1	1	6		163	3,971	4,134	.....	4,134	3,500	45	....	..	..	..	..	.....	13	1,600	13	987	..	.....	.....	.....	.....	.....	....	.....	....	.....	.....
	Suwon "	..	..	..	..	..	4	6		121	209	330	900	1,230	700	62	4	..	..	..	4	50	2	300	9	850	2	200	.....	160	30	110	....	.....	....	15	315
	Eum-chuk "	..	..	..	..	..	..	..		13	69	82	.....	82	60	....	....	..	..	..	..	.....	..	.....	..	.....	..	.....	.....	.....	.....	.....	....	.....	....	.....	.....
	Ichon "	..	..	..	..	..	1	..	..	13	106	119	.....	119	80	....	....	..	..	..	..	.....	6	100	15	1,230	..	.....	.....	.....	.....	.....	....	.....	....	.....	.....
	Yea-chu "	..	..	..	..	..	1	..	..	33	72	105	.....	105	75	2	....	..	..	..	..	.....	2	60	12	71	..	.....	.....	.....	.....	72	....	.....	....	.....	72
	Total for Kyeng Keui-do	4	3	5	12	2	6	14	19	924	4,970	5,894	900	6,794	5,140	219	30	1	2	70	11	265	26	2,534	52	43,588	4	1,400	150,000	421	489	320	...	75	10	75	1,390
Y. B. District.	Heui Chyun Circuit	..	..	..	..	..	1	..	..	21	49	70	75	145	133	10	....	..	..	..	..	.....	2	64	4	280	..	.....	.....	45	.....	20	....	.....	....	.....	69
	Oonsan "	..	..	..	..	..	1	..	..	8	45	53	60	113	94	19	....	..	..	..	..	.....	1	40	1	140	..	.....	.....	137	105	31	....	.....	....	.....	273
	Yeng Byen "	..	..	..	..	..	1	..	..	5	32	37	63	100	58	6	....	..	..	..	..	.....	1	50	1	400	1	1,000	.....	130	20	.....	....	.....	....	.....	150
	Kai Chyun "	..	..	..	..	..	1	..	..	.....	9	9	7	16	11	5	....	..	..	..	..	.....	..	.....	..	.....	..	.....	.....	2	.....	.....	....	.....	....	.....	2
	Sin Chung "	..	..	..	..	1	1	..	..	15	104	119	141	260	200	22	2	..	..	..	..	.....	1	40	6	630	1	150	.....	148	290	.....	....	.....	....	.....	438
	Total for Yeng Byen	1	1	..	..	1	5	..	1	49	239	288	346	634	496	62	2	..	..	..	..	.....	5	194	12	1,450	2	1,150	.....	462	415	51	....	.....	....	.....	928
West District.	Chemulpo	2	1	2	2	1	1	..	1	182	400	582	100	682	500	46	31	..	..	..	2	245	1	500	1	10,000	1	500	1,500	400	1,446	844	5	....	....	.....	2,695
	Kang Wha Circuit	..	..	..	..	..	3	..	..	232	538	770	150	920	800	266	67	..	..	..	6	245	12	540	12	1,650	2	50	.....	110	150	218	3	....	....	.....	481
	Kyo-dong "	..	..	..	1	..	1	..	..	136	419	555	50	605	450	172	48	..	..	..	3	40	8	202	4	970	..	.....	.....	347	77	55	....	.....	....	.....	479
	Poo Pyung "	..	..	..	..	..	1	..	..	105	245	350	20	370	300	5	....	..	..	..	..	.....	8	330	5	500	..	.....	.....	3	113	.....	3	....	....	.....	116
	Chung Cheung Circuit	..	..	..	..	..	..	..	1	2	.....	2	68	70	65	....	....	..	..	..	..	.....	1	.....	..	.....	..	.....	.....	.....	.....	.....	....	.....	....	.....	.....
	Nam Yang "	..	..	1	..	1	1	..	1	171	312	483	50	533	500	95	27	..	..	..	2	40	8	450	2	250	..	.....	.....	200	50	25	....	.....	....	.....	275
	Total for West District	2	1	2	4	1	7	..	3	828	1,914	2,742	438	3,180	2,615	584	173	..	..	..	13	570	38	2,022	24	14,370	3	550	1,500	1,060	1,836	1,142	11	....	....	.....	4,049
	Grand Total	14	12	10	23	6	28	39	42	2,810	9,981	12,791	5,316	18,107	13,341	1,555	267	2	3	93	54	1,564	116	8,943	145	96,448	15	7,025	162,000	4,331	5,121	2,688	88	128	520	288	13,16
	Last Year	15	9	13	30	6	27	48	80	2,457	5,339	7,796	6,513	14,309	10,334	1,025	209	..	..	..	48	1.017	76	4,622	111	73,318	....	.....	.....	1,046	793	802	25	....	....	.....	7,20
	Gain	..	..	..	..	..	..	..	..	353	4,642	4,995	.....	3,798	3,007	530	58	..	..	..	6	547	40	4,321	34	23,130	....	.....	.....	3,285	4 328	1,886	63	....	....	.....	5,96

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