APPENZELLER, HENRY G.
HISTORIC LETTER OF SYMPATHY

From: Mrs. Horace N. Allen
Wife of the American Minister to Korea

To: Mrs. Henry G. Appenzeller
on the occasion of the loss of her husband
off Kunsan, Korea June 1902.

Foreword

On the night of June 11, 1902, Dr. Henry Gerhard Appenzeller, pioneer Methodist missionary to Korea, was aboard the Kumagawa Maru, of the Osaka Shosen Kaisha enroute to Mokpa, when that ship collided with the Kisogawa Maru, another steamer of the same line some thirty miles out of Kunsan. The steamer sank immediately.

A lone foreigner survivor reported that Appenzeller was last seen rushing toward the second class passenger cabin presumably looking for his Korean assistant and a Korean girl he was taking to her parents.

Dr. Appenzeller had returned from furlough the previous October, leaving his family in America due to the illness of his daughter Alice. They were to join him in the late summer.

In May, Dr. Appenzeller in the company of Bishop David H. Moore and Wilbur C. Swearer were enroute to visit a church south of Seoul when they were attacked and injured by a party of Japanese coolies. Mr. Appenzeller had been compelled to remain in Seoul as a witness and was delayed in his planned trip overland to attend a month's session of the Board of Bible Translators at Mokpo. He was making this delayed trip when his life was lost.

Dr. Horace N. Allen was at that time the American Minister in Seoul. The following letter transcribed from fifteen pages handwritten on Legation note-paper was written from the Allen cottage in the vicinity of Chemulpo.

The original letter is in the possession of Mrs. Walter J. Huffman, of Bradner, Ohio. Mrs. Huffman, nee Mary Lois Lacy, is the daughter of Dr. Appenzeller's youngest daughter, Mary.

A full obituary of Dr. Appenzeller is to be found in the Official Minutes of the Annual Meeting of the Korea Mission of the Methodist Episcopal Church, for May 1903, pages 63-72, available in the Mission Offices in Seoul and in the Mission Library of the Board of Missions in New York City.

- Charles A. Sauer
LEGATION OF THE UNITED STATES OF AMERICA
Seoul, Korea
June 14, 1902

My Dear Mrs. Appenzeller:

I don't know how to tell you all of the horror and consternation that fills our hearts. Our hearts are so full of sympathy for you and your family that you must almost feel the unusual solicitude before receiving the dreadful tidings.

We think of you and your family every moment, every other interest sinks into insignificance when we (2) think of the dreadful calamity that has come upon you so suddenly.

It seems so pathetic that if he must go you could not lay him away yourselves and know where he rests.

We were called up early yesterday to learn the news over the telephone. Mr. Hayashi sent word to the legation and from there word was sent to us. We were simply paralyzed and couldn't believe it, till Dr. Allen hurried to Chemulpo and interviewed a survivor, the only other foreigner on the (3) steamer with your husband.

On Tuesday afternoon your husband came in at tea time and made us a long call. He came in so unexpectedly that I forgot to ask him to stay all night or even to dinner. We were both sorry afterward, but you know how people drop in on their way to and from Seoul. We had such a good time together and kept glancing out the door all the time fearing lest some caller come and interrupt his( our) visit. No one came so we had him all to ourselves. As he was leaving (4) he told us he was leaving on the morning steamer to be gone a month.

He promised to come and see us on his return. He told us many things about all of you, of the warm place Mary had made for herself in her grandfather's heart, what a good boy Henry is, and how you can depend upon him to feel and do the right thing, of your girl leaving you when Alice was taken ill, how he himself had to wash dishes as he had done so long ago when a boy. He told us too of his trip with his father to Buffalo and (5) then of his sudden death. When he reached the end of his narration and told us of the old man's great age and peaceful death I was so glad the old man had lived to see his son in full maturity and in such vigorous manhood with the promise of such a long and honorable life before him. Mr. Appenzeller looked so well and was so composed and so charitable notwithstanding his recent terrible experience with the Japanese coolies. (6)
The experience was so brutal and unexpected and it was wonderful that the blows did not kill either him or Mr. Swearer. The great scars were still on Mr. Appenzeller's face, tho' they were entirely healed and no longer pained him.

He seemed so cheerful and well. We laughed at him for looking fat and sleek as a Bishop. He had attended the trial two days before and told us he was pleased with the way things were being investigated. (7)

Mr. Hayashi and the Japanese officials were horrified and how they regret that such an outrage should be committed on their friends. Knowing your husband so well the affair seemed personal to his Japanese friends.

Mr. Appenzeller told us you were leaving in a few weeks to join him here and I thought how your heart would be torn when leaving Alice. I can't help but reflect that your husband was ready for the change, sad as it all seems, (8) he was surely ripe for Heaven and I am sure he is waiting for you to join him. I can't believe that we are not to see him again in the same old way. He used to come on Saturday sometimes. Since our return he dined with us one evening with Mr. and Mrs. Bunker and Doctor Heipert (spelling?) and a few others just an informal dinner.

After the mission had all returned from their annual pilgrimage to Pyengyang, the Bishop dined with us one evening. It was just (9) two weeks ago day before yesterday, Thursday evening the dinner took place. There were eighteen in all. Mr. Appenzeller was one of the guests.

After dinner a few more guests came in and we had an auction in the dining room. The first mysterious package that was sold was bought by your husband. The package was labelled " The most popular paper in Seoul".

Mr. Bunker auctioneered it off and Mr. A -- being an editor, made the (10) highest bid and got it.

We made him stand in the middle of the room and open it. When he opened it he held up for our inspection a curious brown thing that didn't look funny until Mr. A-- discovered it was "fly paper", and then he laughed and laughed and seemed so amused as he stood by the dining room door that leads to the court.

He stood there all the time and I often heard his amused laugh above all the others. (11)
Although we all knew he was the most domestic and home loving man imaginable yet he was cheerful and never complained and always seemed determined to do his best.

I know just what a good husband and good father you and your children have lost.

It is terrible and seems to cruel that nothing that any of us can do or say or feel can help you the least bit. I can only assure you of our sincerest sympathy,

I think of so many ways in which you will be reminded of your love and how jealous you will feel of the past year of your separation.

Oh, it is truly very hard, I have written all these little everyday things about him because I know we love to hear all the details of those we love and your husband made his last visit in Korea here upon us, and in the very room where you all made your final start the day you left for America.

He sat in the same front hall, he sat in the same rocking chair at the left of the front door as we go out. As we talked to us he looked across to your cottage on the hill. I sat opposite him on the other side of the door, and Dr. Allen sat in the big chair opposite us near the stairs. I know I wondered if Mr. A -- enjoyed his call because he had taken you all from that room when you all went around the world together.

He told us of his money troubles while in London. I am glad you all had that delightful journey around the world with him. I am glad your children are all good children and will be pride and a comfort to you and an honor to their good father's name.

I feel so sorry for each of the children -- poor dear Henry will have to be his mother's man now. Poor Alice will be too disturbed to go on with her studies and has been at such a disadvantage ever since you left us on account of her long illness. The poor Koreans seem so shocked and distressed and follow my husband about asking him questions.

Wishing I could do something more useful than assure you once more of our love and sympathy,

I remain as ever

Yours affectionately

Fannie M. Allen

Letter, written in long hand, transcribed by

Charles A. Sauer
Ashley, Ohio
April 27-1967
MEMOIR OF REV. HENRY C. APPENZELLER
By the Rev. Wilbur C. Swearer

Rev. Henry C. Appenzeller, one of the two founders of the
mission of the Methodist Episcopal Church in Korea, was born at Souderton,
Pennsylvania, February 6, 1858. His parents belonged to the Reformed
Church, and at the age of twenty he entered Franklin and Marshall
College of that denomination, located at Lancaster. He graduated from
this institution in 1882. Having previously joined the Methodist Episcopal
Church, while in college he was licensed to preach and served for accept-
ably a small mission in connection with the First Church of Lancaster.
In the fall of 1882 he entered Drew Theological Seminary and pursued the
regular course. During the first part of his course he preached at
Bolton and afterwards at Green Village, the best appointment open to Drew
students. In December, 1884, he married Miss Alta J. Dodge; the same
month he was appointed by Bishop Fowler to go as a missionary to Korea.
In January he passed his final examinations at the Seminary and with his
bride started for their new field of labor. In May while in Japan he
was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the
Methodist ministry by Bishop Fowler.

In February, Bishop Fowler wrote to Dr. Maclay, Superintendent of
the Japan Mission, appointing him Superintendent of Korea and appoint-
ing Mr. Appenzeller as Assistant Superintendent under his direction. (In
1887, upon the return of Dr. Maclay to America, Mr. Appenzeller became
Superintendent.)
On Easter Sunday, April 5, 1885, he and his wife arrived at Chemulpo. At this time on account of the political disturbances and the contest going on between the Japanese and Chinese it was considered unsafe for them to stay, so they reluctantly returned to Japan but in a short time, the difficulties having been settled, went back to Korea.

By the month of August Dr. Scranton and Mr. Appenzeller had each purchased a native house and lot. Dr. Scranton began medical work on his own compound and also assisted in the work in the government hospital established in April by Dr. E. W. Allen, of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have a knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled. In 1886 the school had a recognized standing and was formally named by the king, Pai Chai Hak Dong (Hall for Training Useful Men). It had its first session June 3, 1886.

In 1887 Mr. Appenzeller erected the brick building now occupied by the school, the first of its kind ever erected in the country. Thus Mr. Appenzeller was the first educator to come to Korea.

On Sunday afternoon, July 24, 1887, Mr. Appenzeller baptized the first Korean who professed conversion to Christianity, and on October 2, the second Korean convert was baptized by him. Shortly afterwards the sacrament of the Lord’s Supper was administered. Thus began the evangelistic work of the Methodist Episcopal Mission. In the spring of that year Mr. Appenzeller made the first journey ever undertaken by a missionary to Pyeongyang. After a few days’ stay there he was called
back by the American minister by order of the government. In 1837 with
the Rev. W. G. Underwood, of the Presbyterian Mission, he started again
for the far north, but before reaching the Chinese border they were
called back by the American minister.

Later he made a trip alone as far north as Weju, which was
very difficult. Between 1838 and 1842 he travelled through six of the
eight provinces, touching at Haiju, Kongju and Fusan, covering 1800 miles.

From the time of his appointment until 1832 Dr. Appenziller
was Superintendent of the Methodist Mission; for a large part of that
time he also served as treasurer of the Mission, which position he
continued to fill until 1850.

His policy on educational lines was a very broad one, and
his plans included the education of the youth of the empire under
Christian instruction and control. He believed that the Christian
Church ought to be at the helm of the educational system and in this way
by precept and example inculcate principles of morality and morality.
At the same time he saw the possibilities in such a position of Christian-
izing the youth. To that end he planned and worked for the establishment
of Pai Chii Hak Dang.

Yet not alone in educational work were Dr. Appenziller's many
gifts applied. He was devoted to the evangelization of the people.
He founded and cared for the first Methodist Episcopal Church in Chong
Dong, Seoul, during the years of his service seeking with all his power
to make it a mighty evangelistic agency for the young. When his con-
gregation had grown beyond the capacity of the place of meeting he
decided to build a church at once beautiful, substantial and serviceable. 
He therefore adopted that style of architecture that is everywhere 
associated with the Christian Church and erected the first Protestant 
foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified 
talents Fr. Appenzeller was active in the founding of nearly all of the 
organizations that exist among the foreign community.

Feeling the need in the heathen land of drawing away occasionally from all heathen environments and in union with others of 
his own race, in his own tongue worshipping the deity he took a large part 
in founding the Union Church and gladly opened the Chapel of Pai Chai 
School for the services. Several times he was elected pastor and con-
scientiously fulfilled the duties of that position.

In the forefront of missionary enterprise stands the Bible. 
When the first missionaries arrived they found that Rev. John Ross, in 
Koebden, had translated the New Testament into Korean. They soon found 
however that this was very imperfect and that they must have a better 
translation. They then formed the Permanent Executive Bible Committee 
and from the first for a number of years Fr. Appenzeller was a member of 
this committee. The purpose of the committee was to supervise the 
translation and publication of the Scriptures. They elected from among 
the missionaries certain ones for the work of translation. Fr. Appen-
zeller was among the number first chosen and held his position on the 
Board of Translators until his death. It was work in which he took 
great pleasure, in fact it was going to the performance of this duty 
that he lost his life on the ill-fated Kumagawa.
Next to the Bible as an evangelical agency comes religious literature. For the preparation and publication of books and tracts the Korean Religious Tract Society was founded and Mr. Appenzeller was elected Chairman. This position he filled for a number of years. In addition to this he was for a long time the custodian of the Sunday School Union and Tract Society of the Methodist Episcopal Mission. In these societies he did considerable work himself in translation and publication of tracts. He started and edited for four years a church weekly of the Methodist Mission, called the Korean Christian Advocate, carrying it on successfully in the midst of his many other duties. Prior to the organization of these societies, that is, in the fall of 1888, having experienced considerable difficulty in the matter of printing the works that had been translated and also seeking a legitimate enterprise whereby employment might be given to boys who desired to earn their support while pursuing their studies at Hae Chai, Mr. Appenzeller requested Dr. Ohlinger to open at Seoul the printing establishment now called the Methodist Publishing House. Shortly afterward Mr. Appenzeller began the Hai Chai bindery, as an adjunct to the school. As publications multiplied a book depository was needed and Mr. Appenzeller having purchased property in a very favorable location at Chong Wo opened the Chong Wo book store.

Although devoting his energies primarily to a host of missionary enterprises, Mr. Appenzeller found time to engage in work of a secular nature for the good of the foreign community. He was one of the leading spirits among the group of influential foreigners whose counsel and example resulted in the widening of the narrow streets of the city and the
building of good roads. In all such works his influence as a Christian missionary was felt; after the widening of the road through Peking Pass, at the ceremonies in connection with the completion of the Independent Arch he was very much pleased at the invitation extended him to offer prayer in public acknowledge of gratitude to God and thus put the story of Christian progress of what had been accomplished.

In 1892 the Rev. Franklin Ohlinger and Mrs. Ohlinger edited and published a monthly magazine in English, which they called the Korean Repository. After their departure the need of such a publication was felt by the community and in 1895 Mr. Appenzeller and the Rev. George Heber Jones began to edit and publish the Korean Repository. For four years in the midst of many other weighty duties they continued its publication. Its influence was felt throughout all the East and it came to be an authority on matters Korean.

In his social duties Mr. Appenzeller was never lax; during his seventeen years in Korea there were very few foreigners whom he did not know personally. To further cement these ties and afford a means of recreation and a relief from close application to duty, he advocated and assisted in the organization of the Seoul Union - an association in which the foreigners and their families occasionally met and spent an hour in social and physical relaxation.

The Korean branch of the Royal Asiatic Society was founded in 1900. The purpose of the organization is to investigate into the history, customs and life of the people of the peninsula and to put such investigations into permanent form for the public.
Mr. Appenzeller served the society for several years in the capacity of librarian.

A few years after the arrival of the first foreigners, upon the death of one of the small company great difficulty was experienced in the matter of the burial of the body. The Korean government refused permission to bury near the city, and only after much pressure was brought to bear did they consent to the burial on this side of the Han river at Yang Wajin. At this place a large tract of land was purchased and enclosed for a foreign cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was treasurer of the foreign cemetery association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters.

The board of Bible translators had arranged a June session for 1902 at Noko. To attend this session, Mr. Appenzeller took passage in Kumasewa Haru, a steamer of the Osaka Chosen Line, on the night of June 11 as this steamer was proceeding on her way south she came into collision with the Misoyawa Haru, another steamer of the same company, near Ulchin Island, about thirty miles out from Harman (about 100 miles west of Wanopus). The Kumasewa Haru sank almost immediately and Mr. Appenzeller was drowned in the disaster.

We have sketched in the harshest outline the events and work in the life of a truly great man. In all his relations with his fellow men he was upright and straightforward and he always aimed by
a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father seeking to bring his children up in the fear of God. To friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

As a missionary he was capable, faithful and devoted to his work and holds a high record. In all of his missionary work he was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precaution for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate of Christ's Church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing," were to him pleasing themes for thought.

Perhaps we can say little closer to which than by a quotation from a funeral address delivered by him shortly before his death: "We stay in the rush of our everyday duties in order to lay in our Nachpael by the river one more body to await the resurrection morn. It is well that we should for we are suddenly reminded that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one slipped from our midst ere many of us knew of his illness.
and nor another one from whom we were separated and whose hearty laugh
we did not hear is called hence. May we not say in the words of Job,
'Are not my days few before I go whence I shall not return,... without
any order.' 'Without any order' and yet in God's order. God doeth
all things well and 'brethren, concerning them which are asleep, sorrow
not, even as others who have no hope.' Jesus who died and rose again
will bring them who sleep in Him with Him. 'And so shall we be ever
with the Lord.' And truly the last words of the lesson are for our
comfort: 'God hath not appointed us to wrath, but to obtain salvation
by our Lord Jesus Christ, who died for us, that whether we wake or
sleep, we should live together with him.' This is the will of God and
from this point God's dealings with us His children must be viewed'.
MEMOIR OF REV. HENRY G. APPENZELLER

From Korean Review

Rev. Henry G. Appenzeller, one of the two founders of the Mission of the Methodist Episcopal Church in Korea was born at Souderton, Pennsylvania, February 6th, 1858. His parents were German Lutherans and at the age of 20 he entered Franklin and Marshall college of the Reformed Church located at Lancaster. He graduated from the institution in 1882. Having previously joined the Methodist Episcopal Church, while in College he was licensed to preach and served very acceptably a small mission in connection with the First church of Lancaster. In the fall of 1882 he entered Drew Theological Seminary and pursued the regular 3 years course. During the first part of his course he preached at Bolten and afterwards at Green Village, the best appointment open to Drew students. In December 1884 he married Miss Ella J. Dodge; the same month he was appointed by Bishop Fowler to go as a missionary to Korea. In January he passed his final examinations at the Seminary and with newly married wife started for their new field of labor. In May while in Japan he was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the Methodist ministry by Bishop Fowler.

On Easter Sunday, April 5, 1885 he and his wife arrived at Cheonp'o. At this time on account of the political disturbances and the contest going on between the Japanese and Chinese it
was considered unsafe for them to stay so they reluctantly returned to Japan but in a short time the difficulties having been settled came back to Korea.

By the middle of August Dr. Scranton and Mr. Appenzeller had each purchased a native house and lot. Dr. Scranton began medical work on his own compound and also assisted in the work in the Government Hospital established in April by Dr. H. N. Allen of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled. In 1886 the school had a recognized standing and was formally named by the king Pai Chai Hak Dong (Hall for Training Useful Men.) It had its first Session June 8, 1886.

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Later he made a trip alone as far north as W'ogyo, which was very difficult. Between 1888 and 1890 he traveled through six of the eight provinces, touching at Haiju, Kuroju and Pusan, covering 3000 miles.

From the time of his appointment until 1892 Mr. Appenzeller was superintendent of the Methodist Mission; for a large part of that time he also served as treasurer of the Mission which position he continued to fill until 1900.

His policy in educational lines was a very broad one, and his plans included the education of the youth of the Empire under Christian instruction and control. He believed that the Christian Church ought to be at the helm of the educational system and in this way by precept and example inculcate principles of morality and nobility. At the same time he saw the possibilities in such a position for Christianizing the youth. To that end he planned and worked for the establishment of Pai Chai Hak Dong.

Yet not alone in educational work were Mr. Appenzeller's many gifts applied. He was devoted to the evangelization of this people. He founded and cared for the First Methodist Episcopal Church in Chang Dong, Seoul, during the years of his service, seeking with all his power to make it a mighty evangelistic agency for the young. When his congregation had grown beyond the capacity of the place of meeting he decided to build a church at once beautiful, substantial and securable.

He therefore adopted that style of architecture that is everywhere associated with the Christian church and erected the first Protestant foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified talents Mr. Appenzeller was active in the founding of nearly all of the organizations that exist among the foreign community. Feeling the need in a heathen land of drawing away occasionally from all heathen environments and in union with others of his own race, in his own tongue worshiping the Deity, he took a large part in founding the Union Church and gladly opened the chapel of Pai Chai School for the services. Several times he was elected pastor and conscientiously fulfilled the duties of that position.

In the fore front of missionary enterprises stands the Bible. When the first missionaries arrived they found that Rev. John Ross in Masoldo, had translated the New Testament into Korean. They soon found however that this was very imperfect and that they must have a better translation.
refused permission to bury near the city, and only after much pressure was brought to bear did they consent to the burial on this side of the Han river at Yang Wun-jin. At this place a large tract of land was purchased and enclosed for a Foreign Cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was Treasurer of the Foreign Cemetery Association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters: and yet, we know that he would think that it is all right so long as he was right with God. For in all the rush of a busy life he always made sure of his acceptance with God. A few days before his death after having passed safely through an experience in which his life was in danger he remarked that he had no fear; that if he had been killed in that trouble it would have been all right with him for he had that morning committed himself unto God as he did every morning.

We have sketched in the largest outline the events and works in the life of a truly good and great man. In all his relations with his fellowmen he was upright and straightforward and he always aimed by a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father, seeking to bring his children up in the fear of God. To his friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

To the public in his many works, he was a benefactor of high standing and his work in behalf of this people will go on producing its beneficial results for many years.

As a missionary he was capable, faithful and devoted to his work, and holds a high record. He was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precautions for his own safety. In all his efforts he was moved by the highest ambitions and had the greatest faith in the ultimate triumph of Christ’s church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with “all those who love His appearing,” were pleasing themes for thought. Often in our hearing has he given attendance in prayer to this exhortation:

We meet, the grace to take, God's trust so freely given;
We meet on earth for Thy dear sake, that we may meet in heaven.

Perhaps we can set more fully close this sketch than by a quotation from a funeral address delivered by him not long ago.

“We sit in the dust of our everyday duties in order to lay in our Machpelah by the river one in our body to await the resurrection morn. It is well that we should for we are forcibly reminded of the narrow and pilgrim here below. There is no order in death. A few weeks ago one slipped from our watch among many of us known to his illness and now another one from whom we were separated and whose hearty laugh we did not hear is called hence. May we not see in the words of Job, ‘are not my days few before I go whither I shall not return...without any order’, “Without any order,” and yet in God’s order, God doth all things well and brethren renewing them which are asleep, sorrow not, even as others who have no hope. Jesus who died and rose again well being them who sleep in him with him. And so shall we be ever with the Lord. And truly the last words of our leven are for our comfort: “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.” This is the will of God and from this point God’s dealings with us his children must be viewed.”

WILBUR C. SWABER
It is with deep regret that we learn of the death of Mrs. Ella Dodge Appenzeller, widow of the Rev. Henry G. Appenzeller, one of the founders of our mission in Korea, in which work his wife shared in a most honorable way. Since the death of her husband, Mrs. Appenzeller has lived in America, where she has devoted herself to the work of preparing her children for life service.

She died at the home of her son, Rev. Henry G. Appenzeller, at Cannon Station, Connecticut, who since his graduation from Asbury Theological Seminary has been a member of the New York and Conference. Mrs. Appenzeller was taken suddenly ill Sunday, September 26th, and passed away the following Thursday. The funeral service occurred at Cannon Station, and the interment was at the old home inBerlin, New York. Rev. Julian S. Beavins of Providence, R.I., and Rev. William S. Jrissis, the biographer of Mr. Appenzeller, officiating.

Four children survive. Mrs. Alice Appenzeller, a graduate of Wellesley and serving as a missionary under the Woman's Foreign Missionary Society in Korea; Miss Ada Appenzeller, also a graduate of Wellesley, and for a time a Field Secretary under the W.F.M.S. in Ohio; Rev. Henry G. Appenzeller of the New York and Conference, a graduate of Princeton University, and Asbury Theological Seminary, and Miss Mary Appenzeller at home with her brother in Cannon Station.
FROM WILLARD D. PRICE, SECRETARY PUBLICITY DEPARTMENT
BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH
ONE-HUNDRED-FIFTY FIFTH AVENUE, NEW YORK CITY, N. Y.

October 15, 1915.

THE DEATH OF MRS. HENRY G. APPENZELLER

It is with deep regret that we learn of the death of Mrs. Ella Dodge Appenzeller, widow of the Rev. Henry G. Appenzeller, one of the founders of our mission in Korea, in which work his wife shared in a most honorable way. Since the death of her husband Mrs. Appenzeller has lived in America, where she has devoted herself to the work of preparing her children for life service.

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Appenzeller, Henry G.

Obit

Korea Ann. Conf. Report 1903, p. 68
Appenzeller, Henry Gerhard. Missionary, educator, editor, translator and preacher. Born at Souderton, Pennsylvania, 6 February, 1858. Parents members of the German Lutheran Church. Early years spent upon a farm. His early religious training was in the German Lutheran Church. After teaching public schools for a time, he entered Franklin and Marshall College, Lancaster, Pennsylvania, at the age of twenty. During his college course he joined the Methodist Episcopal Church, and was licensed to preach before receiving the degree of Bachelor of Arts in the spring of 1882. In the fall of 1882 he entered Drew Theological Seminary, and at the same time that he pursued his theological studies he continued to serve in the active ministry. Before graduating from the Seminary, he had determined to give his life to the cause of foreign missions, and before the end of his senior year at Drew he had consented to go as a missionary to Korea. In December, 1884, occurred his marriage to Miss Ella J. Dodge, of Lancaster, Pennsylvania, and in the same month his appointment to Korea by Bishop Fowler. In the following month he completed his work at the Seminary and received the degree of Bachelor of Divinity in May, 1885, while he was in Japan, on his way to Korea. While he was in San Francisco, on his way to the field, he was ordained deacon and elder by Bishop Fowler, he having become a member of the Philadelphia Conference in the spring of January.

Mr. Appenzeller's party arrived in Chemulp'o, Korea, on Easter Sunday, 8 April, 1885, but were obliged to return to Japan because of the political disturbances in Korea. By August of 1885 Mr. Appenzeller and his colleague, William B. Scranton, M.D., had purchased native houses and were established in the country in which they were to labor. By
this time also he had four Korean pupils in English. In 1886 his school, whose first session was held June 8, was recognized by the King who named it Pai Chai Hak Dang (Hall for Training Useful Men). From the founding of the Korea Mission Mr. Appenzeller had been assistant superintendent, and in 1887 he became superintendent of the work in Korea, which office he filled until his return to America, on furlough, in 1892. In April and May of 1887 he made the first journey ever undertaken by a missionary to Pyeng-Yang. Between 1888 and 1890 he had traveled through six of the eight provinces of Korea, covering 1800 miles in the journey. Sunday afternoon, 24. July, 1887, Mr. Appenzeller baptized one of the first Koreans who professed conversion to Christianity. He started and for four years edited and published the Korean Christian Advocate, the Church weekly of the Methodist Mission. In 1890 he took part in organizing the first Quarterly Conference in Korea, at Seoul. Aside from his work as a distinctively Methodist missionary, Mr. Appenzeller was connected with many religious and social movements in Korea. He had a part in founding the Union Church for foreigners in Seoul, and several times acted as its pastor. For several years he was a member of the Permanent Executive Bible Committee, whose purpose was to supervise the translation and publication of the Scriptures in Korean. He was also a member of the Board of Translators until his death. For a number of years he was president of the Korean Religious Tract Society. In 1895 he joined with the Rev. George Heber Jones in editing and publishing the Korean Repository. This work they continued for four years. The Korean branch of the Royal Asiatic Society was founded in 1900. For several months Mr. Appenzeller served as its librarian. He became instrumental in organizing the Foreign Cemetery Association, and served as treasurer for several years. The Board of
Bible Translators had arranged a June session for 1902 in Mokpo. To attend this session, Mr. Appenzeller took passage in the Kumagawa Maru, a steamer of the Osaka Shosen Line. On the night of June 11, as this steamer was proceeding on her way south she came into collision with the Kisogawa Maru, another steamer of the same company, near Guelin Island, about thirty miles out from Kunsan (about one hundred miles south of Chemulpo). The Kumagawa Maru sank almost immediately, and Mr. Appenzeller was drowned in the disaster.)
Appenzeller, Henry Gerhard.  Missionary, educator, editor, translator, and preacher.  Born at Souderton, Pennsylvania, 6 February, 1858.  Parents members of the German Lutheran Church.  Early years spent upon a farm.  His early religious training was in the German Lutheran Church.  After teaching public schools for a time, he entered Franklin and Marshall College, Lancaster, Pennsylvania, at the age of twenty.  During his college course he joined the Methodist Episcopal Church, and was licensed to preach before receiving the degree of Bachelor of Arts in the spring of 1882.  In the fall of 1882 he entered Drew Theological Seminary, and at the same time that he pursued his theological studies he continued to serve in the active ministry.  Before graduating from the Seminary, he had determined to give his life to the cause of foreign missions, and before the end of his senior year at Drew he had consented to go as a missionary to Korea.  In December, 1884, occurred his marriage to Miss Ella J. Dodge, of Lancaster, Pa., and in the same month his appointment to Korea by Bishop Fowler.  In the following month he completed his work at the Seminary and received the degree of Bachelor of Divinity in May, 1885, while he was in Japan on his way to Korea.  While he was in San Francisco, on his way to the field, he was ordained deacon and elder by Bishop Fowler, he having become a member of the Florida Conference in January.  Mr. Appenzeller's party arrived in Chemulpo, Korea, on Easter Sunday, 5 April, 1885, but were obliged to return to Japan because of the political disturbances in Korea.  By August of 1885 Mr. Appenzeller and his colleague,
William B. Scranton, M.D., had purchased native houses and were established in the country in which they were to labor. By this time also he had four Korean pupils in English. In 1886 his school, whose first session was held June 8, was recognized by the King who named it Pai Chai Hak Dang (Hall for Training Useful Men). From the founding of the Korea Mission Mr. Appenzeller had been assistant superintendent, and in 1887 he became superintendent of the work in Korea, which office he filled until his return to America, on furlough, in 1892. In April and May of 1887 he made the first journey ever undertaken by a missionary to Pyongyang. Between 1888 and 1890 he had travelled through six of the eight provinces of Korea, covering 1800 miles in the journey. Sunday afternoon, 24 July, 1887, Mr. Appenzeller baptised one of the first Koreans who professed conversion to Christianity. He started and for four years edited and published the Korean Christian Advocate, the Church weekly of the Methodist Mission. In 1890 he took part in organizing the first Quarterly Conference in Korea, at Seoul. Aside from his work as a distinctively Methodist missionary, Mr. Appenzeller was connected with many religious and social movements in Korea. He had a part in founding the Union Church for foreigners in Seoul, and several times acted as its pastor. For several years he was a member of the Permanent Executive Bible Committee, whose purpose was to supervise the translation and publication of the Scriptures in Korean. He was also a member of the Board of Translators until his death. For a number of years he was president of the Korean Religious Tract Society. In 1895 he joined with the Rev. George Heber Jones in editing and publishing the Korean Repository. This work they continued for four
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April 28, 1967

The Librarian
Methodist Board of Missions
475 Riverside Drive
New York N Y 100 27

Dear Friend:-

I am enclosing herewith a Xerox copy of a letter written to Mrs Henry G. Appenzeller by the wife of the American Minister to Korea on learning of the loss at sea of Dr Appenzeller, June 1902.

I found the original while examining some of the Appenzeller papers in possession of Mrs. Walter J. Huffman, of Bradner, Ohio. Mrs. Huffman is a granddaughter of Dr Appenzeller.

I have also included my transcription of the letter.

It does so much in going into details of Dr. Appenzeller's visit to the Allen cottage, presumably in a suburb of the port city of Chemulpo (modern Inchon), on the day before sailing on the ill-fated coastwise steamer that it is of special historical significance.

Very sincerely,

Chas A Sauer
HENRY G. APPENZELLER was born at Philadelphia, Pennsylva-

nia, February 6, 1836. He worked on a farm, the experience of which was of use to him in Korea, where he would not willingly give away a "spoonful." In winter he taught public school and prepared for college. He entered Franklin and Marshall College at Lancaster, Pennsylvania, his parents being members of the Reformed (German) Church. He entered college in 1858, graduating four years afterward. While at college he was licensed to preach, and received charge of a mission in the First Church in Lancaster, where he continued to render valuable service until he was called to enter Drew Theological Seminary. At this place, while yet a student, he continued to fill neighboring churches for two years more. Toward the close of his term he was asked to go to Korea. He married Ethel J. Dodge, and in 1859 left with his wife for his mission field. He was of full assurance that God had called him to Korea.

The time appointed for the observance of the celebration of twenty years of the history of the founding of missions in Korea was not observed by the missionaries, as was proposed in a General Conference, in view of the fact that Japan was on the eve of being at war with Russia. The Rev. Dr. Scannion, who was Mr. Appenzeller's companion in establishing the mission, in writing of Mr. Appenzeller's death, said at that time that he was "bent in form, worn in features, and on old man though only in middle life." Of the founding of the mission we have no room to write. Suffice it to say that at the time of their entry (1859-

81) it was certain death for any foreigner or Korean to be found guilty of harboring foreigners. The persecution of the Romanists had occurred thirteen years before and had impressed people with the seriousness of the undertaking, but these devoted missionaries went forth, "taking their lives in their hands," as the phrase then was. The following September there occurred the first baptism of a Methodist in the mission. Inside of twenty years the mission reported over two thousand communicants.

As all Korea was, at the time of the introduction of Protestant Christianity, indebted to the Chinese characters, it is natural that the missionaries should depend on the Chinese Christian literature as a means of spreading the knowledge of the kingdom. They have since spread the knowledge of Christ through the Korean Religious Tract Society, at Seoul, where, instead of sending to Japan, as formerly, they have a fully equipped mission press.

On the night of June 13, 1892, occurred the sad death of Mr. Appen- zeller. While going to another port to help in the rendering of the Scriptures his vessel was sunk by a collision. Mr. Appenzeller had just retired when the collision occurred. He was seen standing in water to his waist when the steam went down, a few minutes after. He was one of the oldest men that ever went to Korea. They lied in worship, in silent and by voice when he first went to that country. At the time when Mr. Appenzeller commenced his mission, the "Hermit Nation" was the only re-

maining besiege. Title which had hitherto been closed to the gospel, and it had reserved the instruction of the Romanists, which had had sixty years of permission. It was the first Christian mission of any denomination to enter that field. The superintendent of the mission deceased on Mr. Appenzeller, who presided at the First Annual Meeting in August, 1895, and many thereafter.
Within the last ten or twenty years, there has raged among many a sort of mania for inventing the alphabet. This craze for novelty, for novelty's sake, deals chiefly with the capital letters, but has not wholly spared the others. The distortion is called "aesthetic," and this seems to be regarded as an adequate justification of any mangling performance that any fool may choose to perpetuate. The good, old-fashioned E, for instance, with the middle horizontal line about half as long as the two others, is made with the middle line a little longer than the upper one and curved up close to it. The capital R is sometimes found with the curved part reaching almost to the bottom of the perpendicular line, and the right leg so reduced in size that at a little distance it is liable to be mistaken for a D. The two middle lines of the M are transformed into a single one lying across the tops of the other two, with only a faint indication of a break to represent the original angle. But most senseless and exasperating of all is the substitution of one letter for another. So far this exercise of the mind has been confined to the capital V, which is replaced by Y. It is true that two or three centuries ago u and v were interchangeable; in fact, there was a time when the usage was pretty uniform--the opposite of the present, in that, for instance, "nice" would have been spelled "nicce." It is needless to inquire how the change came about which has resulted in the modern usage; but if one is ready to reintroduce the antique usage, he ought to be thorough, and not only put v for u, but u for v. Then we should have, e.g., "EVERYVIS," whereas the modern fool gives us "EVERYVIS." But why indulge in such nonsense? What is gained by it? As President, Eliot says of the Brooks tablet thief, "Any fool could do it."—Boston Transcript.
Mr. Seizo Hasegawa, whose home has always been in the little village of Fujisaki, about five miles from Hiroaki, was formerly a sake manufacturer, a rough, unlettered man. The domain of Hiroaki gave to the Hasegawa family the tract of land in Fujisaki. Mr. Y. Honda, when young had close relations with this family, and it was chiefly through his influence (and that of Keinosuke Koski), that Mr. Hasegawa became a Christian in 1887, receiving baptism on the day of the dedication of his church. After his conversion he became a strong temperance man, and has been steadfast and earnest in his Christian life, giving of his means to the support of the Church and temperance work. The little church in his village is self-supporting. He has for 13 years been the Supt. of the Sunday School which at present numbers 70. His early education was limited, but soon after his conversion he began to take an interest in education, especially that of girls. Here again the influence of Y. Honda doubtless had much to do in turning the current of his thoughts toward the founding of a girls' school in Hiroaki. Having daughters of his own, his interest in their education has broadened and deepened into interest in all girls as the years have passed. The present girls' school of Hiroaki began about 16 years ago, when Mrs. Yamaoka and Mr. Koshida began teaching a class of 11 girls in the little old M. E. Church. About 15 years ago a building to accommodate 30 pupils was erected on ground owned by Mr. Y. Honda, costing about 300 Yen. Of this sum Mr. Hasegawa was the chief giver. During the years he has furnished horses for the missionaries of the W. M. S. free of rent. He has taken the responsibility of putting up the new building, he purchased the ground and has given liberally of his own means toward the building and through his influence fifty of his friends (Japanese) have contributed toward it.

A few months ago when not feeling well he consulted a physician in Tokyo, who told after examination that he must have some time been a hard drinker, and that if he had gone on much longer in that way he must have died. Mr. Hasegawa says he was given sake to drink when he was a nursing baby. His father before him was a drinker. He says his heart is filled with tenderness when he thinks of what might have been, and contrary to that condition with his present state. Now his children are grown and married. His wife died a year ago. His three daughters have married Christian men, and have been adopted into the family, and have taken the name Hasegawa. Two years ago
eldest son was married to an earnest Christian girl who was converted in the Hiroaki Girls' School. This school, by the way, is the only Christian Girls' school on the main island north of Sendai.

I am told that Mr. Hasegawa is the seventh richest man in Sumomori Ken.

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SENDAI JO GAKKO

by Miss Phelps

Friday morning the 27th our home presented a very happy appearance; for the home had taken itself away so to speak for the time in order to make place for the school, as having yet no building of our own it was too late to be the scene of the first graduating exercises of the Gijokwan. The day was auspicious, the audience comfortably filled the seats provided, and a simple but interesting prayer blessed without wearying the listeners. Two girls graduated, both earnest Christians.

One expects to continue her study in Aoyama, and the other will probably remain in Sendai to help the work here.

The first is a good student and we hope she will be a teacher; she has developed a very sweet voice in song, a gift greatly needed in our church work, and which we trust God will use to the glory of His name.

The Sabbath of June 15th was a very happy one for us as it saw six of our girls receive the holy rite of baptism. These with two others baptized before returning to their homes in the spring expressed at the same time their desire to belong to Christ and all have regularly attended our Baptism Class for the study of the catechism since that time.

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MEMOIR OF REV. HENRY G. APPENZELLER

From Korean Review

Rev. Henry G. Appenzeller, one of the two founders of the Mission of the Methodist Episcopal Church in Korea was born at Susquehanna, Pennsylvania, February 9th, 1858. His parents were German Lutherans and at the age of 20 he entered Franklin and Marshall College of the Reformed Church located at Lancaster. He graduated from the institution in 1877. Having previously joined the Methodist Episcopal Church, while in college he was licensed to preach and served very acceptably a small mission in connection with the First church of Lancaster. In the fall of 1877 he entered Drew Theological Seminary and pursued the regular 3 years course. During the first part of his course he preached at Bolivar and afterwards at Green Village, the best appointment open to Drew students. In December 1877 he married Miss Ella J. Dodge; the same month he was appointed by Bishop Fowler to go as a missionary to Korea. In January he passed his final examinations at the Seminary and with newly married wife started for their new field of labor. In May while in Japan he was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the Methodist ministry by Bishop Fowler. *

* On Easter Sunday, April 5, 1885 he and his wife arrived at Honolulu. At this time on account of the political disturbances and the conflict going on between the Japanese and Chinese it
was considered unsafe for them to stay so they reluctantly returned to Japan but in a short time the difficulties having been settled came back to Korea.

By the month of August Dr. Stevenson and Mr. Appenzeller had each purchased a native house and lot. Dr. Stevenson began medical work on his own compound and also assisted in the work in the Government Hospital established in April by Dr. H. N. Allen of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled. In 1886 the school had a recognized standing and was formally named by the King Pui Chai Hak Dung (Hall for Training Useful Men). It had its first session June 9, 1886.

In 1887 Mr. Appenzeller erected the brick building now occupied by the school, the first of its kind ever erected in the country. Thus Mr. Appenzeller was the first educator to come to Korea.

On Sunday afternoon July 26, 1887, Mr. Appenzeller baptized one of the first Koreans who professed conversion to Christianity, and on October 2, a second Korean convert was baptized. Shortly afterwards the sacrament of the Lord’s Supper was administered. Thus began the evangelistic work of the Methodist Episcopal Mission. In the spring of that year Mr. Appenzeller made the first journey ever undertaken by a missionary to Pyongyang. After a few days’ stay there he was called back by the American Minister by order of the Government. In 1887 with Rev. H. G. Underwood of the Presbyterian Mission he started again for the far north but before reaching the Chinese border they were called back by the American Minister.

Later he made a trip alone as far north as Wejin, which was very difficult. Between 1888 and 1890 he traveled through six of the eight provinces, touching at Hairen, Kongju and Pusan, covering 1800 miles.

From the time of his appointment until 1892 Mr. Appenzeller was superintendent of the Methodist Mission; for a large part of that time he also served as treasurer of the Mission which position he continued to fill until 1900.

His policy on educational lines was a very broad one, and his plans included the education of the youth of the Empire under Christian instruction and central. He believed that the Christian Church ought to be at the helm of the educational system and in this way he prepared the minds of the young people. He saw the possibilities in such a position for Christianizing the youth. To that end he planned and worked for the establishment of Pai Chai Hak Dung.

Yet not alone in educational work were Mr. Appenzeller’s many gifts applied. He was devoted to the evangelization of this people. He founded and cared for the First Methodist Episcopal Church in Cheong Dong, Seoul, during the years of his service, seeking with all his power to make it a mighty evangelistic agency for the young. When his congregation had grown beyond the capacity of the place of meeting he decided to build a church at once beautiful, substantial and serviceable. He therefore adopted that style of architecture that is everywhere associated with the Christian church and erected the first Protestant foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified talents Mr. Appenzeller a active in the founding of nearly all of the organizations that exist among the foreign communities. Feeling the need in a heathen land of drawing away occasionally from all heathen environment and in union with others of his own race, in his own tongue worshiping the Deity he took a part in founding the Union Church and gaily opened the chapel of Pai Chai School for the Swedes. Several times he was elected pastor and conscientiously fulfilled the duties of that position.

In the front of missionary enterprise stand the Swedes. Who in the first missionaries and they found that Rev. John Russ, in Mosul, had translated the New Testament into Kors. They soon found however that this was very imperfect and that they must have a better translation.
They then formed the Permanent Executive Bible Committee and from the first for a number of years Mr. Appenzeller was a member of this Committee. The purpose of the committee was to supervise the translation and publication of the Scriptures. They elected from among the missionaries certain ones for the work of translation. Mr. Appenzeller was among the number first chosen and has held his position on the Board of Translators ever since. It was work in which he took great pleasure and was careful to attend every season he possibly could. In fact it was in going to the performance of this duty that he lost his life on the ill-fated Kanman-gan.

Next to the Bible as an evangelistic agency comes religious literature. For the preparation and publication of books and tracts the Korean Religious Tract Society was founded and Mr. Appenzeller was elected President. This position he held for a number of years and until very recently.

In addition to this he was for a long time the custodian of the Sunday School Union and Tract Society of the Methodist Episcopal Mission. In these societies he did considerable work himself in translation and publication of tracts. He started and for forty years edited and published the weekly of the Methodist Mission called the Korean Christian Advocate, carrying it on successfully in the midst of his other many duties. Prior to the organization of these societies, that is in the fall of 1898, having experienced considerable difficulty in the matter of printing the works that had been translated and also seeking a legitimate enterprise whereby employment might be given to boys who desired to earn their support while pursuing their studies at Pai Chii, at the request of Mr. Appenzeller, Mr. Oehler opened the printing establishment now called the Methodist Publishing House. Shortly afterwards Mr. Appenzeller began the Pai Chii Bindery as an adjunct to the school. As publications multiplied a book depository was needed and Mr. Appenzeller having purchased property in a very favorable location at Chung No opened the tracts and sold each year.

Although devoting his energies primarily to a host of missionary enterprises Mr. Appenzeller found time to engage in work of a secular nature for the good of the foreign community. He was one of the leading spirits among the group of influential foreigners whose counsel and example resulted in the widening of the narrow streets of the city and the building of good roads. In all such work his influence was that of a Christian missionary was felt; after the widening of the road through Peking past the ceremonies in connection with the completion of the Independence Arch, he was much pleased at the invitation extended him to offer prayer in public acknowledgment of gratitude to God, and thus put the stamp of Christian progress on what had been accomplished.

In 1892 Rev. Oehler and Mrs. Oehler edited and published a monthly magazine in English which they called the Korean Repository. After their departure the need of such a publication was felt by the community and in 1893 Rev. Appenzeller and Rev. Geo. Heber Jones began to edit and publish the Korean Repository. For four years in the midst of many other weighty duties they continued its publication. Its influence was felt throughout all the east and it came to be an authority on matters Korean.

In his social duties Mr. Appenzeller was never lax; during his seventeen years in Korea there were very few foreigners whom he did not know personally. To further cement these ties and add a means of recreation and a relief from close application to duty, he advocated and assisted in the organization of the Seoul Union, an association where the foreigners and their families occasionally met and spent an hour in mental and physical relaxation. The leading papers and magazines published in the United States are kept on file and in the summer these, with others, are laid out.

The Korean Branch of the Royal Artistic Society was founded in 1894. The purpose of the organization is to investigate the history, costume and life of the people of the peninsula and publish investigations into permanent form for the public. Mr. Appenzeller has for several months studied the artistry in the capacity of librarian.

A few years after the arrival of the first foreigners, upon the death of one of the small company, great difficulty was experienced in the matter of the burial of the body. The Korean government
July, 1902

TIDINGS

refused permission to bury near the city, and only after much pressure was brought to bear did the cemeteries on this side of the Hani river at Yang Whaijin. At this place a large part of the land was purchased and enclosed for a Foreign Cemetery. In all this work Mr. Appenzeller played a large part and for a number of years was Treasurer of the Foreign Cemetery Association. It was truly a sad moment in the history of man that he who did so much to secure and care for a burial place for the foreign community should find his final resting place in the wide waste of waters; and yet we know that he would think that it is all right so long as he was right with God. Far in the end of a long life he always made sure of his acceptance with God. A few days before his death after having passed safely through an experience in which his life was in danger he remarked that he had no fear that if he had been killed in that trouble it would have been all right with him for he had that morning committed himself into God as he did every morning.

We have sketched in the broad outlines the events and works in the life of a truly good and great man. In all his relations with his fellow men he was upright and straightforward and he always aimed by a cheerful, kindly manner to bring the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty or shiftlessness. He was a loving husband and a kind father, seeking to bring his children up in the fear of God. To his friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

To the public in his many works, he was a benefactor of high standing and his work in behalf of this people will go on producing its beneficial results for many years.

As a missionary he was capable, faithful and devoted to his work, and held a high place in the Missionary work. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to tell the Korean teacher the little girl under his care he could not take sufficient precautions for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate triumph of Christ's church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing" were pleasing themes to thought. Often in our hearing has he given utterance in prayer to this effect:

"We meet, the ones to take Thou hast so freely given;
Perhaps we can no more fully close this sketch than by a quotation from a funeral address delivered by him not long ago.

"We stand in the ranks of thy doers that in order to lay in our Mashpee by the river one in no body to await the resurrection morrow. It is well that we should for we are found in that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one of our men, one of his, was shipwrecked and another one of whom we were separated and whose monthly letters we did not hear of the last of Honolulu. May we not in the words of Job, "are not my days few before I go who shall not return"? Without any orders, and yet in God's order, God do all things well and, brethren concerning these who are asleep, care not even as others have no hope. Jesus also died and to-morrow will bring those who sleep in with him. And so shall we be ever with the Lord. And truly the last words of our lesson are for our comfort, "is cloistered appointed to walk with to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him." This is the will of God and in this point God's dealings with His children must be viewed.

WILBUR C. SNEADIA
ATTACK ON BISHOP MOORE

On Sunday, June the first, Bishop D. H. Moore, Rev. H. G. Appenzeller, Rev. W. C. Spooner at Stevin and Miss Moore started for the little village of Machine where it was intended they could hold a service in the Methodist chapel. At one point on the way the road crossed the embankment of the new South-Pacific Railway and there about a hundred yards farther on it crosses it. When the party reached this point all excepting Rev. H. G. Appenzeller and one Korean kept on the regular road but there two, as they were somewhat in the rear, walked along the railway embankment which formed the closed an ace in the points where the regular road again crosses the embankment. There was no sign of any kind warning people not to walk on the embankment nor was there anyone there to warn people not to go there. These facts have been proved by ample witnesses. When, however, the main body of the party had crossed the embankment at both points on the regular road and Mr. Appenzeller and the Korean had nearly reached the end of their short cut along the embankment a Japanese soldier came running along and without saying anything to the two who had walked along the embankment hurried forward to the fixi-kibun occupied by the Bishop and asked if it was the matter. Mr. Appenzeller asked the soldier to desist saying that they were not aware that they were trespassing and that henceforth they would take good care that they were not aware of any kind had been committed and the soldier had no more right to detain the party than any highwayman. So they stood there, the soldier obstinately refusing to let go and yet offering no reason for the stoppage of the road nor suggesting any alternative mode of action. An apology, though, though, though, though...
Young People

The Trio in Stateroom No. 10

The China was crowded. Every cabin had its three berths taken. Some of the sub-officers even vacated their rooms and

*When he got to San Francisco he found that the steamer was crowded and the best he could do was to take a cabin with two

other men. He came down to the dock not knowing who these

men were, but in great fear lest they should be missionaries. He

looked over the crowd and approached the first harmless-looking

man he saw. He knew he was harmless because he was smok-

ing. He eagerly asked this man if he was sailing on the China

and if he knew his cabin mates. But when the reply gave him

no help as to his own roommates, he turned away, and searched

again until he found a second harmless-looking man—also smok-

ing.

This one he accosted in the same way and found that he was

to be in stateroom No. 10.

"Good!" the captain ejaculated, "that's my stateroom too. We'll
go together." And then he added, "They tell me there are a lot

of missionaries on this boat, but the best two out of three we're

all right now. Let's go down and look at the cabin."

When they reached No. 10 they saw in it a young man named "Ap-

penzeller," and a deck of cards on the shelf. "Appenzeller," said

the smoker meditatively. "Appenzeller—I guess that's Dutch,

ain't it?"

"I guess so. And are the cards? I think we're all right." But

just at that moment a man appeared in the cabin door and the

captain looked him over. Now the captain had been about the

world some, and he had seen men. But somehow, that name, and

that deck of cards, and that face didn't go together. But the

stranger stood there smiling and said pleasantly, "Gentlemen, is

this your cabin? Well, it is mine, too. I guess we had better get

acquainted. We'll just tell each other who we are. My name

is Appenzeller, and I am a missionary. My business is to send

men to heaven.

"My name is Park," said the captain. "I'm a soldier. My

business is to send them to the other place."

"My name," said the third, "is Gallagher—Mike Gallagher, and

I'm a miner. My business is to furnish them with the money to
go to either place they want to.

Mr. Appenzeller put out a Korean Bible, saying, "Gentlemen,

help yourselves. Read this whenever you want to."

Captain Park got out a box of Manila cigars, saying, "Help

yourselves. Smoke these whenever you want to."

Mr. Gallagher took out a bottle, saying, "Gentlemen, help

yourselves. Drink this whenever you want to."

From that moment, in the language of Mr. Gallagher, the three

men were "Pardes." The deck of cards left by a former passenger

disappeared and nothing occurred to mar the freedom of the inter-

course in Cabin No. 10.

On the first Sunday out Mr. Appenzeller, for twenty years a

leader of mission work in Korea, was put up to preach. Mr.

Gallagher came gravely to Captain Park, saying, "What do we

are doing?" "I don't know," said the captain, "I suppose we

must go." "We can't go back on our 'Pard;" said Mr. Gallagher,

decisively. "And so it transpired that these two were in the con-
gregation and there they made acquaintances among other mis-

sionaries. They knew they liked Mr. Appenzeller and they gradu-

ally found that they liked some of the rest, and before the voy-
ge was over the purser mistook Captain Park for a missionary

and told him to a table being made up of missionaries only. To

the missionaries the captain protested that the other people—

the card-players, etc.—were "his crowd," but he never showed it

by staying with them, and he was lovely amused at the purser's

misjudgment, being careful not to correct it.

After Yokohama had been passed the captain told another story.

"Back in my state," he said, "out in the country, lives a
cousin of mine—Sol somebody. Sol makes nine hundred dollars

a year, and he and his wife live on four hundred dollars and send

the other five hundred over here to Japan to support a mission-

ary. The missionary is a young fellow who works in the interior.

The head of their mission, Dr. Olson, lives in one of the ports

and when I was out here before, I went to see him. But I did not

get in. I know he was asleep, and I don't believe he is doing

anything anyhow. The young fellow off in the country might be

latter think he is. But a missionary job in a port means a

good house and a good time. So when I went home I said, 'Look

here, Sol, you are wasting your money. I have been over yonder

and I know. I've seen a good deal of this missionary business.

You can save your money and keep it at home.' That was the

way it stood when I left him. But," continued the captain, with

a wave of his hand at the port just passed, "when we were

Yokohama I sent back a letter and said, 'Sol, I am crossing

Pacifice with the largest body of missionaries that ever sailed

the East. Some of them are nice and some of them are a

1From the Days of June, by Mary Cull White. The Life-Story of June Nicho-

I guess you can just send out your money this week, and I will look into this thing more carefully and let you know.

At the next port, Kobe, the first break came. It was here that the passengers for Korea would leave the others and go on in such a boat as they could get. "Number 10" was robbed of two of its occupants and the whole party hung over the rail and waved a good-bye as Mr. Appenzeller and Mr. Gallagher got into a sampan and were rowed out of sight.

At Shanghai another break was to come, and the captain spent the remaining time with the party which would leave the vessel there. Miss Nicholson had opportunity for a last quiet talk, full of appreciation of his nobility of soul. She made an earnest appeal for the Christian life. His words were not in answer, but his eyes gave assent that she was right. He promised nothing, but he could not forget.

And so the trio in No. 10 was broken up—as remarkable a trio as ever crossed the ocean. And one of the three still digs—shining yellow gold—in the American mines of North Korea. And the second—the one who went for that better Korean gold—lies in an unknown spot at the bottom of the sea, off the coast of the gold-field he loved. After his return on the China, there was only one short season of digging, and then as he started to another section of the work on a little causing boat, there came a fog and a collision, and he ceased digging forever for the Master had called and taken him home.

And the third—did he make good? Ah, the third is standing for the American government to a whole province in the Philippine Islands. With keen insight and an impartial hand he has been meeting out judgment and justice, and mindful of the difficulties, has been lifting and leading the simple natives under his care. To the missionaries in his province he has been a friend and adviser. And who shall say that he, too, is not digging gold, not only gold for the government, but gold for the Master as well? And the end is not yet.

Related Young People
By Bishop W. F. Stallman

There are many young men and young women who dream dreams and see visions. They are thoughtful young people, they are not satisfied with worldly pleasure and amusements. They are not subject to the allurements of their environment. But somehow they seem to fail to find the heavenly ladder seen by Jacob on which angels ascend and descend, and so they just stand alone. The ladder, that even human feet may climb to supernal heights, is something real for those who have eyes to see and heights have enough to dare to attempt even impossibilities. As a rule, the young people now under consideration are usually from sixteen to twenty-five years of age, and most of these dreamers and vision-seers are just twenty. Happy are they, if out of the heavens or from the lips of some wise friend, a voice of cheer and wise advice may come to them that shall send their souls to their profoundest depths and start them out on a career of vigorous achievement.

When we think of young people who have passed the age of twenty and have not marked out for themselves their life-work, we may be inclined among the related young people, would I that to all such might come the envious conclusion that, though they have lost much time, there is still opportunity, and whilst this is the case there is hope.

A concrete example will illustrate. Here is a boy, the son of a farmer. The family must be supported from the proceeds of a meager farm. The boy cannot go to work in his early years, and must be deprived of school privileges, he must help care for the family. Here is another who has been reared in a factory village, and at ten or twelve years of age he must commence to earn something to add to the family resources, and so his education is completed before he is a dozen years old. Here is another, too, whose poverty of the family requires the work of all the children to keep the wolf from the door. And here is still another whose sickness has prevented continued attendance at school.

But the time comes at last when the related youth feels a thrill and a movement in the soul. It is the divine voice telling him that it is still possible for him to rise above the conditions that have confined and hindered him. He gets a vision of the heavenly ladder, and he asks what can be done.

I would see some things finished; some outgrown;
Some some present for bolder, yet unlearned."

No one unstrung. Who could have thought that she would have been:
I shall be less a burden to the rest.

If God grant me old age,
I'll have no more want in whitened hair,
I'll send each wrinkle without a bitter tear,
As old as I would seem a transformed face.
Knowing by hearts each sentence written there,
I'll have you know life's will and life's goal,
And came out which, narrowly on it all—
Seren with hope, whatever may befall;
As through a long-sprung spirit ever stood.
With arm about you, waiting any call.

If God grant us old age,
I'll have no very hint at our kind,
Letting our wanin-ness first grow blind
Toward those that youthful talents can engage,
While we long close all the good we find.
I'd have no worldly ideal, heaven wise,
Each leading each of us to forever more,
In trumpet, as by mortal day's demand.
While troubled hearts gave in our old eyes,
And so forth bold and clad and hand in hand.

The International Anthem

Mrs. C. M. Mead writes in The Congregationalist in defense of the tune "Amerika," of which a writer had spoken as "the English national air, not at all American" she says:

"Many of our hymn books attribute the melody to Henry Carey, who modified an air already known on the Continent, adapting it to some English words that he composed and sang in 1768, at a public dinner at which was celebrated the taking of Puerto Redondo (November 20, 1768). There words, though somewhat altered, subsequently formed the basis of the song called 'God Save the King,' which, however, did not get into use as the national hymn till after Carey's time. But the melody dates further back, and its origin is uncertain. Some think that it was a French composition, others that it was used on the Continent. Still others trace it to a tune of the ancient Greek myth, which was later turned into the tune of the German music. As a national air it appears to have been almost used in Denmark, fitted to the words, 'Hail, Denmark! hail to the Brave,' etc. Later, other nations adapted it as their national melody, each country having its own words; as, for example, 'Hail, Father, in Siegkraut,' etc., in Germany, 'Beloved Dan, as in Yalta'—in Switzerland, where it is sung every morning at the opening of many of the schools. Thus, in time, it became the national melody of Denmark, Ger-


DEAR BROTHER:

The Secretaries desire to secure, at the earliest possible date, a complete record of the following items concerning each missionary in the employ of the Missionary Society.

These data will be preserved in such form that they will be of great practical benefit in the future work of Committees and Board.

Will you fill out these blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

Date of answer

August 6, 1896

Full name of missionary and date of birth

Henry G. Appenzeller
born Feb. 6, 1858, Sonderbon, Westph., Penna.

Age when appointed

Twenty seven

Nationality

American

Fields of labor and dates (month and year)

Korea from April 1895 to present time.

Bishop appointing

C. H. Fowler.

Date of departure from home for field

Jan. 22, 1895.

Present residence

Seoul, Korea.

Employment at the present time

Pastor Chong Dong, Eva Hak Dong, Chong Mok, Chong Seok, President of Eun Hwa collage and Principal of Theological Department.
Date of marriage: December 17, 1884.

Wife's full name: Ella J. Dodge, Berlin, N.Y.

Date of wife's birth: July 22, 1854.

Children's full names and date of birth respectively:
- Alice Rebecca Appenzeller, Nov. 9, 1885
- Henry Dodge, Nov. 6, 1889
- Ida Hannah, Oct. 6, 1891
- Mary Ella, Apr. 5, 1893

RETURN HOME.

Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case):

Returned to U.S. June 1892 with Miss Appenzeller and first three children. No special reason had been on the field long enough for first time.

Left U.S. for Kansas June 15, 1893 with family as above.

Name and address of representative in the United States in family matters: Mr. Byron G. Dodge, 550 N. Duke St., Lancaster, Penna.

Code name: None.
FINANCIAL.

Salary, past and present: Up to July 1, 1896, salary $1200.00. Since then, $1000.00.

Received this year for children: $100.00 per child.

Special aid asked, dates and amounts: $75.00 for health trip, June 1896.

Aid granted, dates and amounts: No report as yet.

Outgoing expenses each time: I do not have record of first. Outgoing in 1893, gold $1032.13. This includes a large amount of household furniture and some books.

Home-coming expenses each time: About $850.00 gold. First and only for my family.

Home salary, for self and family: Self $1000.00, family each $100.00 gold.

Name and address of representative in United States in business matters: Mr. Byron D. Dougis, 550 W. Erie St., Chicago, Ill., Pennsylvania.

Code name: None.
The text is too blurry to be legible.
The impression was most surprizing and incomprehesive at once. 

Innocent officials were harassed because of the unavoidable sequel. 

France was an unsafe place for prominent civic rebels, or their friends, honoring your husband's memory. The affair ended with their capture. 

He passed a long time and could not be caught or harmed by his enemies. 

He lived into a time of peace and arbitration, and was loved by all. 

I thought it was not enough. We thought the future. 

In the way the thing was going, after many months.
Pleasing he was publicly polite for the woman and some pine to hit their waiting for your to gain some. I am not sure that we are not to die from your in the same old way. He never became an ordinary man at times. Since our return, he has been within us, and coming will have it. And Bishop Docteur Heather and a few others just in information about the mission team returned from their annual pilgrimage to Pyong Yang. The Bishop, direct with us one evening. It was just
two weeks ago day 12 - 1

for yesterday. Thursday

Legation of the United States of America,
Seoul, Korea.

evening the dinner took place. There were eighteen
in all, but Appenzeller
was one of the guests.

After dinner a few
more guests came in and
we had an auction in
the dining room.

The first mysterious
package was an un
polite yours tonight by
your husband. They
were 2 big boxes containing
"The⺠主신보"
newspaper in Seoul.

Mr. Bond's acquaintance it - a - b wrote him. He - being
an editor inside the
highest.  He could not

He made him plans

in the middle of the

beau once or twice

when he first met the

indeed, her face

from his official

2

He found her not

the time and

heard her answered

laughingly as was the

she was, one

and

forever he was the most

10

incomprehensible

yet he was either

and

always seems & clear

more to do him

I mean just what a

from husband and

from father you and

your children to me.

An inexpressible and it

became in equal times

nothing that any of you

can do or say or you

can help your own best

little bits.  I can only

assume you do not sin-
He tells us of his many
troubles while in London—
how glad you are and how
delighted you are on your
return. I am glad your
children are well. I am
afraid and will be a
pride and comfort to
you all. May heaven re-
deer you and your father's
name.

I am sorry for
each one of the chil-
dren—our dear Henry
are home to his mother's
name. Perhaps
will be in London to
goin with your sisters,
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org