Henry Gerhard Appenzeller, a fifth generation German-Swiss immigrant, was born on February 6, 1858 into a Dutch and German Reformed family in Pennsylvania. Henry was the middle of three sons born to Maria Gerhard, a devoted Christian woman, and his father, Gideon Appenzeller. The Appenzeller family preserved their cultural heritage as other German/Swiss immigrants to Pennsylvania did in the 17th, 18th, and 19th centuries.

The German Reformed tradition heavily influenced young Henry in the formation of his spiritual and devotional life. Henry’s mother, Maria Gerhard, was one of the very influential people in the development of his religious and daily life. Raised in a Mennonite family, Maria Gerhard conducted Sunday afternoon Bible studies with her sons. She read the German Bible to them, which resulted in Henry’s being fluent in German from his early years.

Henry’s father was also very devout and pious. Henry Appenzeller wrote a letter to his wife, Ella, after receiving the news of his father’s death, saying “The best picture I have of him is seeing him on Sunday morning in his sitting-room or on his favorite bench under the tree reading his Bible nearly the whole day.” Even though the Reformed tradition, his family religion, influenced the religious life of young Appenzeller, Appenzeller did not stay in the Reformed Church.

The affinity of the German Reformed ministers in Pennsylvania for pietism and revivalism, and their openness to Methodism, originated in the pietistic, non-controversial nature of the Heidelberg Catechism. Appenzeller’s openness to Methodism sprang from the influence of the pietistic and mellowed Calvinistic character of the Heidelberg Catechism through the teaching of Reverend Fisher, Appenzeller’s childhood pastor.

From the time he moved to Lancaster, Appenzeller was attracted to the services of the First Methodist Episcopal Church. He enjoyed attending its services in Lancaster, where he was moved by the preaching of Reverend Fisher.
prayer and class meetings. About transferring to this congregation, Appenzeller recalls:

To-day all my previous thoughts and debates about the change from the Reformed to the Methodist church were ended, when I was taken in as a full member in the Methodist Church, which is the one of my choice...This step is taken only after prayer and meditation for some time. Since my conversion October 1, 1876, I have been among the Methodists most of the time and feel more at home than I did in the Reformed Church and I feel it to be my duty to join the M. E. Church and what I did to-day I did with an eye single to the glory of God.  

Among the Protestant traditions in the United States in the 19th century, the Methodist tradition was one of the most strongly evangelical and, indeed, missionary minded. There is a possibility that Appenzeller was fascinated by the mission-centered trend in the Methodist churches at that time. He was also attracted to the active program for young adults.

In writing her father’s biography, Henry Appenzeller’s first daughter, Alice Rebecca Appenzeller, states that he chose to transfer to the Methodist Episcopal Church by his own will. Even though her father was not happy about his leaving the Reformed church, Henry Appenzeller especially enjoyed the devotional life of Methodism. He strongly believed that the Methodist Episcopal Church was the right place for him. Once realizing that, he transferred his membership to First Church, Lancaster.

I

After receiving a call to ministry Henry began his theological training, in 1882, at Drew Theological Seminary in New Jersey. From its beginning, a foundational principle of this school was prominently that of the “missionary spirit.” From the earliest years of the 1870s, Randolph S. Foster, Professor of Systematic Theology, inspired young seminarians to be filled with the name of Jesus Christ to “enterprise the heathen world.” Appenzeller was impressed by the missionary “fires” at the Drew Theological Seminary. In the early history of Drew, many young men devoted themselves to missionary work in the new fields, including Japan, Korea, China, India, Malaysia, Africa and Latin America.

When Appenzeller entered Drew Theological School in 1882, he was fortunate to be in the company of a group of professors known as The Great Five which included James Strong, Henry Buttz, John Miley, George

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7James Cannon, History of Southern Methodist Missions (Nashville, Tenn: Cokesbury Press, 1926), 16.
10Tipple, 183-203.
Crooks, and Samuel Upham. These professors represented outstanding leaders in late 19th-century theology in the Methodist tradition.\textsuperscript{11}

The Rev. Samuel Foster Upham, Professor of Practical Theology, exerted the greatest influence upon Appenzeller's practical theology and ministry. From 1881 to 1904, he taught the basic courses for an aspiring minister. Many Drew students remembered his great humor.\textsuperscript{12} For more than twenty-three years, he served with distinction in his department, training seminarians to preach the Gospel of Jesus Christ, drawing upon his own experience as a successful preacher and pastor for twenty-five years in New England and New York.\textsuperscript{13} In his Practical Theology class, Upham covered a range of ministerial necessities for seminarians. He taught all the basic courses of Practical Theology from dogmatics to practical issues.\textsuperscript{14}

While Appenzeller attended Drew Theological Seminary from 1882 to 1884, Upham taught Practical Theology as a three-year course. In Appenzeller's third year of the Practical Theology class, Upham offered lectures on Church Polity, Pastoral Duties, and Church Enterprises.\textsuperscript{15} In his second year, Upham taught homiletics and liturgics, including the conduct of public worship, and the reading of Scriptures, hymnology, and catechetics, including matters related to the Sunday School.\textsuperscript{16} During the 1882-1883 academic year, the first year of Appenzeller's study, Upham instructed in the area of homiletics including rhetorical principles, pulpit delivery, and the history of preaching.\textsuperscript{17} According to a description of his course, "The

\textsuperscript{11}Additionally, John McClintock, professor of Practical Theology and president of the Drew Theological Seminary had been compiling since 1853 the monumental \textit{Cyclopedia of Biblical, Theological and Ecclesiastical Literature}. Since he died in 1879, his ten-volume work, \textit{Cyclopedia of Biblical, Theological and Ecclesiastical Literature} was completed as a twelve-volume work by the co-author, Professor James Strong in 1891. No curriculum records were found indicating that \textit{Cyclopedia of Biblical, Theological and Ecclesiastical Literature} was used as the textbook in the Drew Theological Seminary. However, it is quite probable that the opinions and perspectives found in this work were shared with the students of the Drew Theological Seminary of this era. For more details, see John T. Cunningham, \textit{University in the Forest: The Story of Drew University} (Afton Publishing Company, 1972), 33-104. John McClintock and James Strong, \textit{Cyclopedia of Biblical, Theological and Ecclesiastical Literature} (New York: Harper & Brothers, Publishers, 1891).

\textsuperscript{12}Cunningham, 104.

\textsuperscript{13}James Richard Joy, ed., \textit{The Teachers of Drew} (Madison, New Jersey: Drew University, 1942), 93-94.

\textsuperscript{14}In his lecturing notebook, \textit{The Christian Pastorate, Outline of Lectures}, Professor Upham presents practical aspects of the minister's life such as the ministerial call, personal piety, genuine character, the minister in the study, the minister's library, and the minister's relatives or social life.


\textsuperscript{16}Drew Theological Seminary, \textit{Year Book of Drew Theological Seminary}, 1883-84 (Madison, NJ: Drew Theological Seminary, 1884), 25.

\textsuperscript{17}Drew Theological Seminary, \textit{Year Book of Drew Theological Seminary}, 1882-83 (Madison, NJ: Drew Theological Seminary, 1883), 25.
Christian Pastorate,” the lecture notes for his pastoral theology class, and the Year Book of Drew Theological Seminary, Upham did not teach sacramental theology nor its practice in worship. That is, Upham did not provide the seminarians with sacramental theology on baptism, the eucharist, or other liturgical rites. Therefore, it appears that Appenzeller did not take the classes focused on sacramental theology from the curriculum of the Drew Theological Seminary.

There is another important document regarding Upham’s pastoral theology course. From 1888 to 1891, an examination of one of the seminarians’ notebooks on the lecture from his classes indicates that Upham taught liturgics only as it related to worship that is, the definition of worship, the order of public worship, spirituality in worship, the service of song, scripture reading, public prayer, catechetics, and the Sunday School. Upham defined Christian liturgics as that, “…of practical theology which regulates the order of public service. The Christian church began as it will end, in worship; the Christian is born in an act of worship.”

Additionally, Upham heavily emphasized the importance of preaching in his class. According to D. W. Howell’s notes, Upham provided a one-year course for preaching. As a Methodist pastor, Upham also preached frequently. In his short daily memo, he noted that he preached almost every Sunday and was sometimes invited as a guest preacher during weekdays. He also continued to attend his Monday preaching meeting. His heavy emphasis on preaching inevitably influenced Henry Appenzellers’ understanding of preaching.

Professor Upham’s attitude toward revivals is worthy to note. He commented, “A genuine revival is a result effected in human lives and characters by the Holy Spirit.” He admitted a positive role regarding the technique of revival to convert people through the power and work of the Holy Spirit. As a person who emphasized preaching, he accepted the role of faith-

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18 D. W. Howell, Practical Theology class notebook from 1888-1901 at Drew Theological Seminary. The complete class notebooks of Practical Theology taught by Professor Upham can be found in the holdings of the Drew University Archives. Unpublished.

19 Professor Upham’s preaching class was designed to provide a historical study of preaching from its Early Church to the post-reformation period by focusing on great preachers, such as John Chrysostom, the Dominican tradition, and other reformers. The following semester, he taught how to select texts, sources, and subjects. For further details, see in Howell’s class note book in the Drew University Archives.

20 Upham’s diary in 1884 indicates the frequency of his preaching. For instance, on May 11th, 1884 on Sunday he preached his sermon based on Phil. 1:12. On the next day as a regular routine, he attended a preaching meeting. On May 13th, he preached a sermon based on Luke 5:27-8. On the following day, he preached his sermon text based on John 21:22. In his diary, one can observe that he did not specify the place he preached, only the date and the text for the preaching. Drew University Archives holds the full complement of his diary while he taught at the Drew Theological Seminary.

ful preaching at the revival meeting. However, he warned of the dangers of Revivalism. In his lecture notes, he stated:

Revivals exhibit false notion of Christianity. Men need culture, they must be brought under the genial [sic] influence of the Church and her sacraments. They are not to be frightened into religion by strong appeals made to their emotional nature. Religion is a quiet affair, personal. The religious life is not demonstrative. God is in the still, small voice, never in the whirlwind.
To this we reply, religion is a momentous concern; the salvation of a soul is an affair which enlists the sympathies of angels. And it is worth while to put forth strenuous efforts to secure it. The destinies of Eternity hang upon the decisions of the present moment, and entreaties, appeals, arguments, and efforts seasonable are to be made, if by all means we may save...Revivals and their fruits are superficial and ephemeral excitements."

Based on the above comment, it is very clear that Upham was aware of the dangers of the prevailing revivalistic movement in the American Protestant churches.

II

On January 14, 1885, there was a farewell service for Appenzeller at the chapel of Drew Theological Seminary. Upham described in his diary, “This morning we had the Holy Communion in the chapel. And Brother H. G. Appenzeller took his leave of us for Corea.” His send off was also reported in the *California Christian Advocate*, published in January 1885:

The first break in the senior class, Drew Theological Seminary, was made January 14th by the departure of Rev. Henry G. Appenzeller who was appointed to the new mission field of Korea. That Wednesday morning service in the chapel will long be remembered. After an excellent sermon by one of the seniors from the text, “Behold the Lamb of God, etc...” the sacrament of the Lord’s Supper was administered by the faculty. The solemn feeling took possession of all present, faculty, students, and friends. The spiritual emotion was too strong to be suppressed.

Tears came to many eyes. It was good to be there. The sacrament was followed by addresses from faculty, Brother J.H. Knowles, pastor of the Methodist Church (Episcopal) in Madison, and Brother Appenzeller who savoured faith in God for the triumph of the gospel in all lands.

Chapel exercises over, we accompanied our honored brother to the depot in Madison where we sang together, “Blest Be the Tie that Binds.” The train arrived and much interest was manifested by the passengers as they looked upon the long line of young men on the platform. The interest of the conductor was genuine for he held the train as long as possible while we sang a parting hymn, “Shall we Gather at the River,” and now Brother Appenzeller and his wife are on their way.

In 1886, Appenzeller wrote a letter to President Buttz recalling the moment of the communion service:

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22 Upham, 27.
23 Upham’s diary, 1885.
It is today a year ago since I left Drew for Korea. I hope you will excuse me for tres­
passing on your time but as the day of my leaving was of unusual interest to me. I
love to look to it anew and thank our Heavenly Father for all that he had one for us.
Possibly you can recall the morning of Brother Phreaner's service... and the hal­
lowed influences as our class gathered around the Lord's table for the last time. How
precious and how sacred were those moments. I shall never cease to be grateful for
that day.25

Appenzeller recalled the time at the Lord's Table at Drew as precious and sacred. He was not simply attending a communion service, but fully par­
ticipated to the Lord’s Table as one who experienced a consecrated moment
during his last Lord's Supper at the school.

On the way to Korea, Appenzeller arrived in Yokohama, Japan. On
Sunday, March 22, 1885, the day before their departure from Japan, for the
first time, Appenzeller participated in assisting with administering the sacra­
ments. In his diary, he described how meaningful it was to administer the
sacrament through which he would present the means of grace to the Korean
Christians.

The Sunday (March 22) before leaving Yokohama a little incident happened in our
native church which was very pleasant to me. It was communion day. I was
ordained Deacon and Elder in San Francisco just before sailing. I was asked to
assist in the distribution of the consecrated elements. It was the first and I gave
them to those whom the Lord called from the darkness of heathenism to the light
of Gospel truth. May I soon be permitted to give the dying emblems of our blessed
Lord to the Koreans.26

Appenzeller was ordained deacon and elder just before his departure for
Japan. Since he was properly ordained he was able to assist the Lord’s
Supper for the first time and administer the Lord’s Supper in Korea.

III

Appenzeller had to wait for permission from the Korean government
regarding his mission work. Treaty rights permitted foreigners to gather for
worship services, but only privately, that is, by themselves. On June 28,
1885, the early missionaries gathered in a Sunday service without a native
Korean present. Dr. and Mrs. Allen, Dr. and Mrs. Heron, and Mrs. M.F.
Scranton gathered for their first Sunday worship service in Korea while
Appenzeller stayed in Chemulpo.27

Appenzeller and the other missionaries, however, did not simply wait
for official permission from the Korean government regarding their mission

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25Appenzeller, “Letter to Professor Buttz,” January 14, 1886. Hereafter, Henry Appenzeller will
be referred to as HA.
of Henry Gerhard Appenzeller (1858-1902): Missionary To Korea, 129.
27Horace Allan’s Diary, cited in Linda Edington, Howard Fritz, Edwin Kilbourne, Lois Sauer,
and Robert Sauer, Seoul Union Church: The First Hundred Years; 1885-1985 (Seoul, Korea:
work. Instead, they started to organize a gathering for the foreigners and their Korean helpers who wanted to participate in a worship service. In late July, Appenzeller joined the others in a worship service including a prayer meeting and Sunday service. Thus began the earliest Methodist worship services which, "...began among foreigners, expanded to include Korean observers, cautiously brought in Korean converts, and then finally emerged as unrestricted public worship."

An event of historic importance took place on October 11, 1885 during a joint Sunday worship service. Appenzeller and Horace Underwood conducted the first Protestant communion service in Korea. In a letter to Corresponding Secretary J. M. Reid dated October 13, 1885, Appenzeller wrote about that first communion service:

Last Sunday, in our usual afternoon prayer and experience meeting we celebrated the holy communion. This was, as far as I know, the first service of the kind ever celebrated by Protestant Christians in this land. The Rev. H. Loomis of Yokohama, of the American Bible Society there, was with and led the meeting, making appropriate remarks on the words “Jesus Only.” The Rev. H. G. Underwood of the Presbyterian Church and myself distributed the elements. The number who communed were eleven. Two American officers from U.S.S. Marion now in the harbor at Chemulpo celebrated the communion with us.

When Appenzeller went to Korea, he carried with him a current edition of *The Doctrines and Discipline of the Methodist Episcopal Church* and a communion set, including a flagon, chalice and plate. Thus, in this first communion service, it is quite probable that they followed the liturgical order of the Methodist Episcopal Church.

The Presbyterian liturgical scholar, Kyeong Jin Kim, has noted that the early Presbyterian clergy used the Methodist liturgy, arguing:

... (1) there was no other liturgical manual in Korean at that time; (2) the Presbyterian missionaries, such as Horace G. Underwood, did not insist on their own denominational liturgy. (as we know, he had accepted “Watch Meeting.”); (3) there was an ecumenical mood among both the Presbyterian and the Methodists and there were also many occasions on which they worshiped together; (4) When the book was published, it was only for the missionaries because no native Korean could have presided over Sacraments and formal worship services. So, the Presbyterian missionaries could personally use the forms in the book when necessary, even if they officially didn’t accept the book.

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28Davies, 272.
31This complete communion set can be seen in the Archives of the Chungdong First Korean Methodist Church, in Seoul, Korea.
No early documents supporting this statement have been found. Therefore, one can assume that the Presbyterian missionaries probably did use the *Miyimi Kyohoe Kangnye* [Articles of Religion and Ritual of the Methodist Episcopal Church] in their formal worship service, as reported.

**IV**

For the native Koreans, this means of grace was first shared about two years later. Appenzeller conducted the first communion service for Koreans on Sunday, October 23, 1887, describing that historic event in his diary:

A week later, that is Sunday October 23, we had the first communion service ever held by Methodist in Korea. This was in the same room at Bethel; the cradle of Methodism. There were present Brothers Choie, Chang, Kang, Han and Mr. Choie’s wife, one Brother, Pak, was away. Dr. Scranton was likewise present. We used our liturgy and all took an earnest part. O what a privilege to thus break the bread of life unto these people! May our hearts feed on it with thankfulness.

According to his diary, “We used our liturgy and all took an earnest part.” Based on this report, it is not clear what kind of liturgy he used. In another report regarding this event, the term, “our liturgy,” is represented in more detail. That is, in this first eucharistic liturgy, a Chinese translation of the liturgy was used for the participants. In his booklet, *Korea*, Appenzeller described:

On the following Sunday the 23rd, assisted by Dr. Scranton, Mr. Appenzeller celebrated the first communion services with the Koreans. There were five Koreans present. Held in house chosen in the city for secrecy. The liturgy, a translation of which had been made for the Chinese, was used and all present took an earnest part. What a blessed privilege it must have been to break the Bread of Life to these people! The good work so auspiciously begun continued.

Since a Korean version of the Ritual had not yet been published for the early Korean Methodists, the early missionaries used the liturgy contained in the Lord’s Supper in the *Doctrine and Discipline of the Methodist Episcopal Church* and a Chinese version for the Koreans.

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33Appenzeller translated the order of the Lord’s Supper in the *Doctrines and Discipline of the Methodist Episcopal Church* into Korean, entitled as *Miimigyohoe Gangnye* [Articles of Religion and Ritual of the Methodist Episcopal Church]. This text has been continually revised and reprinted, and became the order of the Lord’s Supper in the *Doctrine and Discipline of the Korean Methodist Church*. *Miimigyohoe Gangnye* contains the guideline for the administration of Baptism, the Lord’s Supper, Marriage, and Funeral. It is unknown which edition of the Discipline was translated.

34*Miimigyohoe Gangnye*.

35Documentation or reports regarding this Chinese liturgy have not been found. This liturgy might have been introduced to Korea when a Korean translated version of the Bible arrived in Korea. For the first time in Korean Protestant Church history, in 1882, at Bongchen in Manchuria, *Yesu Seonggyo Nuga Boguem* [Gospel of Luke in Jesus Holy Church] was published being the first section of the Bible to be published in Korea.

36HA, *Korea*. Henry Appenzeller presented his address during his 1892-1893 furlough to the annual meeting of the Methodist Episcopal Church, Philadelphia Conference.
Since there was no Korean translation of the order of the communion service for the Korean Methodists in 1890, Appenzeller translated the order of the Lord’s Supper in the *Doctrines and Discipline of the Methodist Episcopal Church* into Korean, entitled *Miimigyohoe Gangrye* [Articles of Religion and Ritual of the Methodist Episcopal Church]. Korean editions of the *Doctrines and Discipline of the Methodist Episcopal Church* were continually revised and printed. Historically, this liturgical document was the second earliest document among those used by the early missionaries.37

There are few reports or documents regarding how Appenzeller understood and practiced his sacramental theology in his life and ministerial setting in America before being appointed to be the first official Methodist missionary to Korea. As a result of exploring his academic and religious milieu, it appears that Appenzeller did not systematically learn or study sacramental theology. Like many other pastors and missionaries who were uninterested in practices of the high church tradition, but who engaged in the prevailing evangelical movement and its strong influence of the “frontier tradition,” he valued the evangelical revivals of late 19th-century America. However, it is not true to conclude that he was ignorant of the significance of sacramental theology.

When he was thirteen years old, Appenzeller participated in the catechetical class in his Reformed Church. Even though he was a young boy, by proving his family background and his attitude, one can detect that he seemed to participate earnestly in this class. In his *Report of the Class of 1885*, by introducing his ministry in Korea, Appenzeller recalled the spiritual discipline he had learned from his parents and the Reformed Church. In one paragraph in his spiritual biography he did not forget to mention his catechetical class and his membership in the Reformed Church.38 The *Heidelberg Catechism* played a significant role in establishing Appenzeller’s early religious practices.

Many held that the *Heidelberg Catechism* encouraged pietism and revivalism in 19th-century America. At the same time the *Catechism* emphasized the importance of the sacrament. Its eucharistic theology was especially well-known as an ecumenical practice. Participating in his first communion service after confirmation afforded Appenzeller an important opportunity to celebrate a means of grace.

The college from which Appenzeller graduated, Franklin and Marshall College in Lancaster, Pennsylvania, was affiliated with the Lancaster Theological Seminary, and its predecessor, in Mercersburg, Pennsylvania,


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schools which represented Reformed theology. John Williamson Nevin and his colleague Philip Schaff, preeminent theologians of the Reformed tradition and professors at Mercersburg, vigorously opposed the prevailing evangelical revivalism and its technique. In the name of the Mercersburg Theology, they restored the practice of faith and worship, based on the Heidelberg Catechism. Nevin insisted that true revivals, "...spring from another system altogether, namely, the system of the catechism, which includes sound preaching, faithful instruction, pastoral visitation, [and] discipline."39 Thus, Nevin advocated the importance of spiritual and religiously practical discipline based on the Bible and the catechism, rather than on the techniques of manipulative revivalism.

The controversy created by the Mercersburg Theology with its anti-pietist and anti-revivalist undoubtedly influenced Franklin and Marshall College and Lancaster Theological Seminary, as well as the Reformed churches to embrace a high church tradition which emphasized sacramental and formal liturgy. It is quite likely that Appenzeller was not happy with those in the Reformed Church who opposed the prevailing revivalism. This transition might have caused Appenzeller to switch his religious practice from the Reformed tradition to the Methodist Episcopal tradition. However, it is quite unlikely that Appenzeller was not influenced by the Mercersburg theology.

After entering the Drew Theological Seminary, Appenzeller began to study theology. As a seminarian, and as a student pastor of Methodist Episcopal congregations in Montville and Green Village, New Jersey, he most likely was quite familiar with the significance of the communion service. While he did not take a sacramental theology class under Professor Upham’s direction, he did participate in the communion service in his farewell service. In his letter to Professor Buttz, Appenzeller looked in retrospect at the service as “sacred” and “precious.” In that correspondence, he confessed that he would never cease to be grateful for that day. Thus, he acknowledged the power and mystery of the Lord’s Table.

It is apparent that the communion service was not frequently observed in the late 19th-century American Protestant tradition. Most Protestant churches preferred to perform quarterly communion and believed that frequent communion service would diminish the significance of the sacrament. That does not mean that pastors in the 19th century in America condemned the importance and meaning of the Lord’s Table. Church growth through the evangelical worship and preaching led many of those pastors to overlook the importance of the sacrament as they focused more on the conversion of souls. In addition to his commitment to evangelical preaching, Appenzeller, it seems, also recognized the Lord’s Supper as an important means of grace.