



CHAPTER THREE

THE EARLY FOREIGN MISSIONARIES' WORKS AND THOUGHTS

This chapter will deal with the early foreign missionaries' works and thoughts, which had a direct effect on the formation of a faith line of Presbyterianism in Korea. This period covers the chronological history of the Korean Christianity from 1884 to 1909. It is a commonly accepted theory to regard the visit of Allen in Korea, in 1884 (a doctor and missionary from P. C. U. S. A.), as the official year, in which Christianity began to take root on Korean soil. The 1909 was the year before Korea was annexed by Japan,⁵⁹ after which, Korean Christianity was set into another phase. This is the reason why this chapter covers up to the year 1909.

3.1. The Frontiers of the Korean Mission

Before 1884, there had been many attempts to make contact with Korea for missionary work, but they were fruitless.

First of all, Kim (1997:71-74) mentioned that the first missionaries, who came to Korea, were J. J. Weltvree (1595-?) in 1627 and H. Hamel in 1653. However, this statement is not an officially accepted one and it seemed that they were rather the first westerners than missionaries to make contact with Korea. In general, it is accepted that it was K. F. A. Gutzlaff (1803-1851) who first came to Korea as a Protestant pastor and missionary. Gutzlaff, a German missionary from the Holland mission and translator for the East Indian Company, came to Korea by the Lord Amherst in August 1832.⁶⁰ He tried to evangelize the Koreans and their King by distributing the Bible while staying in Korea

⁵⁹ On this topic, refer to no. 1 of footnote, cf. Song (1981:81).

⁶⁰ Before Gutzlaff, there was Basil Hall who came to Korea at first on 1st September 1816. He gave several foreign gifts and the Bible written in classical Chinese to the Koreans and went back to China (Lee 1978:60).



(Gützlaff 1834:316-356). His passionate efforts and care for the Gospel were handed down by his journal. According to his diary on July 26, 1832;

They heard and read repeatedly, that Jesus Christ, God over all, was also their Redeemer; but their affections were never roused. Such callousness of heart bespeaks great degree of mental apathy which seems, to be very characteristic of the Coreans [Koreans]. Yet I provided those who were willing to receive the gospel, with books, and they promised to bestow some attention to the subject, and took great care to keep possession of their books. To my great sorrow, our visitors were afterwards prohibited by the mandarins from receiving any more books, or any thing whatever; so that they did not dare take even a button... At all events, it is the work of God, which I frequently commended in my prayers to his gracious care. Can the divine truth, disseminated in Corea, be wholly lost? This I believe not: there will be some fruits in the time appointed of the Lord (Gützlaff 1834:339-340).

However, his efforts did not immediately produce a special response from the Koreans; the providence of God was continues preceded as arranged.

Next, Rev. R. J. Thomas (1840-1866), an English missionary from the London Mission, arrived at Sorae, in the Hwanghae Province of Korea (one of eight provinces) in September 1865. He distributed pieces of the Bible written in classical Chinese to people. One year later, in August 1866, he revisited Korea by the General Sherman and evangelized the Koreans by distributing the Bible. Afterwards, he was the first to be martyred by Koreans while making a thorough investigation regarding the illegal anchorage of the General Sherman (Griffis 1897:394).⁶¹ Such events proved a strong

⁶¹ There was a saying concerning the martyrdom of Thomas, The soldier, who had killed Thomas, regretted his rash action, and papered a wall with the Bible, which had been handed over to him. Afterwards, the soldier, someday, was much impressed while looking at the wall and reading the Bible without thinking and repented his sin. When Rev. Moffett organized a learning-Bible class in October, 1893, one of the attendants was the man who had received the Bible from a martyr Rev. Thomas. The Korean church tendered her thanks by holding a memorial service at the very place, which he was



incentive to the Korean mission.

After the tragedy of the General Sherman, A. Williams, a Scottish missionary from the London Mission and the ones who sent R. J. Thomas to Korea, became deeply interested in the Korean mission. He began itinerant evangelism from Manchuria up to Koryo Gate, which was a kind of an annual market where Koreans and Chinese gathered together (Lee 1978:63). Afterwards, he served as a guide to Rev. J. Ross and Rev. J. McIntyre for the Korean mission (Kim 1997:80).

The two missionaries had the wonderful idea of translating the Bible into Korean. With the help of Koreans like Se Sang-Ryun, Lee Sung-Ha and Paik Hong-Jun, The Gospel of Luke was published in 1882 and the Gospel of Matthew, Mark and the Acts in 1883. The whole New Testament was translated and three thousand copies of the book were published in the name of '*Yesu Seongyo Geonse*' in 1887. In addition, Ross and McIntyre did their best to preach the Gospel to the Koreans as well as to translate the Bible. They baptised seventy-five Christians in Manchuria. Through them, the Korean mission was invigorated. The above three people, who were involved in the translation of the Bible, were also active as evangelists and sellers of the Bible. For instance, Se Sang-Ryun brought six thousand copies of the Bible into Korea through the In-Cheon port and distributed them to the provincial cities (Kim 1992:63-65).

Many missionaries and Koreans played an active role in evangelizing the Koreans living in China in the early years of the mission. Such works made progress within Japan as well. Among the early frontiers of the Korean mission in Japan, Lee Su-Jeong as a Korean played an important role in missionary works.

In September 1882, Lee Su-Jeong accompanied the trade mission to Japan in obedience to an order from King Gojong. He was learned about Christianity there and was baptized by Japanese Rev. Yasgawa on 29 April 1883. While staying in Japan, Lee testified his faith to Korean residents. One of his many achievements was to translate

martyred, on 18th May 1927. A memorial church was established in that place on 14th September 1933. For details, see Rhodes (1943:73-74), Min (1993:99-102) and Kim (1997:76-79).



the English Bible into Korean in 1884 and 1885 respectively.⁶² When Rev. H. Underwood visited Korea in 1885, he tucked the Bible in his bosom and came into Korea (Reynolds 1906:171). The Bible was revised and published in Seoul in 1894. Further, Lee sent a petition concerning the Korean mission to several American churches. Because of this petition, R. S. Maclay (1827-1927), who was appointed manager of the Korean mission, by the American mission, was dispatched to Korea on 24 June 1884 (Kim 1997:86-87).

As a consequence of energetic evangelical works in Manchuria and Japan, the fact that the Korean Bible already existed before official missionaries were permitted to come into Korea by the Korean government, was the most extraordinary phase and unparalleled in the history of world missions.

As mentioned above, even though attempts of the western missionaries were frequent and built the foundation of the Korean mission, their work did not bear fruit.

3.2. The Large-Scale Entry of Early Foreign Missionaries

Soon enough, foreign missionaries came to Korea on a large scale. This was due to political change in Korea. Daewongun (1820-1898), the manager of the Korean government at those times, employed the policy of national isolationism to quarantine Korea from the outer world. After his resignation, Korea signed a treaty of amity with Japan, which meant opening the country. With a treaty of Korean-American amity in 1882 at the top of the list, the Korean government made treaties with many countries like England, Germany, Russia and France. In 1885, the twenty second year of King Gojong, the freedom of missions was gradually allowed in society and by 1896, it was entirely allowed (Kim 1997:131).⁶³

⁶² The Bible, which Lee Su-Jeong translated into Korean in 1884, was called as *Hyunto Hanhan Sinyak Seongse*, consisting of only the Gospel of Mark and the Acts and adding the Korean letters to the suffix to classical letters. In 1885, *Magabokeum Haeseul* (A Commentary on the Gospel of Mark) was published by the American Bible Association

⁶³ It was in 1896 that a prohibitory decree of western religion was withdrawn by the government. It is not



The highly developed, ancient civilization of Korea had reached its lowest ebb, when it was opened up to the West. This seemed to be the time pertinent for the evangelization of Korea, from the foreign missionaries' perspective. Latourette (1944:412) also described it as follows:

In A.D 1800 Korea was in the hands of a decadent dynasty and was in poor condition to meet the international intrigue which accompanied the penetration of the Far East by the occident. Fearful of the complications which might ensue from the coming of Western peoples and later in being subjected to armed pressure by them, the Korean rulers were much more tardy in admitting the occidentals and entering into relations with them than was either China or Japan.

“In poor condition,” mentioned above meant that after 1876, Korea was forced to make a commercial treaty with Japan. Thereafter, the Korean regime could not help opening its nation and making treaties of amity and commerce with western countries without diplomatic preparations: with the United States in 1882; England, German, Italy and Russia in 1884; France, Austria, Belgium and Denmark in 1886 (Kim 1992:59). Many foreign missionaries, taking advantage of such confused situations, tried coming into Korea. They regarded the political situation in Korea as God's providence. According to S. A. Moffett's mission diary, we see missionaries having an ardent passion for Korea.

My first impression here is that the Koreans very greatly need the Gospel and I trust and pray I may be prepared to help give it to them.... (28th January, 1890). I pray that in the apportionment of new missionaries this summer Korea may receive more than one or two. I have just heard from Rev. W. M. Baird now at Del Norte, Colo, saying that he hopes to be able to carry out his desire to preach to the heathen and that he expects to be ready for the work next fall... We have hoped that we might work together and so I plead that he be sent to Korea. I desire further to say just this that since her coming my strongest feeling has been one of constant gratitude to God that he has led me into this work in Korea. I believe there

until 1906 that allowed the freedom of religion more legitimately (Kim 1997:131).



are great possibilities before this country (18th March, 1890).

As we have seen above, the intensive desire of the Korean mission made the large scale entry of missionaries possible.

To consider it in chronological order, Dr. Horace N. Allen, a missionary from P. C. U. S. A., arrived at Jemulpo in Korea on 20 September 1884, as an official doctor of the American Consulate.⁶⁴ Horace G. Underwood, a pastor and missionary from P. C. U. S. A. and the Rev. Mr. and Mrs. Henry D. Appenzeller from M. E. C. U. S.⁶⁵ came to Korea on 5 April 1885. Succeeding them, Mr. & Mrs. Scranton from M. E. C. U. S. and Scranton's mother, Mary F. Scranton, entered Korea. They all came to Korea with the great vision of evangelizing Korea. It was the result of God's providence among many missionary fields. Especially, the progress of deciding upon the mission of Korea by H. G. Underwood, who came to Korea as the first missionary of the Presbyterian Church, was as follows:

The previous winter, Mr. Underwood had been present when a paper was read on the need for men to open work in Korea. Mr. Underwood set to work to try to find someone for this work. He himself had been thinking in terms of service in India but, when no one volunteered, the conviction became strong that he should himself volunteer for service in Korea. He was turned down twice and was about to return to his first decision in favor of India, when he was finally appointed to Korea, July 28, 1884 (Clark 1961:58).

Among the inflow of many missionaries on a large-scale, Rev. Davies and Miss. Davies, who were dispatched by the Presbyterian Church of Victoria, came to Korea in October

⁶⁴ The official title of Allen's position was "Physician to the Legation with No pay." General L. H. Foote, the U. S. Minister Plenipotentiary of those times, deliberately appointed Allen to the post owing to the Korean-American Treaty of 1882, which had no a clause to secure the freedom of Protestantism (Kim 1991:7).

⁶⁵ The official term is Methodist Episcopal Church in the United States. It is also called the Northern Methodist.



1889. They mainly evangelized in the Kyungsangnamdo Province (one of eight provinces in Korea). However, Rev. Davies died as the result of smallpox after one year's stay in Korea (Kerr and Anderson 1970:9 in Min 1993:154). Consequently, at his death, the Presbyterian Church of Victoria was concerned about missions to Korea and sent many missionaries as well as devoting themselves to the rural and famine enlightenment drives.

The beginning of the Canadian Presbyterian Church mission in Korea originated with Rev. W. J. McKenzie (1861-1895) who came to Korea in December 1893 in his private capacity. Even though it was hard for a foreigner to adapt to Korean customs, he shared the pleasures and pains of life with the Koreans. The sudden change of life, fever, poverty and his solitude drove him to his death (McCully 1903:222). Although he had lived in Korea only for one and a half years, his death stimulated the Presbyterian General Assembly of Canada to send the following three people to Korea: Rev. W. R. Foote; Rev. D. M. McRae and Rev. R. G. Grierson. They started the Presbyterian mission of Canada in the Hamkyung Province in Korea (Min 1993:156).

In the case of the Baptist Church, Malcolm C. Fenwick (1865-1935), who was dispatched by the Korean Union Mission in Toronto, came to Korea as a private evangelist on 8 December 1889 (Yoo 1987:39, 42). He stayed in Se Byung-Jo's house in Sorae, studied the Korean language for ten months, and evangelized in Wonsan. In 1894, he went back to America and organized the Korean Itinerant Mission as Hudson Taylor did the China Inland Mission. He came back to Korea again in 1896. At that time, the Ella Thing Memorial Mission, which belonged to Clarendon Baptist Church in Boston, sent Rev. and Mrs. E. C. Pauling, Mr. and Mrs. Steadman, S. Ackles, A. Ellmer and A. Gardeline to Korea in 1895. They did missionary work in Ganggye, Hongsung and Gongju, but it was interrupted due to financial difficulties in 1900. Fenwick took over their areas and took pains in evangelizing the Koreans (Kim 1997:102-103). Afterwards, his organization, Daehan Gidokkyohoi (The Korean Christian Church) became the mother of the Baptist Church in Korea, after Liberation from Japan (Kim 1964:15).



In 1892, the Presbyterian Church in the United States (P. C. U. S. or Southern Presbyterian Church) began the mission of Honam Province in Korea by sending Rev. L. B. Tate and Miss. M. S. Tate; Rev. and Mrs. Reynolds, who was a professor of systematic theology at Pyeongyang Theological Seminary, and Rev. and Mrs. Junkin (Kim 1992:68-69).

The Anglican Church in 1890, embarked on missionary work by Bishop C. J. Corfe and his partners consisted of six pastors and two doctors. They established and consecrated the first Anglican Church in Jemulpo on 30 September 1891. The reason why the Anglican Church was trying to evangelize Korea was due to the report of Archdeacon J. Wolfe, a Chinese missionary, concerning Korea. It also provided an opportunity for Rev. Davies from Australia to come to Korea (Clark 1971:109).

In addition, the Seventh Day Adventists; the Holiness Church; the Pentecostal Church and the Plymouth Brethren, called the Free Church, came to Korea at a similar period as the above denominations.⁶⁶

3.3. The Early Foreign Missionaries' Works

This section will investigate missionary work done by early foreign missionaries. However, for the purpose of this thesis, the focus will particularly be put on Presbyterianism and parts related to it. It will be divided into five sections: medical work; educational work; youth work; evangelical work and revival meetings.

3.3.1. Medical Work

When foreign missionaries came to Korea, they did not obtain official approval from the government for missionary work. Therefore, they could not do evangelical work directly, thus began indirectly with medical and educational works (Kim 1992:73-74).

⁶⁶ For details, see Kim (1992:70-71); Kim (1997:106-111); Min (1993:158-162) and Lee (1978:89-91).



Ganghyewon, the first national hospital, was established on 25 February 1885 on Allen's earnest request to King Gojong.⁶⁷ It was renamed to Jejungwon on 12 March 1885. The number of the cured showed how significant the pervasive effect of this hospital was within a Korean society. The number of the patients cured by the hospital was two hundred and sixty five during the first year. One hundred and fifty of them underwent operations. The number of those who came to the dispensary was ten thousand four hundred and sixty (Rhodes 1934: 116). Jejungwon had more wards for women as the result of Miss. Dr. Lillian S. Horton's devotion in 1888. When Dr. Avison became the director of Jejungwon in November 1893, he changed it to become one of the organs of the Presbyterian mission responsible for aid to financial problems. From that time, that hospital had five hundred patients per month. This made it expand to accommodate more patients. On the 23rd of September 1904, Jejungwon was renamed as the Severance Memorial Hospital after Louis H. Severance, who donated thousands dollars to establish more schools in Korea (:199).

As Severance Hospital showed a satisfactory reputation among the Koreans, the board of missions of the Methodist Church, established a clinic on 10 September 1885 and inaugurated medical mission work under Dr. Scranton's guidance. He worked together with Allen at Ganghyewon during the first two or three months after his arrival in Korea. On 15 June 1886, he bought a new building and opened a hospital with the approval of the government. King Gojong named it "Sy Pyung Won" (Relief Hospital). Even though foreign missionaries began from indirect mission work like medical work, they used it to their advantage as a mission base. Medical work was directly connected with evangelism there. According to Clark (1932:85):

Hospital evangelism has begun, though some preaching of the gospel had

⁶⁷ The reason why Allen could request to establish the hospital from the king Gojong was as follows: at those times, there was a sharp political conflict of interests between conservative and progressive parties concerning the national opening. On 4th December 1884, when the progressive party revolted against the opposite party, Min Yong-ik, a leader of the conservative party, got a cut and fell into a dangerous condition. At that time, Allen treated his injuries. Owing to this accident, he won the confidence of King Gojong. This accident served as a momentum (Song 1976:35-36).



been done in connection with the medical work, from the beginning. At the Sy Pyung Won, a staff prayer meeting was held each morning, at 8 A.M. An hour later, an evangelist conducted a Bible study for patients in the wards and, at noon, led a service for the dispensary patients. In the afternoon, there was a class for in-patients on the Methodist catechism.

The advantages of medical work caused the building of another hospital. Dr. Scranton considered the hospital only for women and children and requested a woman doctor from the headquarters of mission of the American Methodist church. On 20 October 1887, Miss Dr. M. Howard was sent to Korea in response to the request. The Methodist church appointed her as the director of the hospital and opened the first hospital for women only, in Korea. It was named “Bogu Yegoan” (the protecting-relief inn) by the Empress Minbi (Kim 1992:75-76). However, the treatment was not offered free. The Koreans had to pay for it with foodstuffs instead of cash. Allen (1908:205) recorded,

The Koreans seemed to go on the principle of no cure no pay. Payment moreover seems seldom to be in money. I have been given hundreds of eggs, quantities of meat, live pigs, chickens, pheasant, and all manner of eatables, by grateful patients.

While the Methodist doctors mainly took care of patients in local areas, the Presbyterian doctors conducted two kinds of work simultaneously: caring for patients and education Koreans in medicine. The Presbyterian Church of Victoria began medical missionary work in Busan in 1896. The Anglican Church did so too in Incheon in 1890 (Kim 1992:76).

3.3.2. Educational Work

Before the modern schools in Korea were established, the educational institutes based on Confucianism were so pedantic that it could not be of any use in daily life.⁶⁸ The

⁶⁸ The education systems of those times consisted of three: Sedang (primary school), Hyanggyo (middle school) and Sunggyungwan (university). According to Han (1970:239 in Kim 1992:77), there was sixteen thousand five hundred and forty Sedangs (primary school), and one hundred forty one thousand six



educational work done by foreign missionaries was warmly welcomed by the multitude, except by the conservatives (Kim 1992:77).

Underwood from the P. C. U. S. A. opened the Kyungsin School, which provided orphans with lodging and teachings in the early 1880's. During Mr. and Mrs. Rev. Underwood's absence due to the American journey, Moffett was in charge of the school, which was renamed to "Yesugyo Hakdang" (The Christian School). This school was the mother of the Jeungsin girl school, which the Presbyterian Church established and managed in 1895. This school was also started for orphans. In 1894, the Presbyterian Church founded the Sungsil Hakdang (fruit pursuing school) and Sungeui Girls School (hope pursuing school) (Lee 1978:99).

On 3 August 1885, Appenzeller from the Methodist Church, opened a school at his house with two students. The school obtained the approval of the Methodist Church in the following year. King Gojong granted the school the name of "Baejae Hakdang" (school for rearing talent) on 3 August 1886. Mrs. Mary F. Scranton also opened the first girls' school in Korea with a student at her room. The Empress granted it the name Ewha Hakdang (pear blossom's school) on 22 October 1886. In the days before modernization, Korea considered female education as worthless and their opportunity for education had long been neglected, because women were regarded inferior to men. Besides, Kyekmul Hakdang (status and things), the predecessor of the present Gwangsung School (shine and achieve) and Jungeui Girls' School (justice) were also established by the Methodist Church. Since 1897, when the board of foreign missions decided upon the policy concerning the local school, middle schools for boys and girls were established in the main cities. Large churches managed the primary schools. It was of great help towards national enlightenment as well as the cultivation of talent (Lee 1978:99). The number of private Christian schools established from 1885 to 1909 goes as follows:

The number of Presbyterian schools was six hundred and five and the number of students was fourteen thousand seven hundred and eight. The

hundred and four students.



number of Methodist schools was two hundred and the number of student reached six thousand four hundred and twenty three (Min 1993:248).

The many Christian schools mentioned above, gave many people opportunities to listen and obey the Gospel. In addition, national leaders and patriots were trained in them.⁶⁹ Considering the educational focus of schools, Lee (1996:96) mentioned it as follows:

Firstly, to promote Koreans above their current situation. Secondly, to make them proud of their culture and in addition, to make them free people, who settle racial problems and private and social affairs voluntarily and autonomously among them.

The purposes mentioned above, became the cause to preserve the Korean spirit even under the rule of Japanese imperialism. Among the schools established by foreign missionaries, Yeonsei University and Ihwa Woman University were developed as the most representative educational institutes in Korea (Kim 1997:326-327).

3.3.3. Youth Work

The representative examples of youth work were the Young Men's Christian Association (Y. M. C. A) and the Young Women's Christian Association (Y. W. C. A). On 28 October 1903, P. L. Gillet organized the Y. M. C. A. in the name of Hwangsung Gidok Chungyenhoi (the Capital Christian association) in Seoul (Kim 1992:81).

The business programs of the Y. M. C. A. were diversified. As with religious programs, there was Sunday Ganghwa (lecture), Bible study, especial evangelism and address meetings. The Y. M. C. A. managed practical vocational education since 1906, such as printing, carpenting; iron working; shoemaking and photographing. It also gave the young generation the opportunity to learn foreign languages like English, Chinese and German. Besides these, physical education, including baseball, football, boxing, Judo, fencing, ssireum (Korean wrestling) and archery were outstanding enterprises of the Y.

⁶⁹ For details, see Appendix 2.



M. C. A.. As mentioned above, the organization played an important role in the modernization of Korea (:82).

The Y. M. C. A. developed social enlightenment movements and evangelism simultaneously, a youth organization emphasized only the revival and growth of the church, beginning its foundation in the Presbyterian Church. McCune organized Chungyeonhoi (an association of the youth) at Suncheoneub church in Pyungyang Bukdo (one of eight provinces). Clark organized it at Seungdong church in Seoul in about 1904. After these, other churches followed this model and founded similar organizations within the church in the name of Chungyeon Jeondohoi (the evangelical association of the youth), Myenryehoi (the association of encouragement) and Gongryehoi (the association of contribution). In 1923, Anderson, who received a commission from the association of missionaries, cooperated with Gweon Dae-yun and Yoon Chi-Byung and organized the national youth formation called the Christian Endeavour by itineration and encouraging of other local churches (:82-83).

3.3.4. Evangelical Work

Missionaries tried to evangelize Korea without consulting the government, which was afraid that foreign countries might interfere in the domestic affairs of Korea by using missionaries as a decoy. For this reason, missionaries began to evangelize privately within immediate neighborhoods. Evangelical works were divided into three categories: literary work, wayside evangelism and itinerant evangelism.

3.3.4.1. Literary Work

Distributing Bibles, pamphlets and evangelical sheets which were written in Korean was the most effective evangelical work for missionaries who were unaccustomed to the Korean language. For this reason, missionaries always carried evangelical sheets with them and employed a “Maesein” or “Kwensein” (distributor), who went around and circulated many Bibles and evangelical sheets. The religious tracts, including the Bible, were written in Hangul (the Korean alphabet) and played an important role in the



diffusion of Hangul to Koreans. In those times, Hangul was regarded as inferior and was called Enmun (the vulgar language) by the educated class (Kim 1992:79-80).

To consider the association's related literary works, a Permanent Bible Committee was organized in 1887, by H. G. Underwood, with H. G. Appenzeller; Scranton and J. W. Heron as the main leaders (Lee 1978:102-103). The Board of Bible Translation, a subordinate organization of the committee, published the Korean New Testament as a definitive edition in 1906, which was regarded as the unique authorized Bible before the revised Bible of 1937. Eight hundred and seventy seven thousand, seven hundred and twelve copies of the New Testament were published by 1907. Millions of people, including King Gojong, read it with pleasure. The Old Testament was completely translated and issued in 1911 (Kim 1971:74). The Korean Religious Tract Society⁷⁰ was organized by Rev. F. Ohlinger on 25th June, 1890 (Kim 1997:123-124). This Society published two hundred and fifty thousand Christian books including *The Saints Doctrine of Christianity* by Rev. Underwood in 1890 until 1903. *Jangwonyangwusangron* by Moffett, *Pilgrim's Progress* by Gale and *Sanminphilgi* by Hulbert was widely circulated (Lee 1978:103).

Hymnals as well as the translation of the Bible and religious books were issued in about the same period. *Chanmiga* (hymn) by Rev. Jones from the Methodists in 1892, *Chanyangga* (hymn) by Rev. Underwood in 1893 and *Chansungsi* (hymn) by Moffett in 1895 were issued and used respective their country. In 1908, the united hymnal made by both Presbyterianism and Methodism was published (Lee 1978:103).

3.3.4.2. Sarangbang (a reception room) Evangelism and Wayside Evangelism

When missions on the street were officially disallowed, most missionaries used Sarangbang to evangelize the Koreans. Sarangbang was a kind of men's-only reception room in the traditional Korean house. Men took a break and talked about present

⁷⁰ Founders of the association were as follows: H. G. Underwood; D. L. Gifford; G. H. Jones; J. S. Gale; H. B. Hulbert; S. A. Moffett; W. D. Reynolds; W. M. Baird; J. W. Heron and D. A. Bunker. This was renamed Yasokyosehoi (the Association of Christian Literature) in 1919 (Kim 1997:123-124).



situations, especially off-seasons farmers.

Missionaries, who were trained to speak Korean to a certain extent, frequently read the books out aloud on the streets. When people crowded around them, they evangelized. Representatively, Rev. S.A. Moffett laid emphasis on the sidewalk evangelism and was called the Man of the Street. Rev. Moffett and Han Sek-Jin got up early in the mornings and after a prayer meeting, they walked around the crowded market and alley and preached the Gospel (*A Life of Dr. S. A. Moffett* s.a: 134-135 in Kim 1997:116-117).

3.3.4.3. Itinerant Evangelism

The first itinerant evangelism of the countries, originated from Appenzeller's evangelical journey with W. B. Hunt in 1887. In addition, Songchun Church in Hwanghae Province made a petition for Baptism to Rev. Underwood in 1887. Rev. Underwood took religious books and medicines and left on an evangelical trip to Songdo, Songchun, Pyungyang and Euiju. He administered baptism to twenty people during the trip. When he was on his way to Pyungyang for a second trip of two weeks, a ban on Christianity was issued and he was sent back to Seoul. These events became the beginning of itinerant evangelism (:117). After that, Rev. Underwood married Dr. Liliat S. Horton in the spring of 1889. Their honeymoon was replaced by a missionary trip, during which they went from Pyungyang to Euiju via Ganggye for two months and took care of six hundred patients. In addition, they sold many Bibles and religious books during their honeymoon. Underwood administered baptism to thirty-two people out of many converts (Underwood 1904:34-38). In August 1887, Appenzeller and Jones itinerated Wonju, Daegu and Busan on horseback. Moffett and Reynolds itinerated Gongju in 1892 and missionaries from the Southern Presbyterian Church no longer rivals in the Genla Province any more. In 1893, W. M. Junkin and L. B. Tate itinerated Jeonju for two weeks (Kim 1997:118-119).

In those times, Itinerant journeys caused much hardships to missionaries, because the transportation system was very poor. However, itinerant evangelism was needed continuously, and even though the number of missionaries was small, the number of



converts increased. According to Rhodes (1943:85), Mrs. Baird itinerated the whole country three times from Busan. J. S. Gale did this eight times from 1889 to 1897. Gale chose a different route each time and traveled throughout Korea for missionary work. He traveled the whole country twenty five times on horseback until 1915. The Korean government issued a special visa for the missionaries in order to travel the inland provinces of Korea. The special visa was a favor granted by the government, which included accommodation, exchange of money and personal protection. On average, the number of churches changed by itinerant missionaries was twelve to seventy five. The size of the congregation varied from tens to hundreds of people. Itinerant evangelism was an important kind of mission used in Korea until the early twentieth century (Kim 1997:120-121).

3.3.5. Missionary Policy

In the progress of missionary works from various point of views, early missionaries felt it necessary to divide and control the mission territories. The three reasons for this are: firstly, to avoid competition; second, to prevent the same type of missionary works between the missionaries from different countries and denominations (Van Dusen 1961:25), and thirdly, to give exact information of the missionary territories to the younger missionaries (Kim 1992:90). “The Council of Mission Holding the Presbyterian Form of Government”⁷¹ which was to be the super-denominational organization around Presbyterian missionaries, was inaugurated on 28 January 1893. In spite of different nationalities, the council was organized with the purpose of establishing a Presbyterian Church in Korea (Lee 1978:91-92).⁷² As a result, ‘all the male Presbyterian missionaries in Korea were entitled to be members of the

⁷¹ In short, it was also called as “The Presbyterian Council” (Kim 1992:90).

⁷² At first, Baptists; Episcopalians and Southern Methodists were not interested in this suggestion to unite missions. For that reason, the desire for union of the churches was mainly formed among Presbyterian missions. Only the Northern Presbyterian Mission and the Australian Mission came to an agreement to make “the United Council of Missions” in 1889. However, due to the death of M. J. Davies, who played a role in uniting between missions, the spirit of the mission was at a low ebb. After that, the mission was encouraged by the Southern Presbyterian Mission, which joined into it in 1893 (Paik, 1987:199). The Canadian Mission also joined the council after that.



Presbyterian Council' (Yim 1996:13). As the Korean Churches were established in one place after another, the Presbyterian Council took charge of the function of the General Assembly, which ruled over all the Korean churches until the Korean Presbyterian Church was established completely (Clark 1918:15-16 in Min 1993:197). The Presbyterian Council made two important decisions in the history of Korean Christianity: "the Comity Arrangements" and "the Nevius Method" (Min 1993:197-198).

3.3.5.1. Comity Arrangements⁷³

As the Korean Churches increased in numbers, the Presbyterian Council made a decision, along with the purport of the Council of Missions, to divide the mission territory. Chungchung and Chulla Provinces were under the control of the Southern Presbyterian Mission. The Canadian Presbyterian Mission managed Hamkyung Province. The Victorian Presbyterian Mission was in charge of Kyungsangnamdo Province. The Northern Presbyterian Mission was in charge of Kyungsangbookdo; Hwanghae and Pyungan Provinces (Kim 1992:92). Every mission did its evangelical work within its partitioned territories without trouble.

The united efforts between missions were also effective between other denominations. On 11 June 1892, the Northern Presbyterian Mission and the Northern Methodist Mission partitioned the mission territory (Min 1993:197-198). The reason for this was that it was inefficient and conflictive for two missions to occupy a small town and its outskirts. To occupy a small town, one would have to receive consent from the other. However, open ports and towns with a population greater than five thousand did not require consent. In addition, towns which the denominations had already established sub-stations and regular Sunday services belong to the respective mission (Clark 1930:90). The transfer of membership between churches was done only by the condition of recommendation of those in charge (Paik 1987:450).

⁷³ It was called as "the Comity Agreement" (Yim 1996:13).



The above principle was kept for a long time without any serious trouble. The Comity Arrangements, in the history of Korean Christianity, were evaluated as having both advantages and disadvantages. An advantage was the Comity Arrangement as the institutional device for the effective activities of missions, a disadvantage was it being the cause of localism and factionalism of the denominations within the Korean Church (Min 1993:198).⁷⁴

3.3.5.2. The Nevius Method

In June 1890, seven Presbyterian missionaries held a Missionaries' Conference in Seoul for a fortnight, the main speakers of which were Mr. & Mrs. Rev. John Nevius from P. C. U. S. A., working in China. Nevius had been widely known as an author of *The Planting and Development of Missionary Churches* among missionaries in Korea (Kim 1992:92). After a long discussion and prayer with Nevius, it was decided to adopt the so-called Nevius Method and to apply it to Korea. Underwood (1908:109-110) summarized it as the following four principles:

- (1) Each Christian must abide in the calling wherein he was found and support himself by his own work and be a witness of Christ.
- (2) Church methods must be developed only so far as the native church is able to take care of and manage the same.
- (3) Church itself must call out for full time work those who are qualified best and whom the Church can support.
- (4) Churches are to be built in native style and by the Christian themselves from their own resources.

The Nevius Method mentioned above was often summarized as the principles of the “three selves: self-propagation; self-governance and self-support.”⁷⁵

In 1893, the first Presbyterian Council officially presented the ten articles of mission policy, most of which were also drawn up on the basis of Nevius Method:

⁷⁴ On this topic, see Suh (1985:5-18); Yim (1996:11-14) and Lee (1978:91-93).

⁷⁵ Among three principles, self-support was regarded as the most fundamental factor (Clark 1930:242).



1. It is better to work at the conversion of the working classes than that of the higher classes. 2. The conversion of women and the training of Christian girls should be a special aim, since mothers exercise so important an influence over future generations. 3. Much could be effected in Christian education by maintaining elementary schools in country towns, therefore we should aim to qualify young men in our boy's schools and send them out as teachers. 4. Our hope for an educated native ministry lies in the same quarter, and should be constantly kept in view. 5. The Word of God converts where man is without resources: therefore it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible. 6. An aggressive church must be a self-supporting church and we must aim to diminish the proportion of dependents among our membership, and to increase that of self-supporting, and therefore contributing, individuals. 8. The mass of Koreans must be led to Christ by their own fellow-countrymen: therefore we should thoroughly train a few as evangelists, rather than preach to the multitude ourselves (Vincent 1893:671)⁷⁶

Most historians positively evaluated the impact of the Method on the Korean Church. Clark (1930:33) said that the rapid growth of the Korean Church was caused by the Method. Moffett (1973:214-216) also pointed out two reasons concerning the growth of the church in Korea; “the power of the Holy Spirit and the indigenization policy of missions [the Nevius Method].” We can know how effective the Method was in Korea according to the report of the Mission Station, there were fifty-six Christian schools and one thousand, one hundred and ninety two Christian students in Korea in 1906. All schools were not subsidized by foreign missions. In addition, among seventy churches which had a building, only two churches were helped by missions (Palmer 1967:29 in Kim 1992:96). Eighty percent of churches all over the country were self-supportive up until 1910 (:96). Furthermore, Min (1993:199) commented on the Nevius Method in

⁷⁶ The items remained are as following: Six, all religious books should be purely written in the Korean language. Nine, the services of our physicians should be done by not only distribution of medicine but also deep care for the patients. Ten, patients from the country, who were once treated in hospital, are continuously taken care of by our physicians. The cure with love is to get the opportunity of evangelization judging from accumulated experiences.



more depth:

It has had an important effect on the type of faith; the intellectual level of ministers, the ecclesiastical system as well as the development of the Church... Owing to this [the Nevius Method], the modernization of Korea was set in the right direction.

The Method especially targeted the working class, the lower class and women and was enforced in Korea. It was the strategy that educated and trained the above mentioned as the main body of missions, which was self- propagation, self-supporting and self-governing.

The Method put emphasis on the reading of the Bible and Bible study classes in order to achieve its purpose. Therefore, Clark (1971:87) pointed out that the real core of the Nevius Method puts emphasis on the Bible study system, which encouraging all Christians to study the Bible and to teach others the truth, which they have found. In those times, many Bibles were in circulation. The number of Bibles in circulation in 1896 was two thousand nine hundred and ninety seven. In 1906, one hundred and twenty seven thousand, two hundred and sixty nine Bibles were in circulation (Paik 1987:347). With so many Bibles in circulation, different levels of the Bible study appeared: Firstly, the local conferences were held in a Church for all Christians of the community. In this class, outstanding Christians were selected as leaders who then took charge of services. Secondly, district classes, where believers from many congregations studied the Bible for a week. Thirdly, general classes, where over 1,000 believers, gathered to study the Bible. Missionaries and leading Korean ministers (Davies 1910:39 in Yim 1996:24) normally led the classes.

3.3.6. The Early Revival Movement

According to Lee (1978:105), three of the most remarkable events in the history of the Korean Protestants, from 1884 to the period of annexation by Japan (1910-1945), were the Great Revival Movement of 1909, the First March Movement of 1919 and the Movement against the Worship of Japanese Shrines after 1935. The first movement



concerned the spiritual and inner awakening of Christian faith. The second one was the national drive of the Korean Church with an independent national spirit. The third was the movement which tried to keep the Christian faith free against the oppression of polytheistic Japan.

3.3.6.1. The Opening of the Great Revival

The Revival movement began from Pyongyang in 1907, which originated from the meeting in 1903 on the mount in Wonsan. Miss. M. C. White, a Chinese missionary, was invited as a lecturer of the meeting; two or three Methodist missionaries held a prayer and a Bible study meeting in 1903. Not long thereafter, a similar meeting with Presbyterians and Baptists was held for a week, with Rev. F. Franson as a lecturer. Among the attendants were, Dr. R. A. Hardie and some Korean believers. Dr. Hardie, who was sent to Korea by the Canadian Colleges' Mission, had been a member of the Southern Methodist Mission since 1898. He worked for a mission in Gangwon Province for three years. While attended the meeting, he was disappointed at the result of his mission. He experienced the power of the Holy Spirit and felt a deep sense of sin and God's awesome holiness during the meeting. After that, whenever Hardie preached the Gospel, the attitude of the Korean audience changed from cold to enthusiastic (Kim 1992:110-111). Dr. Hardie recorded:

After I had entered upon a realization of the fullness of the Spirit and with shame and confusion of face confessed my pride, hardness of heart, and lack of faith, and much that these led to, they saw for the first time what conviction and repentance mean in actual experience. I told them of how by simple faith in God's promise. I had claimed the gift of the Holy Ghost (Annual report of the Board of Foreign Mission 1905:39-43).

The experience of Dr. Hardie greatly impressed the Korean congregation. Many people repented and returned to the Lord. Daily meetings for Bible study and prayer began here and there to impel converts to confess their sin. Since Dr. Hardie's experience, this became one of the remarkable characteristics of the meetings (Song 1976:55).

In the spring of 1904, a super-denominational meeting was again held in Wonsan. A. F.



Robb and Jeon Gye-Eun, who belonged to Presbyterian Church, and the Methodist Jeong Chun-Su, experienced being filled with the Holy Spirit as Dr. Hardie had evangelized eagerly; missionaries and believers everywhere prayed for revival in Korea (Moose 1906:51 in Kim 1992:111). Hearing the astonishing news of revival in Wonsan, Presbyterian missionaries invited Dr. Hardie to lecturer at a Bible conference in Pyongyang in August 1906. As the fire of inspiration for revival began to spread in all directions, similar meetings were held. During this, Rev. H. A. Johnson came from New York to make an on-site inspection of the mission to Korea. He was invited as a lecturer of this meeting. He reported on the revivals of India and Wales. It stimulated the Korean Christians to pray for these same revivals. Korean Christianity especially instituted the dawn prayer meeting, which was spearheaded by Rev. Gil Sun-Ju, who earnestly requested to God for the filling of the Holy Spirit (Swallon 1909:182 in Kim 1992:111).

3.3.6.2. The Development and Dissemination of the Great Revival of 1907

The flame of the revival, having flared up sporadically through Bible studies and prayers, reached its peak on 6 January 1907, at Jangdaehuen Church in Pyongyang. The Bible conference gathered more than a thousand men every day for ten days, and even women sat at the outside of the church. W. Blair, W. M. Baird and G. Lee were the main speakers of the meeting and especially Rev. S J. Gil played a decisive role in the Revival. The outstanding features of the meeting were the contrition of tears and crying. To consider some responses, G. Lee said that the prayer meeting at noon was the very event of Bethel (Gen. 28) to us (Rhodes 1934:282). W. Blair recorded the experience as follows:

Then began a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night... guilty souls standing in the white light of that judgment, saw themselves as God saw them... but I know that when the spirit of God falls on guilty souls, there will be confession, and no power on earth can stop it (Moffett 1962:53 in Song 1976:55-56).



Jeong Ik-Ro, one of elders at Jangdaehuen Church, witnessed;

The face of Rev. S. J. Gil was filled with dignity and authority, and was flaring up with purity and holiness that night. He was not Rev. Gil anymore, but Jesus Himself. Even though he was blind that he could not see me, I did not dare to flee the presence of him. It seemed as if God called me here. The fear of sin, which I never experienced before, took me by surprise. I worried how I could shake off and flee from the sin. A man was also distressed and ran out the church. However, he came back into the church with a face filled with anxiety and a vision shuddered with death. He screamed, 'Oh God! What shall I do?' (Kim 1971:87).

Rev. G. Lee also recorded;

Man after man would rise, confess his sin, break down and weep, and then throw himself on the floor and beat the floor with his fists in a perfect agony of conviction ... Sometimes, after a confession, the whole audience would break out into audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable... And so the meeting went on until 2 A.M., with confession, weeping and praying (Clark 1961:134).

The revival movement also spread to schools with the same magnitude as the revival above. Three hundred students at Sungduk School confessed their sins and experienced the work of the Holy Spirit at the prayer meeting, which Kim Chan-sung, a teacher, led. The Methodist School under the guidance of Chae Jung-Min, a teacher; Sungsil University; Pyungyang Girls School and the Methodist theological Seminary also caught the fire of the revival. Foreign missionaries and the Korean reverends spread it all over the country like a wild fire. Graham Lee went to Suncheon, W. L. Swallon to Gwangju, W. B. Hunt to Daegu and S. J. Gil to Euiju and Seoul (Lee 1978:111-112).

As mentioned above, the revival began from Wonsan and spread all over the country through prayer meetings and Bible studies. In 1906 and 1907, the Korean Church experienced the astonishing work of the Holy Spirit, reaping repentance.



3.3.6.3. The Results of the Great Revival

The results of the Great Revival upon the Korean Church can be summarized in four sections. First, the Great revival of 1907 was evaluated as the pure repentance movement. It made the Korean Church reach ethical maturity. Clark (1971:165) commented that despite the emotional experience, this Revival was not an orgy intoxicated by irresponsible feelings. Sir W. Cecil regarded that the event of the descent of the Holy Spirit upon Pyongyang was similar to the very event of Rev. Wesley's times before the Great Revival. Compared with the event of Rev. Wesley's times recorded in his diary, the two events were the same (London Times 1905. 8 in Kim 1937:154-155). According to the report of the Revival, which M. C. Harris gave to the General Conference of M. E. C. in 1908, it was affirmed as follow:

The effects of following this movement are wholly good: the church raised to a higher spiritual level, almost entire absence of fanaticism because of previous careful instruction in the Bible; not one case of insanity, but many thousands clothed in their right mind; scores of men called to the holy ministry; greater congregations searching the Word, as many as two thousand meeting in one places for the study of the Bible... Drunkards, gamblers, thieves, adulterers, self-righteous Confucian[ist]s, and dead Buddhists, and thousands of devil-worshippers have made new men in Christ, the old things gone forever (Journal of the Annual Meeting of the Board of Foreign Missions of the M. E. C. 1919: 861-862).

However, not all the historians of the church agreed with the views above. Some historians of the church with an ethno-centric point of view differ from this point of view. For instance, Min (1974:44)⁷⁷ regarded the event as the result of the eager religious sentiment of the Koreans, or the accomplishment of de-politicization of the Korean Church. In other words, the missionaries made the Korean Church estranged from its own politics and realistic matters through the Revival. Thus, they made the Korean Church only seek spiritual things and the afterlife. As a result, it reluctantly

⁷⁷ See Min (1993:270-276) for details.



produced the result of cooperating with Japanese imperialism.

However, as Kim (1992:117-118) criticized, Min's point of view seemed to be for the Koreans, but it had no persuasive power, because any kind of revival could not be artificially invented by human beings. It is accepted as the universal view that the Revival was a pure biblical repentance movement.

Secondly, since the Revival, prayer meetings and Bible study were regarded as important factors of Christian life for Korean believers. The Great Revival of 1907 also originated from the class of Bible study, which consisted of Presbyterian men as mentioned earlier. The dawn prayer meeting, which Rev. Gil Sun-Ju started first for the revival, also continued not only during the period of the revival but everyday since (Lee 1978:119). The Korean Church, since then and up until now, has undergone similar experiences like the revival and the prayer meetings of the earlier times. It became the permanent pattern for Christian life in the religious circles of Korea (Kim 1998: 38-39).⁷⁸

Thirdly, the Revival acted as the catalyst in the growth of the church's members. Comparing the number of baptismal believers of 1905 with 1907, the latter was eighteen thousand nine hundred and sixty four and the former, nine thousand seven hundred and sixty one. This shows an increase of one hundred and ninety four point two percent after the Revival. In addition, while the number of churches in 1905 was three hundred and twenty one, the number of churches in 1907 was six hundred and forty two. The number of churches increased exactly two hundred percent after the Revival (Underwood 1908:146-148).⁷⁹ An aftereffect of the Great Revival was its expansion toward Manchuria in 1908. It even spread to Mainland China in 1910 (Latourette 1929:574, 619).

⁷⁸ Kim mentioned that the aftermath of the Great Revival led to the revival by Rev. Lee Young-Do in 1927, the revival of 1928 and 1929, the revival of the latter half of 1940 led by Rev. Lee Sung-Bong and, lastly, up to the revival of 1970's and 1980's by Rev. Robert Schuler and Cho Yong-Gi (Kim 1998:38-40).

⁷⁹ See Clark (1930:151) for the statistics of Christians from 1895 to 1907.



Fourthly, a mood of reconciliation was produced between missionaries and the Korean Christians. There were perplexing differences between the two from the beginning of the mission owing to the differences of national characteristics, opinion, customs and ways of thinking. The experience of the Revival broke these troubles.

The first great result of the revival was a transformation in the lives of the members of the church. Like a great cleansing fire, it moved through the churches and lifted the morality of its members to a plane of sincerity and purity never attained before... Missionaries and Koreans were fused into one fellowship by this common experience. The zeal of the Christians in supporting and extending the church was increased (Wasson 1934:32-33).

As pointed out above, the Korean church matured greatly because of the Great Revival of 1907 (Jones 1910:47).⁸⁰

3.4. The Theological Thoughts during the Period (1884-1909)

We already mentioned the fact that the American Presbyterian missionaries played a more important role in the Korean Church and its Christians than missionaries of other countries or denominations, because they were the majority and held important posts in the Korean Church. The Korean Church naturally took over their theology and style of Christian faith. Therefore, we need to examine their theological point of view in order to understand Korea's view.

3.4.1. The Theological View of the Early Foreign Missionaries

In addition to the description of A. J. Brown (1919:540), which pointed out that 'The typical missionary of the first quarter century after the opening of the country was a man of the Puritan type,'⁸¹ we can also comprehend the Presbyterian theological point of view from the theological Seminary from which they graduated. The majority of the

⁸⁰ World Missionary Conference 1910:80 in Min 1993:280.

⁸¹ See p. 9 of Chapter 1.



missionaries were trained at conservative seminaries in the United States. This was the main reason why the Korean Presbyterian Church was characterized by conservative and evangelical theology from the beginning of its mission to the mid 1920's. To classify missionaries into denominations from 1885 to 1910 (Chun 1979:71), there were one hundred and thirteen missionaries of P. C. U. S. A.; fifty one from the P. C. U. S.; seventeen Canadian ones; thirteen Australian ones; sixty one from M. E. C. U. S. (the Northern Methodist) and forty nine from S. M. C. (the Southern Methodist Church). In terms of the Annual Report of P. C. U. S. A. in 1922 (Chun 1979:90),

There were 144 missionaries of the Northern Presbyterian Mission in Korea: 8 unordained men, 40 ordained men, 9 male doctors, 32 single women, and 55 wives.

We need to classify the ordained into the theological seminaries respectively:

Among the ordained men, 7 theological seminaries are represented. Princeton comes first with 16, McCormick next with 11, San Anselmo with 4, and Union [in New York] with 3.... About 10 Bible institutes are represented, Moody easily leading with the Bible Seminary in second place.

As mentioned above, most of the theological seminaries were conservative and evangelical, except Union Theological Seminary in New York.⁸² Their education was directly transferred to theological seminaries and religious leaders in Korea. Therefore, we need to study the theological characteristics of each theological Seminary.

To number of working years of missionaries in Korea from 1884 to 1920's goes as follows: McCormick graduates numbered eleven people who worked in Korea for a duration of ten to thirty five years and Princeton graduates numbered fifteen people.

⁸² Charles A. Briggs and Harry Emerson Fosdick were representatively known as liberals, and sincerely taught (the) higher criticism at Union Theological Seminary in New York. Briggs was suspended from ministry by the General Assembly of 1893 as the result of his denial of the infallibility of the Bible (Loetscher 1954:77-80).



However, in the case of the Princeton graduates, most worked less than fourteen years. The number of missionaries from McCormick was thirty up to the 1930's (Lee 1999:45-46, 50). That meant that McCormick graduates had more decisive effects on the formation of Korean theology than any other Seminary's graduates did. The prominent figures of graduates from McCormick within Korea were S. A. Moffett, C. A. Clark and W. L. Swallon. To consider their theological thoughts:

First, Moffett (1889-1939) was one of the men who established and organized Pyungyang Theological Seminary. He occupied the chair of the Seminary until 1924. It is no exaggeration to say that his thoughts characterized Korean theology and faith (Park 1996:74). This point was clearly shown in his sermon at the jubilee memorial service for the mission of Korea in 1934,

When I first visited Korea, I prayed and made a resolution in the presence of God before engaged in mission work. I vowed only to preach the message of the Cross or if not, I would be cursed (Kim 1956:173).

As mentioned above, he was called "an uncompromising conservative" among the Koreans (Park 1996:74).

Secondly, Allen, (1858-1932) a man of the Old School, strongly followed verbal inspiration instead of mechanical inspiration (Park 1996:79).⁸³ He also believed in the

⁸³ American Presbyterianism was divided into two in 1741: the Old-Side and the New-Side. It was caused by the sharp difference of opinion concerning the revival and the education of ministers. The latter enthusiastically welcomed the revival. They insisted on supplying ministers swiftly for the increasing churches in numbers. To solve these problems, they saw that the short and intensive education for training ministers was inevitable. However, the former was indifferent to the revival and made no concession concerning training ministers at all. They insisted that training ministers was thoroughly put in force. Two parties were united in 1758. Afterwards, they reunited in 1870 after experiencing another division. The second division was caused by the opposite of the Old-School against the New-School, which tried to unite with the congregational church in the circle of the American Presbyterianism. Such quarrels made P. C. U. S. A. turn around from strict Calvinism and have somewhat the spirit of toleration against other denominations. The corrected confession of faith in 1903 proved the fact (Loetscher 1964:8).



absolute sovereignty of God, the ultimate authority of the Bible, the rigid observance of the Sabbath and stressed on service. To keep the purity of Christian faith, he strongly opposed ancestor worship as the ritual of traditional religion and shrine worship which led to his execution by Japanese imperialism after the Annexation of 1910 (Park 2004:75).

Thirdly, Swallon (1892-1932) also held on the idea of the Bible as the Word of God. He had a strong confidence that the Bible was infallible with all field of study including physical science, natural science, geography, medicine and other field of natural science (Swallon 1931:30-37). His point of view concerning the Bible as the book written by the inspiration of God gave support to his conviction.

The early foreign missionaries, who graduated from Princeton Theological Seminary, received their theological training under the guidance of C. Hodge (1797-1878); A. A. Hodge (1823-1886) and B. B. Warfield (1851-1921) were also famous conservative theologians who fought against liberalism. Warfield had taught two thousand seven hundred and fifty students from 1887 until 1920 at Princeton Theological Seminary (Noll 1983:19); amongst them, notable figures in Korea were S. L. Robert, F. E. Hamilton and M. J. Edmunds.

W. D. Reynolds and J. C. Crane, from the Union Theological Seminary, were professors of Systematic Theology at Pyongyang Theological Seminary. Reynolds sharply attacked drawbacks and issues of modern theology (Park 1996:91). When he was in charge of the systematic theology in 1937, he had a strong passion in establishing the Reformed faith against modern theological tendencies,⁸⁴ because the graduates of those times participated in the liberal associations and were deeply interested in modern theology. To cope with that, he studied for one year at Princeton under the guidance of Emil Brunner, Otto Piper, John E. Kuizenga and W. T. Stace and several other

⁸⁴ To sum them up, first, advocates of modern theology did not believe in things supernatural and removed them. Second, they deconstructed the biblical theory of creation by accepting the theory of evolution concerning the origin of the world. Third, personal interpretation of Bible without fair background. Four, they refused the historical events written in the Gospels (Park 1996:90).



professors. In addition, he attended the lectures of P. Tillich and J. Moffatt and others at Union Theological Seminary in New York. He searched several theological magazines an extensive range of books of modern theologians (Crane 1953:VII in Conn 1997:34). Park (1996:87) summarized Reynolds's theological thoughts as thoroughgoing and verbal inspiration of the Bible.

As mentioned above, early missionaries who graduated from conservative theological seminaries and who succeeded the same Christian conservative faith and theology, brought them to the Korean Church. Their approach to the Bible was notably conservative as their approach to theological seminaries. The Puritanical and Calvinistic characteristics of the early Korean Church were clearly expressed in the following: The Twelve Articles of Faith and Pyungyang Theological Seminary.

3.4.2. The Puritanical Aspects during the Period

3.4.2.1. The Twelve Articles of Faith

The Puritanical theological characteristics of this period also strongly showed that the Korean Church adopted the Twelve Articles of Faith as their main theological foundation. The first Synod of the Korean Presbyterian Church⁸⁵ adopted it in 1907. The Twelve Articles of Faith was borrowed from the confession of faith of the Indian Presbyterian Church in 1904. The preamble of the Articles clarified the reason as to why the Westminster Confession of Faith and two Catechisms (the Longer and the Shorter Catechisms) were adopted as official creeds in Korea.

The Presbyterian Church of Korea, in adopting the following as its Confession of Faith, to be subscribed by ministers, elders, and deacons,

⁸⁵ The independent synod of Presbyterian Church was organized with the following seven Korean ministers at Jangdaehuen Church in Pyungyang in 1907: Han Sek-Jin, Lee Kyung-Jo, Lee Gi-Pyung, Gil Sun-Ju, Bang Gi-Chang, Song Rin-Se and Yang Jeon-Back. All of them were the first ministers from Pyungyang Theological Seminary in Korea. The Presbyterian council cannot but give an official approval to the establishment of the independent synod due to the ordination of graduates in 1905 (Kim 1997:189).



does not thereby reject the Doctrinal Standards of the parent churches which established the Church of Korea, but, on the contrary, it commends them, especially the Westminster Confession of Faith and the Larger and Shorter Catechisms, as worthy exponents of the Words of God, and as systems of doctrine to be taught in our churches and seminaries, and adopts, as the Catechism, the Westminster Shorter Catechism (Clark 1930:245).

The contents of the Twelve Articles of Faith are as follows: First, the Bible as the Word of God and the unique norm of Christian faith and duty. Second, the diverse natures of God separated from all things. Third, the Trinity. Fourth, the creation, preservation and managing works of God concerning all things. Fifth, the work of God in creating human beings. Sixth, the depravity of Adam and his descendants. Seventh, the work of the Son of God. Eighth, the work of the Holy Spirit. Ninth, the means of grace: the Bible, the Sacraments and prayer. Tenth, the Sacraments: the Lord's Supper and baptism. Eleventh; the duties of a Christian. Twelfth; the Resurrection of the Saints and the Last Judgment (Clark 1930: 245-247).⁸⁶

The twelve articles displayed the Reformed doctrines and also its strong Calvinistic trends (Paik 1966:376). It meant that the theological characteristics of early foreign missionaries were definitely Puritanical and conservative. The above-mentioned characteristics were cultivated in Pyongyang theological Seminary.

3.4.2.2. Pyongyang Theological Seminary

The Presbyterian Council decided to establish and govern the theological Seminary in Pyongyang in 1901. S. A. Moffett was elected as the first chairman. In 1902, the Seminary began to teach its first two students, who were elders. In the following year, four people entered the Seminary and studied together with them. The educational system required that students study for three months per year and graduate within five years. The Presbyterian Council agreed to the system and called the Seminary the Union

⁸⁶ See appendix 2. for the full text.



Theological Seminary (Paik 1970:303). The number of students in the regular course was one hundred and seventy two until 1907 and two hundred and twenty nine until 1914. The number of graduates was six hundred and fifty until 1936 (Clark s a: 187 in Conn 1988:21). In order to cope with the growing number of students, six professorates were established in 1916. A quarterly magazine was also published in 1918, aiming to compensate for the shortage of study materials. The system of the theological education before 1902 was enforced in the form of winter theological classes, which begun in the middle of December and was done for only a month. The five year curriculum was not adopted until 1901. The regular classes were taken for three and half months a year and the remaining nine months were allocated for homework. In 1922, the three years' study course, in which students studied for nine months a year, was introduced. With the beginning of three years course, a full-time faculty came into existence in Korea (:21). Theological characteristics of Pyongyang Theological Seminary can be summarised by what H. E. Blair (*Report of the 50th anniversary Celebration of the Korean Misison* 1934:121) said at the 50th Celebration of the Korean Mission in 1934, 'the Bible is the one textbook emphasized and studied.' This meant that the Seminary began from a strong Puritan aspect. Furthermore, he mentioned that the Seminary adopted the Westminster Confession of Faith based on historic Calvinism. Presbyterians depending upon the Presbyterian system of undoubtedly accepted the Bible as the Word of God like Old-Princetonians. From such a standpoint, the missionaries taught the Cross-of-Christ-centered gospel and the Pauline interpretation of it, and the Korean Church willingly accepted it (:121).

The conservative point of view of the Bible by the Pyongyang Theological Seminary laid the foundation for faith of the Korean Presbyterianism and contributed much to the growth of the Presbyterian Church.

3.4.3. The Dispensational Aspects

In addition to the Calvinistic characteristics, dispensational aspects also affected the Korean Church. Even though most early missionaries trained in conservative theological seminaries, the Bible Institutes spurred their direct and immediate motive



for foreign missions. The revival messages of D. L. Moody (1837-1899) had a deep effect on the missionaries (Kim 1992:147). The Moody Bible Institute, established by Moody himself, became the Mecca of his active works. Mann (1937:104) recorded it as follows:

At the beginning of 1900- the year following Moody's death- the students of the Institute engaged in active Christian work, were numbered and classified as follows: In home, city and rescue missions, 202; evangelistic preachers and singers, 180; pastors, pastor's assistances and church visitors, 368; foreign missionaries, 186; Sunday School missionaries, 58; educational and philanthropic workers, 38; Young Men's Christian Association secretaries, 25.

Moody, one of the premillenarian leaders, strongly believed in the infallibility of the Bible and Premillennialism (Marsden 1980:33). His eschatology was mainly colored by dispensationalism. The graduates of the Bible Institutes under Moody's influence, helped to shape the premillenarian pattern of faith in the Korean Church. The Millenarianism of the Korean Church was as follows: Jesus Christ will be reincarnated in the air, and will enjoy a banquet in the sky with the those who were resurrected. It will last seven years. During the meantime, Armageddon War shall be on the Earth, causing a third of non-Christians to perish in the war (Lee 1966:185). Generally speaking, the reason why the Korean believers preferred dispensational millennialism was due to the unfortunate political and social setting of Korea, which ruined the old dynasty and could not help but depend on the power of foreign countries. It made the Korean Christians live in the hope of a strong eschatological expectation. Conn (1988:43-44) said,

The most outstanding influences of dispensationalism in the Korean Church were found to be the conception of the kingdom of God and the principle of the simple interpretation of the Bible, which the Korean Church adhered to. Dispensational principles, which translated all the promises of prophecy into the thorough literal interpretation and their through literal application, may be considerably persuasive in the context of the Korean Church. Because the early church, which did not make good



use of historical theological materials, languages and theologies in studying the Bible was easily swayed by dispensationalism.

Despite the early Korean Church easily accepted the dispensational eschatology along with Conn's viewpoint, Lee (1966:172-174) also pointed out that the eschatological expectation and the private devotion of Christ's kingship were the main factors against Shinto Shrine worship of the Japanese. Dispensationalism contributed to the merits of the Korean Church.

3.4.4. The Ecumenical Aspect

This study has already researched that early foreign missionaries had strong Calvinistic and Puritanical characteristics concerning their theology and faith. In addition, a dispensational aspect shows itself in the eschatological form of faith of the Korean Church. However, unlike the division of the missionaries' own countries according to their denominations and doctrines, there were undivided, ecumenical efforts between denominations and countries with theology to keep unity in Korea. In other words, the Presbyterian missionaries did not separate themselves from the other denominational missionaries in Korea. For instance, the Comity Arrangement and the Presbyterian Council were representatives of the ecumenical efforts.

Cooperation between denominations was the same within the Methodist Church camp. The Methodist Conference approved of establishing a church on 26 June 1905 in Seoul, 'the time is ripe for the establishment of one Korean national church, to be called the Church of Christ in Korea' (Official Minutes of the Korean Mission Conference M .E. C. 1905:21 in Song 1976:61). All kinds of works were developed by missionaries: medical; educational; evangelistic works. This enthusiastic effort for union bore the fruit named 'the General Council of Evangelical Missions in Korea' (Paik 1929:368). The aim of which was to 'cooperate in Christian works and ultimately the organization of a Evangelical Church in Korea' (:368). Afterwards, the General Council changed its name into 'the Federal Council of Protestant Evangelical Missions in Korea. Its activities continued until the Second World War. This organization was supported by



more than two thirds of all Christians in Korea and performed its role efficiently as one of the most representative organizations (Song 1928:62).

To summarize, various characteristics of American theology influenced the Korean Church through American missionaries. However, Puritan theological aspects were mainly embroidered as the universal characteristics of the Korean Church. Its Puritan aspects were clearly discovered in the period of forceful Japanese occupation of Korea (1909-1945).