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MISSION APPROACH OF LUTHERAN CHURCH
TO KOREA

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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INTRODUCTION

A missionary is a living human being living among other living human beings, whose minds are saturated with the atmosphere of their own religions. It is not possible nor is it desirable to approach them without a thorough knowledge of their religious and general human background. This also applies to the mission approach of the Lutheran Church to Korea where it has hitherto not worked and where it has not yet become acquainted.

The faith of the Koreans in Buddhism, Confucianism, and Taoism has become part of their soul. The tremendous amount of Chinese Classical literature has been her primary intellectual food. As for those who are to work among the people of this nation especially in spiritual matters, it is decidedly necessary that they study the background in which the Koreans have lived, in order to be able to understand them and help them in turn to understand us who are to labor among them for the cause of Christ and bring them to faith in Christ instead of trusting in their traditional beliefs.

We regret that we cannot explore each topic more fully mostly due to the limited length of this paper.

CHAPTER I

CHOSUN (KOREA), THE LAND OF MORNING CALM

Korea as a nation

Korea has a long history, extending back to the time of Solomon, and has met many changes in her history. The peninsula of Korea is roughly 150 miles wide, 600 miles long and has 2,400 miles of coastline with an area of 85,228 square miles. It is situated among three countries: China, Japan and Russia; between E. 124 degree and E. 131 degree, and 34 degree and 43 degree north latitude. Generally speaking Korea is a mountainous country, having no plains worthy of the name. The only flat land is confined to narrow valleys and river estuaries. Northern and eastern Korea is largely mountainous territory, with its highest peak rising to an elevation of over 9,000 feet in the famous Paektu(white head) mountain, which is the source of the Yalu and Tuman rivers. Nevertheless, the southern and western sections are for the most part hill-and-valley country. All of the mountains are the sources of rivers in Korea, and the rivers have made the soil of the country rich. The beauty of the Land and of the coastline have given rise to a native poetical tradition in praise of the beauty of the land--KUM-SU-KANG-SAN-- beautiful landscape; and much spectacular scenery is found there.¹

¹George McAfee McCune, Korea Today(Cambridge: Harvard University Press, c. 1950), p. 9.

It is understood that the average Korean is larger than the average Japanese, but is somewhat smaller than the people of the northern Asiatic Continent. They belong to the yellow race, but their features are distinctive as a rule.

There are, however, many different types. An interesting observation had been made by an American missionary: "In temperament they are astonishingly like Americans, and their physique is as a rule much smaller. They are alert intelligent, and have a civilization almost as old as that of China."²

The origin of the Korean people, like that of other old nations, is obscure. "When did our ancestors come to the peninsula of Korea? Although we do not know the exact date, we may estimate that it took place about four or five thousand years ago. They might have immigrated through northern China and eastward to the peninsula."³ Tradition places the founding of their society in the year 2333 B.C., which is the first year of the Korean era, "by a mystical personage named Dan-Gun whom people have believed as the descendent of God."⁴

We can hardly calculate the actual date when the tradition was created. We know, however, that this traditional idea was tied together with the nationalistic movements from the

²Floyd E. Hamilton, Presbyterian Foreign Missions, p.13.

³Sohn, JinTai, The Outline of Korean History(In Korean) (Seoul, Korea: Ul-Yu-Moon-wha-Sa, 4280), p. 2.

⁴Choi, Nam-Sun, History of Korea(In Korean) (Seoul, Korea: Sam-Joong-Dang, c. 1941), p. 6.

KORYU dynasty. A Korean historian describes it that the theory of descending from heaven, descendent of heaven, and so forth, may be determined as an unrealistic fact; notwithstanding it is obvious that this idea has become a stern historical tradition among the people. By virtue of this fact we may be convinced that the tradition of Dan-Gun is an authoritatively historical and nationally important account. Today he has become a quasi-religious figure in Korea, and remains an important symbol of cultural impetus in Korean history.⁵ People points to a grave in Koo-Youl mountain in northern Korea which has been known as of the tomb of Dan-Gun.

The next period is known as Kija Chosun. This period dates from approximately 1122 B.C. to the birth of the so called Three Kingdoms of Korea at the beginning of Christian era. This country was named Chosun, which means the land of morning calm. This term has continued in use till our modern day among the Korea people. Several hundred years ago, when Westerners came to Korea during the time of KORYU dynasty they called the land "Korea" in their English tongue. The people were called Bal-Gan, which means descendent of the God of light, and the ruler as Ka-a-Jee which means the son of the Sun.

The recorded history of Korea does not begin until about the time of Christ; in other words it begins with the period known as the Three Kingdoms, from 57 B.C. to 668 A.D. From then on the history of the Korean people is well docu-

⁵Cornelius Osgood, The Koreans and their Culture (New York: The Ronald Press Co., c. 1951), p. 214.

mented. During this period the country was divided into three parts. The northern kingdom was called KOKURYU which had the largest territory and greatest strength. Its jurisdiction extended over the greater part of Manchuria as well as over the northern part of Korea. The first king of the country, TONG-MYUNG-SUNG-WANG, the Holy King of Eastern Light, had established his dominion in Tong-Ku which belongs to Manchuria at the present time.⁶ The other two kingdoms were Pakche and Silla. It was understood that the kingdom of Pakche (the meaning of its name is "hundred crossers") developed from a colony of Chinese continent. The Korean peninsula of these Three Kingdoms during the first six centuries of the Christian era had played a more actually "important role in Far Eastern history than in any subsequent period."⁷ The facility of communication between the peninsula and China and Japan; beginning of commerce toward Japan; struggles against the tribes of China, Mongolia, and Japan were the activities of Korea at that time, and consequently a strong nationalism had developed among the people. "The spirit of knighthood" was highly evaluated and extensively practiced, especially in Silla.⁸ Thus they trained brave and patriotic knights for a time of national emergency. The natives named the particular organization WHA-RYANG-DAN, brave young knight group. During this

⁶Choi, op. cit., p. 14.

⁷G. N. Steiger, A History of the Far East, p. 211.

⁸Choi, op. cit., p. 30.

time, furthermore, Buddhism and the dominant philosophy of Confucius from China were introduced into Korea.

In the year of 668 A.D. the peninsula was united by Silla thus become known as United Silla. The supremacy of this kingdom lasted for almost three hundred years, during which time the high quality of its culture earned for the period the term of "Golden Age". The capital of Silla, Kyung-Ju, was the center of a well-to-do, rather benevolent civilization. It was expressed among the people that the whole world gathered together in Kyung-Ju.⁹ According to the Korea Times, Nov. 14, 1951, "This city was the capital of the Silla dynasty. The representation called upon the government to designate the Kyung-Ju area as a national park and to station policemen there to keep watch over these national treasures of 'global renown and great historical importance.'"

The period from 935 A.D. to 1392 A.D. which followed the United Silla is known as the KORYU dynasty. It was during this period that the name "Korea" came to be applied to the country by westerners. While Silla was torn by internal strife, the decline of the Tang dynasty in China enabled the districts of northern Korea to throw off Chinese control. This caused a number of nationalistic uprisings in this part of the peninsula. One of these northern insurrections numbered among its leaders a man named Wang-Kun, who claimed descent from the royal family of KOKURYU. He eventually became the

⁹Choi, op. cit., p.42.

commander-in-chief of the revolution and later became the ruler of whole country with his capital at Song-Do(modern Kae-song).¹⁰ There were constant invasions from Mongols and Japan, especially during the last two centuries of this era. Despite these troubles, Korea reached a high level of achievement culturally. Korean scholars made great progress in literature, and Korean artisans perfected the well-known celadon pottery associated with the period, and Buddhist culture in all its aspects reached its zenith.¹¹ In the meantime the organization of the government, the land system, and educational, social, religious, agricultural and price policies were well restored by the government for the welfare of the commonwealth.

The time had come for a change of dynasty. The succeeding generation of KORYU was called the dynasty of King Yi.

The last monarch of the Wang dynasty came to the throne in 1389 A.D., and the popular discontent with his rule found a leader in the person of one of his ablest advisors, General Yi Syeng-Kyei, who was the commander-in-chief of the Korean army as well as the father-in-law of the king. Yi appear to have enjoyed the respect and confidence both of his colleagues in official life and of the people at large. For three years he attempted with little success to curb the excesses of his royal son-in-law, but in 1392, recognizing the hopelessness of this task, deposed the king and with the general approval of the nation seated himself upon the throne as the founder of a new dynasty. In the annals of his country the new monarch is known as Yi Tai-Jo which means the great

¹⁰Steiger, op. cit., p. 208.

¹¹McCune, op. cit., p. 11.

Ancestor of the Yi, and royal line which he established was destined to occupy the Korean throne for 518 years, surrendering the royal power only in 1910, when the peninsula was annexed by the Japanese Empire.¹²

The capital was then transferred from Kaesong to Seoul (Han-Yang); and the name of the country was changed from KORYU to Chasun. The kingdom was divided into eight districts, for administration purposes, each under a royal governor. The feudal powers of the great landholders were much reduced. During the 500 year rule of the Yi dynasty the kingdom passes through several brilliant periods of political and cultural development. The first period, beginning with the opening years of the fourteenth century, was the greatest. At this time the alphabet of the Korean language Un-Moon was invented and was admirably adapted to the reproduction of the spoken language. The movable metal type was developed (at least fifty years before Gutenberg) as an independent invention,¹³ encyclopedias and histories were written (for instance, the great work of Yi-jo-Sil-Lok), and good government was established according to the strictest of Confucian principles.¹⁴ Buddhism in the meantime ceased to be "the official religion of the Kingdom." Through the long historical continuity, Korean cultural, social and thinking patterns became firmly fixed. It is the unique feature of the heritage of the Koreans.

¹²Steiger, op. cit., p. 308.

¹³Ibid., p. 309.

¹⁴McCune, op. cit., p. 12.

She should no longer stand by herself as the "hermit kingdom". Time had compelled her to open the country to the world and learn also from others. Korea however was slow in adapting herself to the western world. Of course there are advantages as well as disadvantages to such a rapid adaptation. Soon after the opening of Korea in 1882 the struggle for power began in its modern phase. "The United States has a peculiar responsibility toward Korea in spite of official efforts to ignore, deprecate, or side-step it. The United States was the first Western nation to break into Korea's medieval isolation by means of its 1882 treaty of amity and commerce."¹⁵

The first three protagonists were Japan, China, and Russia. After the Chinese-Japanese War(1894-95) and the Russo-Japanese War(1904-05), the situation developed unfavorably for Korea. Finally Japanese annexation was completed in 1910, at which time Korea became a colony of Japan. It was due to this situation that the three forces--nationalism, conservatism, reliance upon an ally(especially with China)--emerged as dominating characteristics of Korean policy before annexation. These principles persisted throughout the Japanese era (1910-1945) and re-emerged with the removal of Japanese domination. This Land was unfortunately divided in twain and was occupied by U.S.A. and U.S.S.R. since the end of the World War II, and has become the power testing ground of so-called democracy and communism.

¹⁵Ibid., p. 3.

Korea's past on religion

General religious concepts of the Korean

One might ask, "What is the primary religion which the 30 million Koreans profess?" The answer, however, cannot readily be given; for there is no dominant religion with which the people have been definitely affiliated. "It has often been said that Korea is a land without religion, . . . without a deep rooted conviction of the presence of the spiritual being."¹⁶ Generally speaking the religious life of the Korean people manifests itself in these faiths: Shamanism, Buddhism, the practice of the teachings of Confucianism, Taoism, and Christianity. During the domination of Korea from 1910 to 1945 by Japan, also Shinto took a place in the religious life of the people. All religions during this period in Korea had to have official recognition from the Japanese military ruler who concurrently occupied the post of Governor-General. "Shinto, Buddhism, and Christianity were the three religions recognized by the law in 1931."¹⁷

According to the statistics of the year of 1938, the number of adherents of various religions in Korea is as follows:

Christianity	500,000
Buddhism	194,000

¹⁶L. G. Paik, The History of Protestant Missions in Korea, (Pyong-Yang, Korea: Union Christian College Press, 1929), p. 16.

¹⁷Educational Bureau, Handbook of Religions of Korea (In Japanese) (Seoul, Korea: Government-General of Chosun, 1933), p. 4.

Tendokyo	80,000
Shinto	21,000
Jetenkyo	17,000
Other native religions	20,000 18

The following figures show the percentage of each religion in Korea in 1931 on the basis of the population for that same year, which was 20,262,958:

Shintoists	80,879	(0.4 %)
Japanese Buddhists in Korea	275,003	(1.36 %)
Korean Buddhists	141,261	(0.7 %)
Christians	345,261	(1.7 %) 19

These figures show that the majority of Korean people is not affiliated with any religion at all.

It is an interesting study how the concept of God or the Supreme Being has been believed and developed among the people. This concept of God is as old as the nation's history itself. As we have already stated in the section under history, the people considered themselves and their rulers as descendents from heaven or God. This manifests itself in the worship of the Sun, the East, mountains, and the color of white which are still noticeable today. Various terms for God have been used among the people. For instance, the word HANCONIM for God which is the combination of two words, HANUL which means "heaven," and NIM which ²⁰is one of the honorific endings of the Korean language. Also the term

18 A. J. Grajdanzev, Modern Korea (New York: Institute of Pacific Relations, c. 1944), p. 273.

19 Educational Bureau, op. cit., p. 61.

20 It also means "master," "lord," or "lover."

HANANIM which is the derivation from the word HANA, meaning "one," or "single." Besides these terms the words CHUNJOO (master of heaven); SANG-JE(King of kings), and SHIN(God) are frequently used by the people. These terms are also used by the Chinese and Japanese with different pronunciations.

In connection with the religious life of the people, especially the primitive and superstitious belief, we would mention Shamanism. It is a form of animistic nature worship consisting of a universal worship and fear of spirits. Because each religion must have certain approved qualities, "Shamanism is not recognized by the State as having the true marks of religion."²¹ Some of these marks are the use of sorcerers and sorceresses who claim to drive out or coax out the evil spirits of disease, and bad luck.²² This belief has been most effective among those men and women who are ignorant and inclined to superstitions. In their practices their belief in the worship of spirit trees, guardians of roads, and their honorable treatment of smallpox and their funeral rites are outstanding.

BUDDHISM

Among many attractive phenomena, a few of the outstan-

²¹Grajdanzev, op. cit., p. 273.

²²Charles A. Clark, The Nevius Plan for Mission Work, illustrated in Korea (Seoul, Korea: Christian Literature Society, 1931), p. 70.

ding sights to the Westerners who come to Korea might be the Buddhist temples and monks. One can often see the monks on the streets and rural areas with their "beggar bowls." They are getting their daily supply of food, given them by the people, who are taught that they gain merit by doing so. However, this has long been on the decline and is quickly becoming decadent.

In the year 372 A.D., the first Buddhist missionaries to Korea began to spread their doctrines in the northern kingdom, KOKURYU, and gradually toward the southern kingdoms. Sundo, Ando, Marananda, and Mukocha were prominent priests at that time.²³ After they had founded some monasteries, Buddhism began to spread rapidly, so that in 392 it became the "official religion of the kingdom,"²⁴ or the "official religion of the court."²⁵ During this period Buddhism penetrated every part of the peninsula. Splendid temples, great monasteries, bells, pagodas, and figures were made. Finally this religion extended its teachings to Japan. "It is from Korea that Buddhism and its art were introduced to Japan in the sixth century."²⁶

During the time that Buddhism was a State institution,

²³Frederick Starr, Korean Buddhism (Boston: Marshall Johns Co., c. 1918), p. 18.

²⁴Ibid., p. 5.

²⁵Steiger, op. cit., p. 205.

²⁶A. D. Coomarsawamy, Buddha and the Gospel of Buddhism (London: George G. Harrap and Co., 1928), p. 339.

the priests held high offices. They did not dream that Buddhism might deteriorate in the future. The founder of the religion, Gautama Buddha, never held any high office nor desired any; nevertheless his adherents enjoyed a vain life of luxury. That is why they soon lost both the true spirit of Gautama and their temporary offices. Religion became corrupted and cursed. In the last days of the Three Kingdoms Korean Buddhism was refined and artistic, impressive and beautiful, but it was corrupt and harmful rather than helpful.²⁷ At last, in the later years of KORYU dynasty and during king YI's dynasty, the Buddhist monastic institutions were deprived of their vested privileges. Buddhism ceased to be the "official religion" of the kingdom. In the place of Buddhism the cult of Confucius was made the recognized religion. It fostered the study of the Confucian Classics by re-establishing the official literary examination as a prerequisite for civil appointment.²⁸ About 1026 A.D. the Confucian influence became very strong. But in 1392 A.D. Yi-Taijo came to power, through an anti-Buddhist movement, for he realized that the abuse of Buddhism had been the chief corruption and trouble in the previous dynasties. In 1931 there were 31 larger temples, 1313 minor temples, 120 stations, 5594 priests, 1044 women priests, and 141,800 adherents.²⁹

²⁷Starr, op. cit., p. 13.

²⁸Steiger, op. cit., p. 309.

²⁹Educational Bureau, op. cit., p. 2.

Concerning the theological side of Buddhism, the following analysis sums up its content: "Buddhism is not a religion which requires 'faith', but the entrance to Buddhism is actually through the Buddhist temple(BUB-MOUN) where 'enlightenment' or nirvana(GGA-DA-RUM) is taught. It needs no ceremony or rite but CHAM-SUN(meditation)."³⁰ The primary doctrine deals with Nirvana, which is the annihilation of the notion of the ego-substance and all desires and passions which represent the negative side. It also mentions the positive side which is love or sympathy for all beings. Thus we may say that Buddhism is pessimistic. Its practice of life furthermore bears witness to this conclusion. The doctrine of Gautama is monastic, as his temperament is unemotional. He instructed his adherents concerning women, saying, ". . . the most insidious, the most dangerous, the most attractive is woman." "Shun her gaze," said he continually, "If you have to gaze at her, do not speak to her. If you have to speak to her, watch yourself."³¹

The influence of this religion in Korea is by no means to be ignored. It has penetrated into almost all phases of the people's life. In building a large number of temples and images, the artistic ingenuity among the people has been

³⁰Han-Kul-Sun-Hak Gan-Hyang-Hai, On the Achievement of Buddhahood (In Korean, The original Chinese Version appears as an appendix.) (Seoul, Korea: Chaedan Bubin Soshakwon, 1948), p. 1.

³¹Coomaraswamy, op. cit., p. 160.

highly developed. One author puts it this way, ". . . in art they soon displayed decidedly independent genius, and as early as the sixth century the Korean sculptors were producing original works of great beauty."³² In education, according to the 1931 statistics, they had one college, 3 middle schools (high schools in the United States), 9 elementary schools, 48 kindergartens, 18 ordinary institutions, and 9 social institutions.³³ The contribution of Buddhism to the field of science is insignificant except in the field of fine art.

Mainly due to the length of time, the influence of Buddhist concepts of life upon the people of Korea, consciously or unconsciously, is tremendous. In custom it preserved its characteristics embracing a primitive animism and some elements of Confucianism. The people's attitude, under its influence, has tended to become fatalistic, and inactive; and their pessimistic approach to life is noticeable.

CONFUCIANISM

It is not quite appropriate to ascribe the term "religion" to Confucianism. Neither should we place Confucianism under the title "Korea's past on religion." However, we are trying to elucidate only the later practice among the people

³²Steiger, op. cit., p. 205.

³³Educational Bureau, op. cit., p. 6.

which is religious in nature.

Confucianism is the teaching, especially of the ethics of Confucius (ca. 551-479 B.C.) and his disciples. Filial piety, benevolence, justice, propriety, intelligence, and fidelity are cardinal virtues. Though Confucius may not have developed any new or original system of philosophy, he nevertheless marks an epoch, and must be regarded in a very real sense as the "father of Chinese culture."³⁴ He spoke of himself as "a transmitter, not an originator, one who regards antiquity with trust and affection." In consequence it may be said in general that for the literary class of Chinese and Koreans who have been influenced by Confucianism, it is a part of their being.³⁵ For them it has been almost synonymous with what we call civilization, but not religion in the ordinary sense. Confucius never created a priesthood or any monastic order such as we find among the Buddhists and Taoists, and never did he deify himself. Meng-Tzu (Mencius), a great disciple of Confucius, like his teacher, and indeed most other Chinese philosophers, refrained from entering into the question of religion and the after-life.³⁶ "While still unable to do your duty to the living, how can you do

³⁴S. G. Champion, M.D., The Eleven Religions and Their Proverbial Lore (New York: E. P. Dutton and Co., Inc., 1945), p. 68.

³⁵Adams L. Beck, The History of Oriental Philosophy (New York: Cosmopolitan Book Corporation, 1928), p. 223.

³⁶Champion, op. cit., p. 71.

your duty to the dead? While you do not know life, how can you know death?"³⁷ During the years of the Han Dynasty, for the first time the image of Confucius was placed in a temple. At the time of the Three Kingdoms in Korea (ca. 6th century A.D.), the continuous flow of Chinese civilization into Korea began. It was accomplished mainly through the exchange of students from Korea, particularly the princes and nobles. They went to China to be educated in the imperial University of Changan.³⁸ This was also practiced during the Yi Dynasty in the later centuries. King Yi Tae-Jo adopted the Chinese calendar, and Korean princes were sent to Nanking to study at the Imperial University.³⁹ All of these facts show the overflow of Confucianism into Korea. It has there determined principles of life as well as educational principles and objectives. In Korea, a literature or classical literature--the educational structure established by the State--was already established in 682 A.D. (31st king, Shin-Mu wang). However, it stressed the national literature (Moon-Hak) more than the Chinese classical literature (Kyung-Hak).⁴⁰

Confucian teachings and influences were gradually infiltrating Korea throughout the periods of the Three Kingdoms,

³⁷ Analects (Lun Yü) 11, 11; one of the four Chinese Classics (Ta Hsüeh, Chung Yong, Lun Yü, Meng Tzu).

³⁸ Steiger, op. cit., p. 208.

³⁹ Ibid., p. 310.

⁴⁰ Choi, op. cit., p. 96.

the KORYU Dynasty, and the Yi Dynasty. After this time it had become well fortified in the thoughts of the Koreans. Through its steady growth, it had come to rival Buddhism in Korea, which had had a prosperous past at the court and among the common people, having the recognition of the State as the official religion. So that the cult of Confucius was made the recognized religion.⁴¹ Its schools were the center of learning, and only what was taught in the Confucian Classics⁴² was learned by the students for that was what was required for civil appointments. The influence of Confucianism in Korea is great. It has penetrated into all parts of life. Ancestor worship, for instance, has been a national practice throughout the centuries. The rites and traditions of this customs are according to Confucian philosophy and ordinances, and are tied together with the teachings of filial piety. The idea of the funeral and its ceremonies are likewise connected with Confucianism. Although Confucianism in its pure form does not necessarily imply any dealings with the world of spirits or belief in an after-life, it demands strict obedience and the keeping of the regulations and ceremonies of filial piety not only in this life but also in the life hereafter (after the death of parents). Marriage is considered a sacred part of life and one of the three great events (birth, marriage, and

⁴¹Steiger, *op. cit.*, p. 309.

⁴²Chinese Nine Classics: Ta Hsüeh, Chung Yung, LunYü, Meng Tzu, I Ching, Shu Ching, Shih Ching, Li Chi, Chun Chiu.

death) in our life. No one dares dissolve the marriage according to his(or her) wishes. This is more true in the case of woman than man. Age ought to be honored. "Everywhere below heaven three things are honored: Rank, Age, and Mind."⁴³

"The men of old were reserved in speech, ashamed lest they should come short in deed." A common motto is: Treat one who is 5 years older than you, as your friend; 10 years, as an elder brother; 15 years, as an uncle; 20-30 years, as a father; and 30 and up, as a grandfather.

Women were considered inferior to men, and had the obligation to be subservient to men. They were segregated from society and the privileges connected with entertainment. Common ideas are: those of opposite sexes should not sit together after they reach seven years of age. "A woman's laugh must not be heard beyond the fence of her own house." The three so-called subserviencies of women are: "Be subservient to your parents before marriage, to your husband after marriage, to your children(usually the eldest son) after the death of your husband." These principles were not just theories but they are actually practised in the lives of the people.

Finally, among many influences and heritages from Confucianism among the Koreans, fatalism is one of the great factors in life. It plays a great role in the people's philosophy of life. It is written in the Analects 12,5, "Death and

⁴³Champion, op. cit., p. 82.
(Manc. 2,2,2.)

life have their determined appointment; riches and honors depend upon heaven."

There have been constant changes since the beginning of the 20th century; it might be said, in general, that Confucianism and the study of the Chinese Classics are declining in Korea.

TAOISM

We have in Taoism spirit and matter, cause and phenomenon. This is the statement of the ancient Chinese mystics of whom Lao-Tsu is the master. Lao-Tsu (Ancient child, venerable philosopher) has been known among the people as a mystic and whether or not he actually existed is obscure. It was, however, generally believed until quite recent times that a philosopher by this name lived from 604 B.C. on.

Taoism, which is originated with Lao-Tsu, and centered in Tao (道) has been a great influence in the religious life of Koreans, especially in connection with the religious practices of Shamanism. The word "Tao" is a word which has a great varieties of meanings. It might be translated as "Way," "Reason," "Word," "Law," and "Road or path." The "Way" was known as universal and means the first cause, the Self. The same word "Tao" is used by Christians and is the translation of the word "logos" in the Gospel of John in the New Testament. It is the teaching of Taoism that the world of sense is an illusion. Tao is the only reality, and both the individual man and the whole structure must be modeled on this great exemplar. Tao is every where. Tao overspreads and

and sustains all things.⁴⁴

Most of the mystical and superstitious religious practices of Koreans are directly or indirectly though more often unknowingly connected with this mystic teaching, Taoism. In the course of time, Taoism has incorporated in itself all manner of popular usages and superstitions, as well as a few useful arts. Astrology and divination, under its influence, were pursued in sundry forms of which a peculiar kind of geomancy called POONG-SOO(風水) is perhaps the most important. It is said to have originated about the beginning of the fourth century, when a magician named Kuo P'o professed to be able to interpret the configuration of the earth in terms of good or bad luck. This mystical activity in Korea played a part in ancestor worship. There are men named POONG-SOO(a professional name for geomancers or fortune tellers in Korea) to whom people go and ask them to determine an auspicious place for the burial of their ancestors and parents. They believe that the right location of the tomb, according to the geomancy, determines the wealth, good luck, and prosperity of their descendents.

The influence of Taoism on literature and art can hardly be overestimated, for it supplied just those elements of mystery, romance, and color which are lacking in other cults and religions of Korea and China, and gave rise to a great

⁴⁴Champion, op. cit., p. 275.

mass of family lore which stimulated the imagination of poets and painters alike.

⁴⁵Ibid., p. 276.

CHAPTER II

CHRISTIANITY AND ITS MISSIONS IN KOREA

Catholic Churches

Christianity was first introduced into Korea in historical times, about 170 years ago through the Roman Catholic Church in Peking, China. The birth of the Korean Catholic Church was made by the baptism of Lee Sung Hoon in Peking in the year of 1784. He was 27 years old at that time, a well-educated Korean, and was of royal descent. Since that time the Church grew without any assistance from foreign missionaries. In 1901, there were already about 10,000 adherents.⁴⁶ Another source indicates that before the first Chinese priest got into the country there were already 4,000 Christians in Korea.⁴⁷

Chinese books translated from the western languages and Chinese priests were the medium through which the Catholic Mission in Korea became possible. There is, however, something unique in the history of the Korean Catholic Church. Usually wherever Christianity has been propagated, it has been the common experience that the missionary first entered

⁴⁶ Wasaburo Urakawa, History of Martyrdom in Korea (In Japanese) (Osaka, Japan: Zenkoku Shobo, 1944), p. 5.

⁴⁷ H. M. Griffiths, The Independent Board Bulletin (Philadelphia: Presbyterian Foreign Missions, 1938), p. 17.

into the respective country and cultivated the ground for the mission, and he usually went through many hardships and persecutions. However, this was not the case when the Korean Church (Roman Catholic Church) was founded. As was stated above the first person to embrace the Roman Catholic faith was Mr. Lee Sung Hoon. He left Korea, went to a foreign country, was baptized, and then returned with his supporters. He did not wait for the coming of foreign missionary, but learned the truth for himself and then brought it to his people. "This is what the Korean Catholics are ever proud of. And they ought to be proud and praised."⁴⁸

The first Chinese Catholic missionary in fact, the first foreign missionary to Korea was Father Choo Moon Mo who was martyred in Korea in April, 1801 for the faithful propagation of his religion in Korea. The first Western priest to get into the country was Father Maubant, who reached Seoul in 1836, after entering the country through a sewer drain at Wiju on the Yalu river.

The early history of the Korean Catholic Church is the history of martyrs through severe persecutions, the opponents were trying to wipe out the CHUN-JU-KYO or SU-KYO (religion of the master of heaven or religion of the West, referring to the Roman Catholic Church), nevertheless they failed. A Japanese author describes the martyrs as being of brave

⁴⁸Urakawa, op. cit., p. 36.

composure at death, and bold and audacious.⁴⁹

We may divide the persecution into three periods: the first was from 1800 to 1815 during the time of Sunjo, a king of Korea; the second was from 1838 to 1840 during the 5th, 6th, and 7th year of Hyun-Jong; and the third was 1866-1867 in the reign of Ko-Jong (Tai Won Koon) which was the worst of the three. "Till September, 1866, 2 priests, 7 missionaries, and 2,000 adherents were martyred; and in 1870 it reached the number of 8,000."⁵⁰

In the establishment of missions the Protestants in Korea are much indebted to the Roman Catholic Church for the actual foundation work which they laid. In other words before the Protestant churches came into Korea, the Catholic martyrs had already shed their blood to bring about a favorable understanding of Christianity by the Korean people. Actually the persecutions were caused by the natives' misunderstanding of the motives behind the Christian religion. For instance the people thought that the Su-Kyo would destroy all of their beautiful traditions, customs, filial piety, and even the Five Principles of Life of Confucianism.

In the past church work had been extended widely through the founding of institutions and schools, especially in the urban areas. In the year of 1931, there were 151 clergymen,

⁴⁹Ibid., p. 2.

⁵⁰Ibid., p. 1.

74 foreign missionaries (17 from England; 6 from the United States; 43 from France; 7 from Germany; 1 from Australia), 301 churches (including mission stations); 34 schools; and a total of 67,780 adherents (66,686 Koreans, and 1,094 Japanese).⁵¹

The Russian Orthodox Church has also been planted in Korea. Its work was hindered by the Japanese-Russian War, but it has been growing since. There were 788 adherents, 5 clergymen, one Russian missionary, and 6 mission stations in 1931. Their headquarters are in Seoul, Korea.

Protestant Churches

Approximately half a century after the beginning of the missions of the Roman Catholic Church, protestant churches began their missions in Korea. Prior to the actual beginning, however, martyrdom occurred on Korean soil. In 1866, a Scotsman, Rev. Robert J. Thomas, who had spent two and a half months in Whanghai province, joined a trading vessel, the General Sherman, and sailed up the Tai-Tong river, to a point below the city of Pyong-Yang. The ship came up on an unusually high tide and became stranded below the city. After futile negotiations with the Koreans, the Koreans succeeded in setting fire to the ship. As the sailors with Thomas, swarmed and waded ashore, they were all massacred by the people. The reason for this was that no foreigner, at that time, was

⁵¹ Educational Bureau, *op. cit.*, pp. 53-72.

permitted to enter the country, for the Land had not yet been opened to the outside world. It was strictly forbidden, especially, to enter without permission or notification.

Rev. Thomas was connected with the National Bible Society of Scotland and carried a supply of Bibles written in English and in Chinese, which he had distributed to crowds on the banks on the way up the river. When he jumped into the water from the burning ship, he had an armful of Bibles, and before dying a martyr's death, he succeeded in tossing some of these Bibles to the mob. One man who thus received a New Testament later became one of the first catechumens in the city of Pyong-Yang, when Dr. S. A. Moffett opened a class for catechumens there in 1893. The martyr's blood of the faithful servant of God and a true friend of Korea, Rev. Thomas, was poured so that the Gospel of Jesus Christ could be preached, and Christ has become the solid foundation of Korean Protestant churches. Tens of thousands of Koreans in the past years have praised and respected this man's noble martyrdom and have followed his foot-steps for the sake of Christ.

Protestant missions in Korea began with medical personnel. The Presbyterian Board of Foreign Missions appointed Rev. J. W. Heron, M.D., and H. N. Allen, M.D. as medical missionaries to Korea. Dr. Allen was soon followed by others, and in 1885, work was actually commenced.⁵² The Methodist

⁵²Alfred Dewitt Mason, Outline of Mission History (Garden City, New York: Doubleday, Doran and Company, Inc., c. 1929), pp. 130-131.

Church during that time, also sent a man to look over the field.

The missions have had a phenomenal success, and a conspicuous progress in their work.⁵³ Progress in this mission field has been unusually rapid owing to "certain unique features of missionary policy and methods used in this interesting field."⁵⁴ Native churches, instead of depending on mere foreign aid, became self-supporting, self-governing, and self-propagating. An astonishing revival spirit and evangelistic zeal prevailed, and converts gathered by scores and hundreds. Voluntary offerings were taken up for work among the unsaved. Those who had little money pledged days of service for the church. By 1907 there were actually over 1,000 self-supporting churches with some 30,000 members and 120,000 adherents, and these churches contributed that year nearly 80,000 dollars in United States money.⁵⁵

⁵³Ibid., p. 131.

⁵⁴Robert H. Glover, The Progress of World-Wide Missions (New York: George and Doran Company, 1924), p. 117.

⁵⁵Ibid., p. 188.

The following statistics indicate the number of native clergymen and evangelists, and the number of churches and mission stations.

Evangelists or clergymen⁵⁶

	1922,	1923,	1924,	1926,	1928,	1930,	1931
Presbyterian Church	1396	1468	1411	1146	1443	1445	1452
Methodist Church	830	644	746	693	879	722	508
Holiness Church	61	71	77	87	101	116	116
Seventh-Day Adventist	44	40	43	34	49	60	62
Anglican Church	67	59	69	69	87	88	88
Salvation Army	68	182	158	121	83	85	85
Total:	2466	2464	2505	2150	2642	2516	2311

Stations or Churches⁵⁷

	1922,	1923,	1924,	1926,	1928,	1930,	1931
Presbyterian Church	2095	2095	2197	2155	2345	2405	2478
Methodist Church	896	937	957	877	876	783	791
Holiness Church	27	40	38	50	58	65	80
Seventh-Day Adventist	54	63	64	71	97	100	107
Anglican Church	63	62	67	65	69	69	69
Salvation Army	100	155	158	147	101	102	102
Total:	3235	3352	3481	3365	3546	3574	3627

⁵⁶ Educational Bureau, op. cit., pp. 53-54.

⁵⁷ Ibid., pp. 48-49.

In 1931, there were 253 foreign missionaries (Protestant) in Korea belonging to the existing denominations there. From the United States, 161; 83 from England; 6 from Sweden; 2 from Germany; and 1 from Denmark.⁵⁸ The results of the work and the workers of all Protestant Churches excluding the Holiness group are as follows:

Place of worship	Communicants or Full members	Total Christian Community		
		1925,	1938,	Latest,
4,108	218,739	201,063;	263,159;	743,773.

Staff

Ordained National, Foreign;	69	Laymen National, Foreign;		Women National, Foreign.	
		405	122	135	114
253					

Four Theological Colleges.

Twenty-six Bible schools.⁵⁹

As far as the numbers of missionaries, native workers, and members of the churches were concerned, there has been a constant variation, due to the continually shifting political, economical, and cultural situations.⁶⁰ The various numbers of the members and probationers of the Methodist

⁵⁸Ibid., p. 53.

⁵⁹Kenneth G. Grubb, World Mission Handbook (London: World Dominion Press, c. 1949), p. 245.

⁶⁰Alfred Wasson, Church Growth in Korea (New York: International Missionary Council, 1934), p. 166.

Church (Southern and Northern) and the Presbyterian Church for the years from 1896 to 1930 are included in the appendix. All of these spectacular movements led to Korea's becoming known as the missionary marvel of the age.

Some of the factors which contributed to the rapid success of Christian missions in Korea were: the decline of the old religions; the docility of the Koreans; the uniformity of the language; a longing for relief; the religious genius of the people; the King's favor; the status of women; a love of the homeland; something new in Christianity; effectiveness in Christian education (kindergarten, primary, secondary, college, and seminary); promotion of political liberty; leading the people out from the days of darkness; unfavorable effect of fetish worship; and the desire for peace.⁶¹

The wholehearted enthusiasm of the Koreans for the Protestant Christianity has actually manifested itself in many phases of their mission enterprise. The rapid growth in home mission is remarkable. Even though they had met various sinuosities in accordance with the change in political phenomenon and social upheaval in the past half century, the work has been growing constantly both in number and in spiritual strength outwardly and inwardly to meet any and every challenge. In connection with the life of the people, Christianity

⁶¹Clark, op. cit., p. 267.

has made the people see, that under Christianity, it is not the ideal thing to retire from and renounce intra-mundane affairs and its environment in becoming religious, as their old religions (Buddhism in particular) had taught them, but that the best Christian is one who practices his religion while living an ordinary life. People lack moral character, and the church supplies it.⁶² Christians of Korea are practical as well as spiritual. Koreans believe that Christianity is not merely a set of dogmas; for them it is realistically practical in their life, and is also a way of life. They might be attracted by many features of Christianity. For example:

Korean youth flocked to the missions not only in search of religious truth but also because these missions represented American democracy in the land of serfdom. There is no contradiction between those two aims of Korean youth. In the early thirties the missionaries complained that the younger generation was full of socialist or even communist ideas. This was unfavorable. They could not reconcile themselves to the realities of Korean life, and were attracted by those who continued the struggle against Japanese imperialism. . . . Their churches, schools, hospitals, and leper homes have often offered the only ray of light to many Koreans.⁶³

Korean churches soon became indigenous, self-managing, self-supporting, and self-propagating. Just 28 years after the first American missionary landed, the Korean churches started foreign mission work in Shantung province, China,

⁶²Horace G. Underwood, The Call of Korea (New York, London: Fleming H. Revell Company, 1908), p. 12.

⁶³Grajdanzev, op. cit., p. 275.

sending three missionaries and their wives. At the same time they sent mission workers to the Chejoo island which is a part of Korea in the southern sea. In 1933 the churches decided to use the offerings at Thanksgiving Day and Easter for the purpose of:

Foreign Missions	45.52	\$64
Home Missions	25.29	
Religious Education	16.31	
Leper Work	3.61	
Christian Endeavor	2.82	
Seminary	2.20	
Farm life board	1.45	
General Education	1.40	
Charity	1.40	

The statistics, "Protestant missions in Korea underlined," in the first place aptly portray the estimated efforts of single women working in the field.⁶⁵ Their sincere devotion for the Kingdom of the Lord deserves our praise. Secondly it explains to us the labor of medical personnel on the field. Wherever the mission station was established these two--single women workers and medical doctors--were there. The missions profited greatly, thereby the people came to realize that the churches were concerned over the physical as well as the spiritual lives of men. Hospitals were established wherever the missions were well settled, and could support themselves. The charges of the Christian hospitals,

⁶⁴Clark, op. cit., p. 254.

⁶⁵H. P. Beach and C. H. Fahs, World Missionary Atlas (New York: Institute of Social and Religious Research, 1925), Plate 3. Op. p. 244.

however, were generally lower than other individual or state organizations. This, of course, pleased the people.

The medical work of the station centered in Severance Hospital under the care of Drs. O. R. Avison and J. W. Hirst, who are ably assisted by Miss E. L. Shields, a trained nurse, who also has charge of the nurses' training school. Medical students and native assistants are also being trained in this institution, many of whom are able to perform minor and some major operations, and some of whom are almost ready for the degree of M.D.⁶⁶

Work for the lepers, blind, deaf, orphans, and other related social services were operated, besides the general medical work.

In the field of education, self-supporting schools (Boy's and girl's schools, on both elementary and secondary levels), academies and colleges, Bible schools, and theological institutions were developed. The first school for boys was founded in Seoul as an orphanage, in 1885.⁶⁷ The Presbyterian Theological Seminary was founded in 1901 in Pyong-Yang.

Schools and Social Institutions in 1931

Schools: (Both Catholic and Protestant included)

Colleges	4
Middle schools (high schools)	
Boys'	4
Girls'	6
Secondary and Elementary level Institutions	211
Kindergarten	160
Private Institutions (SUDANG or KANG-SUP-SO)	234
School for the blind	1

⁶⁶Underwood, op. cit., p. 153.

⁶⁷Clark, op. cit., p. 98.

Hospitals	27
Hospitals for the lepers	3
Social institutions (orphanages and Ladies' Home ...)	9 ⁶⁸

In addition to these works, there were Christian literature, tract societies, work of the Y.M.C.A., religious publications, periodicals,⁶⁹ and the work of Bible translation which are to study briefly in the next few pages. A close co-operation existed between the Presbyterian and the Methodist missions, especially in publication work and in conducting educational institutions.

One of the great contributions to Korea that came with the Christian missions is the translation of the Bible into the Korean language. Especially this work of translation has prompted the people to use the Korean alphabet (UN-MOUN) extensively instead of using the Chinese characters. It has thereby increased literacy among the people. In the meantime the work of the Bible societies has been the greatest single agency to contribute to the evangelism of Korea.

In 1882 when the treaty between the United States and "the Hermit kingdom," Korea, was witnessed, Dr. John Ross, assisted by a fellow-missionary and a Korean resident in Mukden, Manchuria, issued the Gospel of St. Luke, the first book of the New Testament to be published.⁷⁰

⁶⁸ Educational Bureau, op. cit., p. 6.

⁶⁹ Korean Christian Advocate; Christian News; Theological Quarterly; Sunday School Monthly.

⁷⁰ E. M. North, The Book of a Thousand Tongues (New York: Harper and Brothers, 1939), p. 198.

On the other hand, in 1883, a Korean named Lee Soc-Chun, converted in Japan and urged by Rev. Henry Loomis, agent of the American Bible Society in that country, began to translate the Gospel of St. Mark. He was the first to have published that Gospel in the Korean language. He also published the other three Gospels and Acts in the Korean language in Yokohama, Japan. This was not the modern "mixed script" with Chinese characters and the Korean alphabet letter endings interspersed. "It was simply the Chinese Bible with Korean sounds written along side of the characters to assist in reading them."⁷¹

Mr. Saw Sang-Yoon, who became one of the first colporteurs, came to Seoul bearing some of the newly printed Bible portions from Mukden. There he met Dr. Underwood. It was he who first preached in his brothers' village at Sorai on the west coast of Whanghai province. In 1887, Dr. Underwood and Rev. H. G. Appenzellar prepared and printed the Gospel of Mark. The translation of whole New Testament was completed in 1886. It was published by the British and Foreign Bible Society in 1887. Rev. John McLantyre and Dr. Ross had a large share in the translation work.

In 1887, a Bible committee was organized. Its primary duties were the selection of translations, and translators, passing upon manuscripts, and agreement on a standard sales price.

⁷¹Clark, *op. cit.*, p. 76.

By 1904 it was possible to issue the New Testament as revised by these scholars, Horace Underwood, J. S. Gale, and W.D. Reynolds, of the Board of translators. In the Spring of 1906, when a new edition of 20,000 copies was ordered, they were sold out before a word had been printed.⁷² Beginning with Genesis of the Old Testament, 1906, the Old Testament was translated book by book. In 1911 the entire Old Testament was completed and Korea at last possessed the entire Bible. The first tentative version of the Old Testament was published in 1910. The Gale version which was privately published by Dr. J. S. Gale was published in 1925. In 1926 a mixed script left the press, which has been used up to the last decade.

The revised version, in the meantime, came out in 1938 with the Korean alphabet, and in 1940 with the mixed script.

In 1947, the English-Korean edition of the New Testament which was based on the Revised Standard Version of 1946 was published by the New Life Press in Seoul, Korea. At the same time the spelling of the Korean edition was being revised to conform with the spelling taught in the public schools since Korea's liberation in 1945.

"From the first, Korean Christians have been noted as Bible Christians. They have been taught to read, study, love, and obey this Book of books."⁷³

⁷²Underwood, *op. cit.*, p. 123.

⁷³North, *op. cit.*, p. 198.

Nevius Method

In connection with the mission methods which were used in Korea, the Nevius Method should be mentioned. It has been most influential, especially in the Presbyterian missions in Korea. "In the year of 1890, the Nevius Method was adopted after a careful and prayerful consideration."⁷⁴ This method was originated by Dr. J. L. Nevius who was a missionary of the Presbyterian Church to Shantung province, China, in the latter part of the 19th century. His position was known as the "New System,"⁷⁵ which maintains that the desired mission object may best be attained by applying the principles of independence and self-reliance from the beginning in a new mission field. The missionaries in Korea with this system as their ideal were striving for realization of the establishment of an indigenous, self-supporting, and self-propagating church in Korea. Their motto was that Korea must be evangelized by the Korean just as, "China must be evangelized by the Chinese."⁷⁶ Within a few decades, in the churches of Korea, this ideal was realized; Koreans have established churches for themselves with little or no support from the

⁷⁴Underwood, op. cit., p. 109.

⁷⁵John L. Nevius, D.D., Methods of Mission Work (Shanghai, New York: Foreign Missionary Library, 1886), p. 4.
(In contrast to the "New System," there is the "Old System." It strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then gradually to discontinue the use of such funds.)

⁷⁶Ibid., p. 8.

outside, and they themselves have trained the church workers. In the spirit of independence and of self-support which is demonstrated in the Korean Church, there was a real dynamic power which carried the mission program of the church through during the years of foreign domination (by Japan), during severe depression, and in time of war. The churches of Korea in the crucial period of this present war clearly demonstrated this fact. They are continually witnessing Christ to the people of their home Land.

Mission Approaches Which Should be Used

Conditions in Korea as in the other parts of the world are constantly changing. The Church of Christ--not of this world, but in this world--dare not ignore the conditions under which it is called upon to do its work. These conditions, whatever they may be, can never demand that the Church change its doctrines and principles, which the Lord Himself has for all times fixed in the Scriptures; but the Church must apply these eternal doctrines and principles of the Word of God to the conditions as they actually exist. Comparing the world today with that of a hundred or even fifty years ago, we must admit that in many respects we are living in a different world. The Christian missionaries must be aware of this, and they must acquaint themselves with the changed conditions which may either aid or hinder the mission in its work, and they must understand how to meet any different or new problems which present themselves. That

missionary is a truly faithful house-holder--and in the true sense an up-to-date servant of God--who preaches and teaches the old and eternal doctrines of the Bible and applies them as the needs of the people among whom he is working demand. "A fundamental re-orientation regarding its relation to the world and all its spheres of life has therefore become the urgent need of the hour. . . . In the Divine commission and mission of the church the problem of its relation to the world and its sphere of life is inherent, because the Church exists in and for the sake of the world."⁷⁷

We may consider first the evangelistic mission in Korea. When we say here the evangelistic mission, we mean the mission work being done through the preaching evangelists and missionaries in the field. It is the climax of all missionary endeavor to preach the saving Gospel to the people; to teach the Truth to spiritually needy people. In a real sense the entire mission enterprise in all its manifestations, activities, and obligations has to envisage itself essentially as an approach, as an evangelistic approach, because of these manifestations can only legitimately be called Christian and missionary when they issue directly from the Apostolic urgency of gladly witnessing to God and His saving and redeeming power through Christ. All the ways in which the Church expresses and manifests itself in the non-Christian world,

⁷⁷H. Kraemer, The Christian Message in an non-Christian World (New York: Harper and Brothers, 1938), p. 28.

either, in word or in deed, have to be impelled and inspired by its prime Apostolic obligation of witness-bearing to the world. The only valid and indestructible foundation of missions is the Christian consciousness of joyful obedience to God's will as manifested in the revelation in Christ, and our gratitude for this Divine gift.⁷⁸

In this evangelistic work, we should stress the effectiveness of the individual approach (person to person contact). In the long-run as the history of missions shows, it is more effective than any other single approach. Lutheran missionaries who intend to go to Korea and to approach the people individually would do well to remember the following points: Generally speaking the Koreans like a religious discussion, a fair and unbiased religious discussion. When we say "fair and unbiased" we mean the avoidance of all romanticism, on the part of both the foreign missionary and the national. The missionary should soon get to the point of discussing religion or as the German expression goes, be sachlich. "As a matter of fact the Eastern mind, in general, liked and likes religious discussion."⁷⁹ In the rural areas which are mostly agricultural, the missionary finds various occasions to meet people and talk about Christ. Good opportunities present themselves during some of the leisure time

⁷⁸Ibid., p. 294.

⁷⁹Ibid., p. 304.

of the farmers, especially in the autumn and winter, and particularly in the early evening. It will be advisable to contact the people and offer them an adult education program in the country villages. This is very effective since the people in the rural areas greatly need such help. As the people are taught how to read, and write, the Bible can be effectively used for the chief text. While the people learn the Bible, they may also learn the ways of life, customs, and geography of different lands, about which the people are anxious to learn. Above all the missionary himself is a foreigner, so that his very presence makes it possible for those people who are not acquainted with the foreigners to learn about them.

The following observations may serve as a precaution to a missionary who is working among different individuals in Korea. Whatever enthusiastic zeal the missionary may have, he ought to remember that he is to work among people who have had an entirely different background and environment of life. The living conditions of a missionary and the nature of his work usually impress the native with the idea that the missionary is financially well off and able to live a life of ease, because of the lower standard of life observed by the national. Though the Truth which he preaches and teaches is vitally related to all spheres and problems of life, the most common and trivial as well as the most elevated, if tact is absent, the missionary will not be very successful. We may call it the qualification of a missionary. His witness

for Christ and the life he lives among the people must spring from genuine love and sympathy. He is also required to understand and have a real knowledge of Koreans and their problems and environment. At no other time in history have the people of Korea more greatly longed for and needed true love, help, and sympathy as they do at the present time. People learn to give as much respect for the Christian character of the missionary as they do for the message which is brought by him.

Opportunities for individual approach is also available in the urban areas, through hospitals, schools, youth organizations, and organizations for the adult. It is advisable to remember one thing, however, that many non-Christian students, especially in colleges and universities, as well as educated people are eagerly studying Christianity, not necessarily to be converted to Christianity, but rather for gaining an acquaintance with western civilization which they think is based upon the spirit of Christianity. This means that the missionary has to know his religion thoroughly in order not only to meet their challenges but also to lead them to Christ. One may put it this way, that one remember that these educated and learned people are not satisfied by an unmatured missionary's talk, in words such as "Jesus loves me, therefore He loves you too," or "We are all equal before God," while still having inner race prejudices or social and national pride. The missionary will meet many sophisticated

and scholarly arguments on religion or other related subjects which must be answered or defeated. However in Christ and with the help of God, he will be able to answer them all.

Group approach, on the other hand, is as effective as the individual approach in evangelistic work in Korea. These are the means through which we contact the public: publications, tracts, radio, library, and youth work.

Publications in Korea, whether religious or secular, are not abundant, therefore our approach through this means will be very workable. A "Lutheran Witness," in Korean--we may call it "Korean Lutheran Witness," should be published, informing the people what the Lutheran Church is and what the Lutheran Church is trying to do for the Christian missions in Korea, as well as presenting what it believes and professes. Since the Lutheran Church is foreign to most all of the people in Korea, both church people and non-church people, this action is vitally important and necessary. To accomplish this, at least Luther's Small Catechism and the Augsburg Confession must be translated into Korean. Presumably the Witness would be a monthly publication of 7 or 8 pages. In order to promote the deeper understanding and eager interest of the people in the United States toward the Korean Mission, a small bi-monthly publication in English should be put out possibly with the name, "The Korean Lutherans."

Besides these major publications, various tracts should be put out, both evangelistic and doctrinal. These can be

used by missionaries and Korean workers while they are preaching and teaching the people in classes or otherwise.

We dare not miss the great opportunity of bringing Christ to Korea through the radio, the "Lutheran Hour" program. Many Protestant churches are unable to use the radio for the propagation of the Gospel because of the prohibition of the government in the case of private programs. In fact all radio stations in Korea were owned by the central or local government in the past. Since 1945 this strict regulation has been loosed somewhat, so that the churches could have a regular 30 minutes program every Sunday afternoon under the auspices of the United Church of Korea (Presbyterian, Methodist, Holiness, Salvation Army). Now is the time in Korea to use the radio for preaching Christ.

A library is another approach to be used in mission work. It is one of the vital needs of Korea, especially for students and youth. According to the report of the ministry of education of Korea estimates that more than 27 % of library floor space in Korea has been made unusable because of war damage. Schools have faced the problem of having to operate almost completely without text-books. Through the humble initiative of the writer, there is being set up in the United States the Lutheran Servicemen's Memorial Library for Korea.

Lutheran missions may very readily be expanded and carried on through youth work. Owing to the present war in

Korea, thousands of young people have lost their leaders. The first task will be to organize youth groups under the leadership of qualified national workers or missionaries, and then to provide the means through which young people may meet and learn how to witness of their faith to the unsaved among their fellow countrypeople.

Training native workers is important,--very important. Without it the mission program can hardly be promoted. Foreigners will always be foreigners. Comparatively a few missionaries were really known by the people and very few of them really knew the country and its people where they were serving as missionaries. This is of course due to the unavoidable barriers of language, different environment, and social and cultural backgrounds. Professor E. C. Zimmermann, the head of the Mission School of Concordia Theological Seminary, St. Louis, Missouri, says it this way in his paper A Practical Evangelist Training Course, "Many national workers are needed in each field. We need to train them and only then can we expect them to train their successors." Another great factor spurring the training of native workers to meet the actual need in each field, in the present as well as in the future, is the rise of nationalism in almost every part of the world. In order effectively to meet these situations, the leadership should be placed in the hands of the national workers, with the missionaries acting only as helpers and advisors. In the meantime no one dares to say that there will not be any revolt or similar move-

ment against foreigners including missionaries in a country where our missions are operating. There is also another possibility, that of a rapid upheaval of the social or political situation, being unfavorable to the Christian missions, such as in the northern part of Korea which has been going on since August, 1945, under the domination of communism. All of these phenomena almost compel us carefully to consider the training and leadership of the national.

In most of the countries of the world there is a powerful trend toward nationalism and the missionary sometimes wonders how long he may be permitted to continue his mission work. What has happen in China? Look at the Philippines, and India? How will matters stand ten years from now in Japan? In 1949 some predicted our opportunities in Nigeria may not last more than just a few more years. In 1950 Gautemala wanted to limit our workers to the number then on the field. In Mexico only the native-born can serve as pastor. It is now well nigh impossible to gain entry into most Islamic lands. Which door will be closed next? ⁸⁰

To meet the need in Korea and to maintain the high scholastic standard and tradition of the Lutheran Church, the requirement for entry to a theological seminary must be at least that of a High School graduate. The main attention, at the same time, should be placed upon the young generation instead of the middle-aged or elderly people who have already affiliated with some other denomination or who have entered some profession as their life-long job. In any case, however, the program ought to be flexible enough to meet every situation and to utilize every opportunity for training interested

⁸⁰E. C. Zimmermann, A Practical Evangelist Training Course, p. 1.

national workers. In order to carry through these programs, Lutheran missions need men of versatility and devotion.

We have reviewed the necessity of having native workers and of establishing a Seminary in the respective mission field of the Lutheran Church including the proposed mission field in Korea. The next question which naturally occurs to our minds is, who will be the trainers, teachers, and professors? They should be the native theologians as soon as there are any presenting themselves and foreign missionaries, but mainly the former. With this necessity of tomorrow, we, therefore, have to center more upon the training of prospective national theologians. The candidates for professors in our foreign seminaries, should be invited to our Concordias in the United States. Even though our program of training native workers in the fields might be excellent, without this program of training the prospective theological leaders for the mission fields, our work will, nevertheless, bring but a minimum of results. The following objections, however, may be raised, and the respective explanation may be given:

Objection 1: We should train the native pastors in their native land instead of inviting them to the United States.

Reply: Yes, indeed, we mean to say a few prospective native candidates who may be trained in the States and will in turn train their native pastors in their home land.

Objection 2: It costs too much money to do this.

Reply: Not at all. We may train five students in a four years' course in the United States,

using the same amount of money being used by one missionary family within six years in the field. (See, Appendix 2.)

Objection 3: After the training, they may not want to go back to their home land.

Reply: This might be true in some instances since there are many temptations; however, even if we will lose 2 or 3 out of the five, we will still be gaining.

Objection 4: This program may arouse jealousy among the native workers already serving the church.

Reply: It need not be so. It was not heard in Korea, for instance, that any Christian worker dropped away from his religion because some of his fellow-workers are qualified and thereby had the privilege of studying abroad for the missions.

Objection 5: Native workers do not need a high theological training.

Reply: Surely, Korean workers need just as much training as American workers.

Objection 6: If natives need a high theological training, one may sarcastically inquire, why don't they establish educational institutions for themselves?

Reply: When the time comes, they will stand on their own feet without outside aid.

Korea is in a period of transition more complicated than the nation has ever experienced before. Its people are striving for the establishment of a new and ideal country in the midst of conservatism and progressivism; nationalism and reliance upon an ally. Ideological changes are made in the struggle between democracy and communism. As for the Christian missions as well as the missionaries to Korea, this grave situation ought not to be neglected in their consideration. The missionary in his primary objective is a witness of God and His decisive, creative, and redeeming acts and purposes, and on the other hand, he is to contact

the people in order to carry out the mission program. For his personal contact with the people, he must have a genuine interest in the whole range of life of the people among whom he works, for Christ's sake and for the sake of those people.⁸¹

Due to the very confused situation in Korea, education suffered more than any other field. The people, together with their leaders, are hardly able to comprehend the ultimate goal and purpose of education. The country is divided, and consequently the minds of the people are divided. Two vastly different ideologies of life, that from the United States of America and that from Soviet Russia, confuse the people. There is a wide open opportunity in the field of education, which presents a unique opportunity for the Lutheran Church to offer Korea assistance through a program of Christian education. It should form a major part of the mission approach to Korea.

In Korea other Protestant churches, chiefly Presbyterian and Methodist churches, have accomplished a great deal in Christian education, meeting at least a part of the total need in that area. Self-supporting parochial schools were established. Besides educational institutions, there have been the Tract societies; Christian literature societies; Methodist Press, and other religious publications such as

⁸¹Kraemer, op. cit., p. 140.

Korean Christian Advocate, Christian News, Theological Quarterly, Sunday School Monthly; the Y.M.C.A.; and Bible study groups. There are also the institutions under the auspices of the Roman Catholic Church. All of these organizations have proven the fact that "the missionary movement of the past in Korea has been the most notable and unselfish outpouring of life, in the service of alien peoples, which the world has ever seen."⁸² Application for the Gospel through an integrated Christian education to the individual personality and the actual life of the Korean people is the present need. Thereby the ideals and the spiritual life of the people are ever able to grow in the Truth of the Christian religion which is living, growing, and a dynamic reality.⁸³

In the actual procedure of the educational mission, the following thoughts should be considered. First, it is necessary to staff the schools with a personnel imbued with a deep Christian spirit and who are determined to develop an intensely Christian atmosphere in the schools. Teachers are not only of the intellectual growth of the pupils, but also they possess the dynamic force of Christian personality that can best serve the situation and lead the pupils adequately. Secondly, the Christian educational mission can help the people in their adjustment to a colossal change in outlook

⁸²Ibid., p. 33.

⁸³T. A. Kantonen, The Message of the Church to the World (Minneapolis, Minn.: Augsburg Publishing House, 1941), pp. 113, 114.

and circumstances, and this presupposes an intimate knowledge of their structure of life as well as in intelligent grasp of the necessities of a change and an adaptation to new conditions. With this procedure and purpose, the Lutheran mission will be able to bring the Kingdom of God to the people of Korea and thus lead them to Christ.

It is a difficult task accurately to ascertain the current situation, due to the difficulty of obtaining accurate statistics during the present war. However, the following tables give us some idea of the present situation.

Number of teachers and professors

Schools	Pre-invasion	July 31, 1951, post-invasion	Decrease
Elementary	51,805	32,250	38 %
Secondary	13,236	10,560	20 %
Normal	654	382	41 %
College and University	2,441	1,130	54 %

Meeting situation of the schools

Schools	Using their own building.		Holding open-air classes or in temporary schools.		Not open	
	Number	Percent	Number	Percent	Number	Percent
Elementary	1,276	33 %	2,037	53 %	554	14 %
Secondary	230	39 %	223	38 %	131	23 %
Normal	4	25 %	8	50 %	4	25 %
College and University	8	16 %	35	67 %	9	17 %

A medical mission is the next mission approach to be

⁸⁴cf. Thomas E. Benner, NBA Journal (February, 1952), pp. 100-101. Excerpted by the editor of the KOREAN OUTLOOK.

studied and which should be used in the Lutheran mission to Korea. Medical mission is a way of service rendered to God by means of the God-given opportunity to help afflicted people, and through them alleviating and preventing the colossal amount of human suffering which prevails in foreign lands. This service must always be connected with the application of the word of God, and with an intensely Christian and missionary spirit, otherwise it will turn into a mere welfare program. The Lord Jesus Christ, who went about doing good, healing the sick, and relieving suffering, has given us an example which everyone ought to follow, we are commissioned to serve and to be "all things to all men." The need for medical missions, to heal the bodies and souls of our fellowmen, in Korea is overwhelming. In the meantime its work often serves to open the doors for the evangelistic mission approach, and in some instances as the entering wedge into new countries. Some countries (Mohamedian countries in particular) do not permit a missionary's entry if they are simply evangelistic workers, but they do sometimes permit the entry of medical personnel. This situation is peculiar not only to the middle Eastern countries but also to the Far Eastern lands. For instance, the pioneer Christian missionaries in Korea had unfortunate experiences in the later years of the 19th century. Many of them were persecuted, but not the faithful medical missionaries. The instance of Dr. Allen, M.D., his family, and his colleagues is a good case in point. "In 1884, a riot occurring in Korea, in which

a prince (Min Young Shik) was wounded. Dr. H. N. Allen, M.D.,⁸⁵ won great favor by successfully treating him. Later when several Methodist and Presbyterian missionaries came, they found a cordial welcome.⁸⁶ Henceforth it has been the "fixed policy of the Presbyterian missions not open up a new station until they could send in two evangelists and one doctor."⁸⁷ Other denominations likewise put emphasis on medical work in their missions. The Church of England has established hospital work in Seoul under Dr. Wiles, M.D., and in Chemulpo (Inchon, at present) under Dr. Landis, M.D.

Medical service in Korea, after great devastation because of the war, yet has a definite value in mission work. Through this service the Lutheran mission can gain access to the people in the future missions to Korea, and will be able to keep their interest in listening to the Gospel. The medical mission is as necessary as the evangelistic and educational missions if it is operated with the proper motive. The goal of their work is the same whether they preach the Gospel, or offer the physically needy being an injection and drug with a true Christian spirit and tell them about the love of God and the goodness of the Gospel. Neither one should

⁸⁵Dr. Allen was later appointed by the government of the United States of America as minister to Korea.

⁸⁶Jai Yun Ro, The History of Korean People in America (In Korean) (Los Angeles: American Printing Co., 1951), p. 20.

⁸⁷Clark, op. cit., p. 211.

despise the other in the work of God's Kingdom. Christ did not neglect the sick, but His counsel, "Sin no more" followed his cure of the sick. The Lutheran Medical Mission Association, in its pamphlet, "Calling All Medical Workers," describes the medical mission as follows:

Medical missions are a visual demonstration of the contrast between a self-centered heathenism, unconcerned with human well-being, and an altruistic, unselfish Christianity, offering healing for soul and body. Medical missions may offer members of the medical profession the opportunity to become better stewards of their God-given gifts by using their particular talents, knowledge, and abilities more fully and ardently in the work of their Savior and His Church.

Our next consideration is the approach through institutions and the rural reconstruction plan. Here we mean "institutions," through which the Lutheran missions will be carried on in Korea, that is the various social institutions such as the orphanage, home for the old folks, home for the war-widows, mental hospital, and other social service organizations. Before going further, it should be noted that this social service and sharing religious experience with others through the services are not the fundamental definitions of the real missionary motive and purpose; but these are methods of approach and expression of the Christian mind which are valid and very valuable. On the other hand the social and cultural activity of missions are not accessories to its essential programme of witness and proclamation of the Gospel, but are expressions of the nature of the Gospel. Therefore, the approach through social institutions or through

rural reconstruction aid as a part of Lutheran missions in Korea will meet the essential needs of Korea, and the Gospel may be proclaimed through these works--a natural expression of the Christian spirit of love.

In addition to the potential need, especially of orphans, the present war in Korea has created a vast number of orphans who must be cared for immediately. This situation will continue for many years to come. This means the Christian Missions, including the Lutherans, have to face the problem in the actual operations of missions.

In connection with rural reconstruction, it is a known fact in Korea that approximately 75 percent of the Korean population are farmers residing in the rural areas. Consequently the church in Korea is largely a rural church. It is obvious, therefore, that rural evangelism in Korea will have to play a preponderant role in the future. And likewise the need of the reconstruction plans will be increased, such as the fields of agriculture, adult education, and the promotion of the spirit of interest in rural life.

It is not basically necessary, in the actual procedure of the Lutheran missions in carrying its program into the areas of social institutions and rural reconstruction, to offer merely a tremendous amount of money, but rather to offer skill and the methods of how to do the work. Most of the actual work can be done by the Koreans themselves. Christian missions can be a stimulation and a constant incentive to the people, and can contribute to the solution of rural

problems by demonstrating certain definite lines of rural welfare. As for the missionaries, if missions in the future continue to participate in the various kinds of service that present themselves, their ambition must be to excel in creativeness of mind and in the quality of the work. With the help of God, the proper technique of missions, and the genuinely loving spirit of missionaries for the service of God and service of the Korean people, Koreans will widen their horizons, creating a new vision of life, and will be stimulated in their desires of life through the guidance of Christian leadership both in the rural and urban areas.

CHAPTER III

THE PROPOSED LUTHERAN CHURCH MISSION IN KOREA

Definition of Christian missions and its aim

Christian missions have the primary aim of proclaiming the Gospel to the unconverted everywhere according to the command of Jesus Christ. We ought not mistakenly to substitute for this aim mere proselytism⁸⁸ in non-Christian lands. In the modern world, our work has rather to be motivated by the apostolic urgency of gladly witnessing of God and His saving and redeeming power through Christ. This urgency is based upon internal experience, or, motives which spring from a consideration of Jesus Christ and our relation to Him. Loyalty to Christ and to His will in sending out his servants, gratitude for His infinite grace redeeming all mankind, and love for Him who died for all, are the dynamics to move and persuade the Christians to enter fields. The Lord said " πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς . . . ,".⁸⁹ "The commission to the Apostles arises out of the power claimed—all power has been given to me on

⁸⁸Kraemer, *op. cit.*, p. 431. "The desire to increase the geographical extent and the numerical strength, religious beliefs accepted by ever larger numbers of people, the passion for gaining more and more adherents to a creed for the honor of that creed and the cumulative proof of its truth and power."

⁸⁹Matt. 28:19; *cp.* John 20:21.

earth, go ye therefore, and make the power a reality."⁹⁰ In this concise command, a short, sharp, direct, explicit, preemptory and permanent order of the great Captain of our salvation was proclaimed. For the transmission of this command all the refined and consecrated intelligent, a persuasive manner, and the knowledge and use of the best methods of work should be rendered before God for the sake of missions. The purpose of missions is to obey the will of God who has sent out the workers, and thereby glorify Him only. God chooses man. "It is not ye who chose me.' But 'I choose you,' as a king selects his officers, they are to fulfil His purposes. They are invited to depend on His will, not on their own. They had not discovered Him, as likely to suit their purposes."⁹¹ Jesus chose and appointed the disciples as the friends whom He Himself selected for the Apostleship (John 6:70; 13:18). It is an important position. "But Jesus speaks of the great work not as a task, a burden, or the like, but as a honor, a gift, a blessing."⁹² Behind missions, therefore, is the Commander, God, who has given the assurance for the success of the missions, to carry the Gospel to Korea as well as to other parts of the world.

⁹⁰W. Robertson Nicoll, The Expositor's Greek New Testament, I (Michigan: Wm. B. Eerdmans Publishing Co.), 339.

⁹¹Ibid., p. 831. Cp. John 15:16.

⁹²R. C. H. Lenski, Interpretation of St. John's Gospel (Columbus, Ohio: Wartburg Press, 1942), p. 1052.

Upon the consideration of the divine mission, there is only one outcome to expect, that is the expansion of the Kingdom of God on earth. There is no more, no less. The purpose of the Lord's appointment is *ἵνα ὑμεῖς ἀπαύητε*, "that you may go away," (Jn. 15:16) from me on your various missions, and thus may bear fruit in my stead, and be supplied by my life. Following the actual going of the Apostolic missionaries, there has been a great expansion of the Kingdom.

In the Kingdom, there is "one Master, even Christ." (Matt. 23:8). He alone is the Lord and King (Phil. 2:10). It must, therefore, be the one ambition of a Christian missionary, whether at home or abroad, to exalt Jesus, the greatness of His mercy, how he died for all men's sins, the loveliness of His character, the terribleness of His wrath, and the dignity and honor of His crown and throne. The desire for the salvation of all men (Acts 4:12; 2Cor. 5:20), the uplift and betterment of our fellowmen (Matt. 6:33), and the earnest desire for conquest of the world for Christ (Phil. 2:10; Matt. 23:8) are the great tasks of missions which must be rendered before the eternal throne of God.

What we have said in the preceding sections pertains to winning the Koreans for Christ. This is the primary objective of our missions. To accomplish this objective we have to face all factual life situations of the people and lead them to the Savior. The Gospel is the same forever but the time and the people are different and changing. What is

needed in Korea may not be needed so much in the United States, and vice versa. For instance, the awareness of the need of maintaining the physical condition of the people, food, and medical care, is the main factor of being in Korea. In the United States, however, this is not so true. We may conclude therefore that our mission approaches and methods differ and ought to be varied accordingly. In the Walther League in the United States, for example, refreshments, games, picnics, and similar youth programs, are not an end in themselves or the final objective of the gathering of Christian youth, but they are a means to an end. These activities motivate the young people to gather together for work. The missions among the Koreans likewise will be sufficiently workable and fruitful when missionaries meet all the facts and the problems as they pertain to the native people, and offer them some possible solutions for their problems. These things are not only intended to motivate the people, but also for "bearing one another's burden" and so fulfilling "the law of Christ." (Gal. 6:2).

It should be noted that personal piety among the Korean people has been and still is the cornerstone of their religious feelings. They became aware of the necessity of social interpretation and application of Christianity in spite of their different theological views.

The ultimate intension and goal, as we have indicated before, is how to lead the Korean people to Christ through these human mediums of education, medical service, social

service, and evangelistic approaches.

What type of church should be developed in Korea? First, a church by Koreans and for Koreans. Since the introduction of Christianity, the average people know it as a foreign religion. They used to call it SHU-KYO, SHU-HAK, or YANG-KYO, which means "religion of the West," "learning of the West," or "the foreign religion" respectively. This idea still prevails among the people, particularly among non-Christians. Stamping the Christian Church as a production of the West, and for the Westerners is a gross misconception. It has to be taken away. People must be taught that Christianity is not for the monopoly of foreigners but it is the religion of the Koreans as well as of all humanity the world over. Missionaries in the meantime must strive towards this goal, not considering the national churches and their religious life as a mere product of their propagation. Truly, they are a product of foreign missionaries and the support of Christians in another country; however, they are not accessories of the churches of other lands, but are indeed a part of the churches in the one Kingdom of God on earth.

Development of such indigenous churches amply offer the people a conviction of independence in their church work. The brilliant record of Korean churches in the past, as we have reviewed them, give us an assurance that the proposed Lutheran mission will likewise be workable in Korea. When we say indigenous church, this does not mean that the support of the national church by foreign countries is not necessary,

but it does mean that when the time comes the Korean church must so be founded that it stands on its own feet. It is the intention and the ideal of all foreign missions to establish a virile self-propagating, and self-supporting church. In order to do so, there must be earnest efforts and sacrifices on the part of supporters of missions--prayer, gifts, and personal sacrifice.

In our understanding of the indigenous church, a possible misunderstanding ought to be eliminated. The Gospel which the missionary proclaims is absolutely the same Gospel and is not changed in essence and it should not be perverted into any erroneous teaching. Notwithstanding, the indigenous church expresses and interprets the real character and content of the Gospel in intelligible and familiar forms understandable to the common people.⁹³ This requires faith and courage, but the grasp of the Christian revelation is strengthened and deepened by it because of the necessity of constantly confronting oneself with it, and the indigenization of Christianity has so become a natural and gradual process and not an artificial experiment, because the mind is directed toward interpretation in familiar forms. There is the obligation to strive for the presentation of the Christian Truth in terms and modes of expression that made its challenge intelligible and related to the peculiar quality of reality in which the Korean people live.

⁹³Kraemer, op. cit., p. 399.

Tomorrow's Korea

Korea is destroyed, both physically and spiritually, by a war caused by foreign countries.⁹⁴ More than one third of its population has become refugees of war. They have indeed struggling for existence, due to the extreme want of the very necessity of life. People are stricken by fear and uncertainty. This tragic situation, in a broader sense, is not only prevailing among Koreans, but all over the world. "Perhaps the greatest indictment of our present civilization is that in spite of its scientific and mechanical advances it has utterly failed to check soul-destroying fear. The strain and stresses of life have become increasingly more difficult to endure. There are more anxieties and worries, derangements and maladjustments, mental and spiritual bankruptcy, all of which point to one basic condition: the disintegration of understanding."⁹⁵

Koreans notwithstanding are to live and bear their environment, not wailing over it. They are searching for a new

⁹⁴Division of Publications Office of Public Affairs, United States Policy in Korean Crisis (Washington, D.C.: Department of States, 1950), p. IX. ". . . The United States Government, in providing for the surrender of Japanese troops, proposed that Soviet troops accept the surrender of the Japanese troops in Korea north of the 38th parallel and that the Japanese troops in Korea south of that line surrender to American forces. . . . The United States did not contemplate a lasting division of Korea along this line, which was a fortuitous line resulting from the exigencies of the war."

⁹⁵Kantonen, op. cit., p. 117.

direction of life. A new life movement in fact is necessary for them. It is the vital need for Koreans to have trust, confidence, and ambition in life. Lack of these brings chaos and despair. They cannot and should not live any longer in an ambiguous state of traditional fatalism. There must be a change, a great change in the life of Korean people.

In Christ and in God we obtain confidence. The Gospel is essentially the "good tidings of great joy" and its opening chord is "Fear not," (Mark 5:36) "I have overcome the world." (John 16:33. "In all these things we are more than conquerors through him that loved us." (Romans 8:37). These are the answers from above to the suffering Koreans as well as all humanity. Through this Gospel, people can be regenerated in their spiritual life, and through an integrated application of this Truth to actual life, the Korean will have a new civilization. The problem of religion certainly, the ultimate problem of modern man (and of the Korean), is "the eternal human problem of God; yet ever and ever again obtruding itself upon man."⁹⁶

Korea must be Christianized. Tomorrow's Korea is hopeful.

⁹⁶Kraemer, *op. cit.*, p. 6.

APPENDIX 1

Members and Probationers

Year	Methodists		Presbyterians
	southern	northern	
1896		811	2,530
7		1,535	3,276
8		2,363	4,899
9		2,945	6,165
1900		4,512	7,710
01		5,667	12,599
2		6,686	11,963
3		7,879	13,575
4		7,988	15,712
5		7,004	19,492
1906	2,921	12,791	26,514
07	4,998	23,455	37,870
8	6,081	24,255	48,367
9	7,687	23,243	60,982
10	9,809	24,724	63,183
1911	8,851	25,026	82,442
2	8,397	25,818	79,408
3	7,465	20,375	84,712
4	7,218	20,770	86,923
5	7,318	20,051	87,102
6	6,933	20,579	87,328
7	6,699	20,263	87,725
8	6,731	19,571	83,902
9	5,877	19,287	97,617
1920	6,476	18,589	82,831
21	8,655	19,985	92,510
2	10,141	18,948	99,897
3	10,952	20,149	104,248
4	11,875	20,144	103,479
1925	11,778	19,480	105,244
6	10,560	19,063	103,978
7	9,404	17,522	98,375
8	8,631	15,214	no report
9	9,007	14,118	114,056
1930	9,426	13,880	125,479

Taken from: Alfred Wasson, Church Growth in Korea (New York: International Missionary Council, c. 1934), p. 166.

APPENDIX 2

A rough estimate on the expenses

The expenses for one missionary with wife in six years' work in a foreign field:

Travelling expenses for round trip.....\$ 2,000

Salary per year...\$ 2,500

Total salary for six years.....\$ 15,000

Total expenses...\$ 17,000

The expenses for five students in four years' training in the United States of America:

Travelling expenses\$ 5,000

Annual support..... \$ 600 each

Total support for four years..... \$ 12,000

Total support..... \$ 17,000

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