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**THE IMPACT OF EARLY  
PRESBYTERIAN MISSIONARY PREACHING (1884-1920) ON  
THE PREACHING OF THE KOREAN CHURCH**

by

Sang-Hwan Kim

B.A., Kyemyong University, 1975  
M. Div., Presbyterian Theological Seminary of Korea, 1983

THESIS

Submitted to the Faculty of Waterloo Lutheran Seminary  
in partial fulfillment of the requirements  
for the Master of Theology degree in Homiletics

1996

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## **ABSTRACT**

The history of Protestant mission began when Korean people were suffering under the Japanese colonial rule. The Bible was translated into Korean in Manchuria and Japan and following the first missionary Horace N. Allen (U.S. Korea missionary, 1884-1890) many Western missionaries began to arrive in Korea. As churches were built the need for Korean ministers necessitated establishment of theological seminaries and teaching of homiletics. History of preaching thus began. Charles A. Clark (U.S. Korea missionary, 1902-1948), who became the father of homiletics in Korea, taught the homiletic theories he studied earlier and his influence is still felt in Korea today. The preaching of the early missionaries was topical in type and legalistic in tone aimed to deliver the gospel of salvation. While the preaching of the Korean churches closely followed the examples of the early missionaries, the Korean preachers gradually adapted their preaching according to the historical changes by adding themes on the actual everyday life of the believers. Preaching on the gospel of social salvation is increasing and even some exegetical preaching is used by some preachers. Korean churches must now try to introduce and implement institutional means to further develop preaching. Furthermore, there should be increased emphasis on social preaching and gospel preaching

## **ACKNOWLEDGEMENT**

I am deeply indebted to my teacher Dr. Eduard R. Riegert. He taught me homiletics at Waterloo Lutheran Seminary and guided me through the preparation of this study. My wife Chun Soon has done her best to help me during my study in Canada. I am grateful to her.

**THE IMPACT OF EARLY  
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## INTRODUCTION

### 1. SIGNIFICANCE AND PURPOSES OF THE STUDY

The servants, who dutifully followed God's great commission (*Matthew 28: 18-20*), came to Korea and sowed the seeds of God's word. The seeds grew and bore abundant fruits. The South Korean churches command 12 million believers which comprise over 25% of the entire population of the country; twenty-three of the fifty largest churches in the world are found in Korea; the Korean churches have also sent over a thousand missionaries around the world. The churches around the world have given an ovation to the Korean churches and at the same time have watched them with much interest.

On the other hand, as early as in 1960 during the April Student Revolution, the students passed a severe judgment upon the church. "Buddhism died with the fall of Koryo Dynasty in the fourteenth century; Confucianism died with the fall of Yi Dynasty in 1910, and now Christianity is dying with the fall of President Syngman Rhee."<sup>1</sup> He was known as a fine Christian president of the Republic of Korea. Even within the church voices of self-criticism asked such questions "Are the Korean churches okay?"<sup>2</sup> "There are problems in the church."<sup>3</sup> and "Are the current pulpits in the Korean churches all right?"<sup>4</sup>

At the crossroads of the history of Korean churches a study of the sermons of the early Western missionaries and their influences on the Korean pulpit would show valuable insights give direction to the sermons the present and the future Korean churches should advance. The missionary homiletic, while appropriate to the task of introducing Christianity into Korea, needs now to be augmented by a homiletic which grounds the sermon deeply in the Scriptures in order to meet the changing societal conditions. Through a careful examination of the positive and negative aspects of the sermons of the early missionaries and their influences on the subsequent development of the Korean sermons the present study aims a) to discuss the weakness of the present-day sermons in Korea, b) to propose the kind of sermons necessary for the time when the two Koreas will be unified, and c) to assist the Korean missionaries who are being sent to various parts around the world.

## 2. METHOD AND SCOPE OF THE STUDY

The principal approach chosen for the present study is a textual analysis. First, the general background of the period Christianity was first introduced to Korea, the introduction of the Presbyterian Church and its subsequent development and the early Western missionaries are examined from the perspective of general history of Korea as well as the church history. Next, the sermons of the different periods by the early

missionaries and the ministers of the Korean Presbyterian churches are carefully analyzed. For these discussions the influential textbook, *Homiletics* by C.A. Clark, various theories of sermons published in the theological journals by the early missionaries, and the sermons compiled in *Great Collections of Sermons for the Commemoration of 100th anniversary of Korean Church* (12 volumes, published by Pangmun Ch'ulp'ansa in Seoul) are examined.

Although the study is titled "The Impact of Early Presbyterian Missionary Preaching (1884-1920) on the Preaching of the Korean Church", the discussion is limited to the Presbyterian churches because over 60% of the Korean churches are Presbyterian and majority of the early missionaries were Presbyterian. The author of this study is also a Presbyterian minister.

The present study is organized as follows: The *Introduction* states the purposes, significance and the method and scope of the study. *Chapter I* discusses the political, economical, social and religious background of Korea at the time the Good News was first introduced in Korea. *Chapter II* examines the introduction and development of Presbyterian Church of Korea and its characteristics. *Chapter III* discusses the early missionaries from a perspective of their theological background and the training of preachers in the Korean churches. It also examines the homiletical theories taught by the early missionaries and

actual characteristics found in their early sermons. *Chapter IV* discusses the positive and negative contributions of the sermons by the early missionaries. *Chapter V* analyzes the sermons by the Korean Presbyterian ministers according to the different periods. In the last section by way of a conclusion, a few suggestions for the present and future Korean pulpit are offered.

## NOTES

- <sup>1</sup> Samuel H. Moffett, *The Christians of Korea* (New York: Friendship Press, 1962), p. 49. Hereafter cited as *The Christians of Korea*.
- <sup>2</sup> Han Wan-sang, *Han'guk kyohoe idaero chounga?* [Is Korean Church All Right?] (Seoul: Taehan Kidokkyo Ch'ulp'ansa, 1982). In this book he urges renewal of Korean churches. All Korean names and terms are given according to the McCune-Reischauer system of transliteration (without the diacritical marks) except for those personal names which were published in English literature in their own idiosyncratic renderings. In accordance with the Korean practice, family names precede given names.
- <sup>3</sup> Pak Ha-kyu. "Han'guk kyohoe isangidda" [The Korean Churches are not all Right]. *Pokumui chollyong*, vol. 22, no. 6 (1995): 27. Pak points out the crisis of the Korean pulpit.
- <sup>4</sup> Chong Song-gu, *Solgyohak kaeron* [Introduction to Homiletics] (Seoul: Sejong Munhwasa, 1983), p. 30.

**CHAPTER I:**  
**KOREA AT THE TIME WHEN CHRISTIANITY WAS INTRODUCED**

This chapter will examine the political, economical, social and religious background of Korea when the preached word of God first began to work and performed the miracle of mission activity.

**1. POLITICAL BACKGROUND**

It was the time of political turmoil, humiliation and pain. In 1863 when the boy King Kojong ascended the throne, his father, Hungson Taewon'gun, assumed direction of the government.<sup>1</sup> Internally Taewon'gun consolidated the power of monarchy and set in motion a resolute program of reform. Having witnessed the earlier incidents of the two "Foreign Disturbances of 1866<sup>2</sup> and 1871",<sup>3</sup> he also introduced a policy of complete isolation against the European countries. The European powers had begun to approach Korea in the 18th century and now demanded trade.

After ten years in power, as the King matured and opposing factions grew stronger, Taewon'gun was forced to withdraw from power. Queen Min, wife of King Kojong, and her faction took control of the government. At about the same time various internal and external events helped to accelerate the transformation of Korea into a modern state:



“enlightenment thought” began to exert a powerful influence on the *yangban* officialdom: the so-called Unyo incident,<sup>4</sup> a clash between the Japanese naval vessel and the Korean soldiers, resulted in the Kanghwa Treaty of 1876.<sup>5</sup> The Korean government concluded a treaty with United States of America in 1892 in an effort to guard against Japan and Russia, and soon opened diplomatic relations with the United Kingdom, Germany and Russia. It also dispatched special envoys to the foreign countries to inspect and study the developed countries and their advanced technologies.<sup>6</sup>

While the enlightenment movements and policies were in progress, there were also conservative factions who were opposed to the western culture and wanted to protect the traditional culture.<sup>7</sup> Korean people were resentful against the political pressure and economic infiltration of Japan. The government’s special treatment of the newly established modern style army unit Pyolgi-gun brought a serious clash between the old and the new units within the army in 1882.<sup>8</sup> The incident brought back Taewon’gun to the government temporarily; but he was soon kidnapped by the Chinese soldiers and Queen Min and her faction returned to power. Queen Min and her followers were reluctant to make any change and were under the influence of China who intervened with the Korean government. The reform party sought assistance from Japan to check the Chinese intervention and to push forward reform. With

Japanese help they staged a coup in 1884, but the reformist government lasted only three days until the Chinese sent their soldiers to aid their conservative ally.<sup>9</sup>

After the failure of the Coup d'État of 1884 through the intervention from China the Japanese changed their policy and sought economic dominance over Korea. Under the severe economic hardship brought by the Japanese merchants the peasants joined the Tonghak ("Eastern Learning") movement and staged a revolutionary uprising.<sup>10</sup> The banner of the movement was "sustain the nation and provide for the people" and the peasant army defeated the government soldiers repeatedly and quickly gained control in many places. The Korean government asked for help from China and this allowed a pretext for Japanese intervention. Eventually Japan declared war against China and pressured the Korean government for internal reform. Under the Japanese pressure the Korean government adopted a program, the so-called Kabogyongjang, Reform of 1894,<sup>11</sup> and a new cabinet was formed. As the Korean government began to seek Russian influence an intense Russo-Japanese rivalry developed. This eventually led to the assassination of Queen Min by the Japanese soldiers in 1895<sup>12</sup> and another forced change in the Korean government by Japanese. King Kojong fled to the Russian embassy for protection<sup>13</sup> and a "righteous army" rose in various parts of Korea against the growing Japanese

aggression. However, the event merely increased further Russian intervention, and in the meantime Korea successively lost various economic rights to the foreign powers.

At about this time So Chae-p'il, who had fled Japan after the failure of the coup of 1884, returned from exile in the United States of America. He organized Independence the Club and began to publish *Independence News*. Through his activities he urged the Korean government to get rid of the foreign influences and establish a modern parliamentary government. The king returned to his palace from the protection of the Russian embassy, declared Korea "Great Han Empire" and reformed the government to establish an independent state. However, true reform was already impossible.

Japan was alarmed by the rapidly growing Russian influence over Korea. Japan forged an alliance with the United Kingdom and went into War against Russia, the Russo-Japanese War. At the same time Japan sent armies into various parts of Korea. Japan won the war and immediately set out to control Korea. Against the protest by King Kojong and the cabinet Japan used her troops to coerce the Korean ministers and forced a Protectorate Treaty<sup>14</sup> on the Korean cabinet. The treaty established an office of Japanese resident-general directly under the Korean emperor to control the Korean government. The treaty evoked furious protest and uprising in Korea which demanded immediate

cancellation of the treaty. There were efforts to appeal to the foreign powers to change the situation, and King Kojong secretly dispatched envoys to the second Hague Peace Conference of 1905 to expose the Japanese aggression to the world. However the secret mission failed due to Japanese intervention. This incident gave the Japanese a pretext to force the king to abdicate and disband the Korean army.

Despite the uprising of the righteous army and protest activities within Korea and abroad by Korean people against Japanese aggression Korea lost its independence in 1910.<sup>15</sup> General Terauchi Masatake, army general and then the third Resident-General, and Yi Wan-yong, Prime Minister of Korea, together secretly formulated the terms of annexation treaty and on August 22, 1910 secured the prime minister's signature on it. The Korean emperor was demoted to a king and the Great Han Empire reverted back to the lesser Choson kingdom. Japanese colonial government was established in Korea and increased sufferings of Korean people began. Like the Israelites who suffered in Egypt, Koreans began to pray for deliverance.

## 2. ECONOMIC BACKGROUND

### **2.1. Farming**

The economic basis of Choson was farming and its traditional importance is found in the phrase "the farmers are the foundation of the

world.” In and around the 17th century land reclamation added arable lands and improved agricultural tools and techniques, such as the use of fertilizer and transplantation of rice seedlings considerably increased the harvest. At the same time cultivation of crops for special use<sup>16</sup> diversified agricultural production.

*Sirhak*, “practical learning school”,<sup>17</sup> of the 18th century paid special attention to the farmers and farming. It helped to rectify many ills of the regulations governing the land, tax and military which improved the agricultural industry.

During the 1890s Japan filled its shortage of rice from coerced exports of Korean rice. This led to a jump in the price of rice in Korea and it threatened the livelihood of many farmers and the poor population in the cities. Furthermore, after the victory over Qing China Japan began to supplant farming lands from the Korean farmers. The condition of agriculture in Korea became worse through the successive events of the Russo-Japanese War, the Protectorate Treaty and the annexation of Korea by Japan. Dr. Yi Yong-hon described the collapse of the Korean farmers as follows:

First [Japanese] lend a loan at high interest and secured on land to the Korean farmers. When the Korean farmers could not pay back the loan within the promised date they seized the lands. Around the time of the Russo-Japanese War... the Japanese conglomerates began large scale investment on

Korean lands [the Japanese] confiscated lands on the pretext of railway construction, transferred the ownership of the uncultivated lands and the lands belonging to the traditional post horse stations. After annexation Japanese colonial government set up a land survey office and claimed ownership of private lands that were not properly registered with the colonial government. The colonial government also sold or transferred numerous forests to either Japanese business or the Japanese immigrants to Korea. Thus Korean farmers lost their lands and were ruined. A report prepared by the Southern Baptist Church of the United States of America states: "The Korean farmers who had suffered from the debt one by one sold their land and left either to Japan or Manchuria. In Honam area, the granary of Korea, 75% of the entire farming lands was either mortgaged or sold."<sup>18</sup>

Over 80% of the Korean farmers were ruined; the economic loss of the Korean people was incalculable.

## **2.2. Commerce and Industry**

Until the first half of the 18th century manufacturing activities were limited to the government controlled handicraft. From the second half of the same century private handicraft industry<sup>19</sup> began to develop and commercial activities ensued. Markets, which began to appear in the mid 18th century, were held regularly at about 1,000 places throughout the country. Money and private bills were also circulated. International trades with Qing China and Japan was also initiated.

*Sirhak* ("practical learning") stressed mercantilism and development of commerce. Until the Kanghwa Treaty of 1876 and opening of the ports international trade was limited to Qing. As the ports opened, however, the Japanese merchants under their government's special support, practiced systematic depravation trade. After the Sino-Japanese War the Japanese merchants established complete control over the Korean market.

Particularly during the period during which the Korean king Kojong sought protection under the Russian embassy, foreign powers took advantage of the situation and forced the Korean government to grant them various economic rights. The Japanese businessmen controlled the banks, customs and tariff, and accounting business which allowed them to act as vanguard of the Japanese economic aggression to Korea. Through the loans Japan advanced financially to subjugate Korea. Between the Protectorate Treaty of 1905 and 1907 Japanese loans rose to 13,000,000 won which was equivalent to the entire annual budget of the Korean government at that time. People started a national campaign to raise money to pay back the national debt to restore financial independence. The Japanese Protectorate's Office intervened and the campaign failed, however. Colonial economic structure was now firmly established in Korea.

### 3. SOCIAL BACKGROUND

Choson dynasty maintained a class society that was rooted in Confucian ideology. From about the second half of the 18th century, however, the class society began to change to a more democratic and equitable society and the process created considerable social unrest. According to Dr. Han "Choson class system was also based on the traditional social structure and Confucian ideology that had already been in place in Koryo period. Confucianism makes a clear distinction between the ruling class and the subject... it was universally accepted that a man is born with predetermined social class, status and rank and also wealth."<sup>20</sup> The social class is generally divided into *yangban* ("nobility"), *chung'in* ("middle people") and *ch'onmin* ("lowborn").

During the 17th and 18th centuries, particularly toward the end of the 18th century, the traditional class system had serious challenges. Already in the early 19th century the society began to witness increased social mobility and the traditional status system could not be maintained. Entering the 19th century the peasantry, who had been completely disillusioned by the politics dominated and manipulated by powerful ministers or royal in-laws in the government,<sup>21</sup> became more and more conscious of their social position and rights through peasant rebellions. Catholicism brought in the idea of universal equality, and Tonghak,<sup>22</sup> a new religion extremely popular at the time, taught the



doctrine of “man is Heaven and thus serving man constitutes service to God.” The newly introduced idea of equality of man exposed the falsity of the traditional class system.

During the second half of the 19th century the activities of the reformist party, introduction of the modern idea of civil rights and democracy subsequent to the opening of the ports, and newly emerging group of citizenry all disclaimed the privileged class based on *yangban*. At the same time, through the campaigns for human rights and rights for political participation, people strove to realize a society that is based on civil equality.

One of the most notable aspects of the Coup d'État of 1884 was that it attempted to eradicate the feudal class distinction by abolishing the privilege of lineage and establishing civil equality. The Reform of 1894 also sought the eradication of the feudal systems by such legal measures as elimination of the class distinction between *yangban* and commoners; freedom of butchers and actor-entertainers from the lowborn class; prohibition of owning public and private slaves, of buying and selling of human beings, of child marriage, and of the system of guilt by association; and permission of re-marriage of widows. Abolition of class distinction, however, did not bring in equitable society. It required fundamental changes in the consciousness of the general public and specific social systems. In this respect, the social activities and

contributions of the Independence Club were particularly important. Despite all these efforts the Protectorate Treaty and subsequent annexation of Korea by Japan reduced the people of this nation to slaves. The people prayed for freedom from slavery.

## 4. RELIGIOUS BACKGROUND

### **4.1. Traditional Religion**

Buddhism, which was popular in Koryo dynasty, declined during Choson by the new dynasty's policy of honoring Neo-Confucianism and repudiating Buddhism. Neo-Confucianism, once a vital philosophy, gradually became merely a formal study of rites and rituals. During the later period of Choson the philosophy became highly abstract and dissociated from daily life. In the midst of rapid social changes and collapse of the traditional values apocalyptic beliefs based on secret and prophetic writings became wide spread.<sup>23</sup> Among those who traditionally suffered from the misgivings and exploitation of the ruling class, shamanism was also popular. Some people sought the unattainable happiness in the belief of the future Buddha Maitreya rather than in this life,<sup>24</sup> and it could provide an escape for them.

### **4.2. Coming of Catholicism**

Catholicism was first brought into Korea in the 17th century by the government officials who traveled to the Chinese capital Beijing. They

brought Catholicism as a form of Western learning but not as a religious faith. During the latter half of the 18th century some of the Sirhak (“practical learning school”) scholars who read the Catholic literature found it was a religion and they began to develop faith. In 1784, Yi Sung-hun was baptized in Beijing; he returned to Korea and began to spread the religion. Although the government at first did not pay attention to the new religion, it soon declared the new religion heresy and began to suppress its activities. To the government officials Catholics appeared to deny the reality and refused the rite of ancestral worship, and threatened the social order. Despite the repeated persecutions,<sup>25</sup> the European missionaries continued to enter Korea secretly; and most important of all the Christian doctrine that all human beings are equal before God and could obtain eternal life had a special appeal to the people who were living in the period of hardship and social unrest. Because of determined persecution of the Catholics by Taewon’gun and some inherent weaknesses<sup>26</sup> of its own Catholicism did not succeed.

#### **4.3. Birth of Tonghak (Ch’ondo-gyo)**

Tonghak (“Eastern Learning”) was founded by Ch’oe Chae-u, a fallen yangban in Kyongju. The doctrine of Tonghak is based on folk beliefs incorporating various philosophies and religions including Confucianism, Buddhism, Daoism, and even Catholic doctrines, thus it was very synthetic. As a philosophical system it is close to the Neo-

Confucian school that gave primary emphasis to the role of *ki* (Chinese, *qi*), the concretizing and energizing element<sup>27</sup>; as religion it has resemblance to Shamanism and Daoism in its utilization of talisman and magic. The teaching of Tonghak contained a revolutionary thought of rejecting Yi Dynasty, which in fact was gravely ill and dying. Externally it posted the slogan of “sustain the nation and provide for the people” and stood against the Japanese and Western aggressions. The nationalistic doctrine of Tonghak that was rooted in the masses had a great appeal to the commoners and followers increased rapidly. As its power base expanded the government began to suppress the new religion under the pretext that it misled people and agitated the society. Among their activities the followers of Tonghak particularly fought hard against the Japanese aggression. The combined forces of the government and Japanese soldiers crushed much of the Tonghak movement and after the Protectorate Treaty and the ensuing annexation it noticeably became weak.

#### **4.4. Summary**

The Neo-Confucianism which once served as the ideological backbone of the new dynasty became an abstract philosophy detached from daily life and lost its contact with the people. Catholicism failed to penetrate Korean people and society due to the hostile government policy and some weakness of its own. Tonghak was also crushed by the

government and Japanese. Now the Korean people yearned for a new religion. Pak Yong-hyo, who was once a member of the reformist party, told W. B. Scranton, U.S. Korea missionary (1856-1922) "There are many things missionaries could do in this country... our traditional religions have been exhausted... the road which you can lead Korean people to Christianity (Protestantism) is wide open now."<sup>28</sup> The historical situation in Korea was perfect for the people to embrace Christianity.

## NOTES

- <sup>1</sup> Han'guk Chongsin Munhwa Yon'guwon, *Han'guk minjok munhwa taepaekkwwa sajon* [Encyclopaedia of Korean People and Culture], 1994 ed., (Seoul: Ungjin Ch'ulp'ansa), vol. 18, PP. 331-332, hereafter cited as *Han'guk minjok*; Kugsa P'yonch'an Wiwonhoe, *Han'guk-sa* [History of Korea], 1981 (Seoul: T'aingudang), vol. 16, pp. 53-92. Hereafter cited as *Han'guk-sa*.
- <sup>2</sup> As a reprisal for the oppressive policy against the Catholic by Taewongun the France sent her naval vessel to Korea in 1886. For this see *Han'guk minjok* vol. 9, PP. 727-728; Chindan hakhoe, *Han'guk-sa* [History of Korea], (Seoul: Ulyu Munhwasa, 1974), vol. 4, pp. 418-427. Hereafter cited as *CH Hanguk-sa*.
- <sup>3</sup> In 1884 United States of America naval vessels attacked Kanghwa Island and its garrison. See *Han'guk minjok*, vol. 13, pp. 793-794.
- <sup>4</sup> The clash that occurred between the Japanese naval vessel Unyo and the Korean garrison stationed in Kanghwa Island in September 20, 1875. See *Han'guk minjok*, vol. 16, PP. 568-569; *Han'guk-sa*, vol. 4, pp. 365-386.
- <sup>5</sup> Han U-gun, *Han'guk t'ongsa* [General History of Korea] (Seoul: Ulyu Munhwasa, 1974), pp. 412-419. Hereafter cited as *Han'guk t'ongsa*. The treaty, which consisted of twelve articles, was essentially an one-sided and unfair agreement forced upon Choson by the Japanese. Through the treaty the Japanese sought political and economic concessions from Choson. It stipulated an establishment of permanent Japanese diplomatic mission in Korea, extra-territoriality clause with the Japanese residents subject to Japanese law, opening of ports, permission to survey Korean coastal waters and non-interference from the Korean government on trade with Japan.
- <sup>6</sup> On April 4, 1876 Korean government sent special envoys to Japan. For further information, see *Han'guk minjok*, vol. 13, pp. 217-218. It also sent students on government scholarship to Qing China, see *Han'guk minjok*, vol. 15, pp. 582-583.
- <sup>7</sup> The traditional Confucian scholars rallied under the politico-moral slogan "behold the righteous and expel the evils." *Han'guk minjok*, vol. 16, pp. 882-885.
- <sup>8</sup> The cause of the incident was unfair and delayed payment of salary given to the old style army unit. See *Han'guk minjok*, vol. 18, pp. 764-767.
- <sup>9</sup> Coup staged by the reformist for complete independence from the Chinese intervention and to modernise Korea. See *Han'guk minjok*, vol. 1, pp. 352-256.
- <sup>10</sup> Uprising by peasants and the followers of Tonghak under the leadership of the Kobu county's Tonghak parish Chon Pong-jun. See *Han'guk minjok* vol. 7, pp. 352-357; *Han'guk-sa* vol. 16, pp. 17-211.
- <sup>11</sup> See *Han'guk minjok*, vol. 25, p. 90.
- <sup>12</sup> A despicable international plot staged by Japanese. Under the command of Miura, the Japanese counsel stationed in Korea, Japanese samurais and policemen broke into Kyongbok Palace and killed Queen Min. They burned the slain body to hide her identity. See *Han'guk minjok*, vol. 17, pp. 412-414.
- <sup>13</sup> The pro-Russian faction in the Korean cabinet and the Russian counsel secretly planned and moved the King to the Russian embassy on February 11, 1896. See *Han'guk minjok*, vol. 14, pp. 285-286.

- <sup>11</sup> By this treaty Japan effectively took all the diplomatic rights from Korea. See *Han'guk minjok*, vol. 17, pp. 417-419 & vol. 18, pp. 49-54.
- <sup>15</sup> See *Han'guk minjok*, vol. 24, p. 282.
- <sup>16</sup> They include tobacco, ginseng, cotton, pepper and medicinal plants.
- <sup>17</sup> A social reformist philosophical school which was born in the process of finding solutions for various contradictions found in the rapidly changing society of the later Choson period.
- <sup>18</sup> Yi Yong-hon, *Han'guk kyohoe-sa*, [History of Korean Church] (Seoul, 1982), pp. 172-173. Hereafter cited as Yi, *Han'guk kidokkyo sa*.
- <sup>19</sup> Typical products include bronze utensils, lacquer wares decorated with mother of pearl design, ceramics, paper, hemp, bamboo crafts and farming tools.
- <sup>20</sup> *Han'guk t'ongsa*, p. 266.
- <sup>21</sup> See *Han'guk minjok*, vol. 12, pp. 585-586.
- <sup>22</sup> "Eastern Learning," since it was opposed to Catholicism which was called "Western learning."
- <sup>23</sup> Typically these writings contained prophecy on the millennium, change of dynasty or calamities.
- <sup>24</sup> Maitreya is future Buddha who is believed to come to this world to save those not saved by Buddha Sakyamuni. See *Han'guk minjok*, vol. 8, p. 585.
- <sup>25</sup> Major persecutions took place in 1801, 1839, 1846 and 1866.
- <sup>26</sup> According to Dr. Yi, "the Catholic mission began with considerable political reasons and backgrounds. Furthermore political conspiracies were often the cause of the martyrdom. ... what the Catholic missionaries brought to Korea were not Bible or evangelical faith but rather their church organisations, rituals and doctrines." *Han'guk kyohoe-sa*, p. 57.
- <sup>27</sup> See *Han'guk minjok*, vol. 20, p. 805
- <sup>28</sup> Min Kyong-bae, *Han'guk kidokkyo kyohoe-sa* [History of Korean Church] (Seoul: Taehan Kidokkyo Ch'ulp'ansa), 1984, pp. 122-123. Hereafter cited as *Han'guk kidokkyo kyohoe-sa*.

**CHAPTER II:**  
**EARLY DEVELOPMENT OF PRESBYTERIAN CHURCHES IN KOREA**

Even before the Hermit Kingdom<sup>1</sup> opened its door some Western missionaries tried to bring the Gospel into Korea. The Bible was also translated and brought into Korea by Koreans who had been converted abroad. Finally, as the Lord had prepared, with the coming of the North American missionaries the door was wide open for the Gospel. The Korean Presbyterian Church was born, and it quickly grew into a distinctive church.

**1. THE EARLY MISSIONARY CONTACTS WITH KOREA**

John J. Weltvree, a Dutch man who came to Korea in 1628, was the first Protestant to come to Korea.<sup>2</sup> Twenty-five years after Weltvree another Dutch man, Hendrik Hamel, and his company of sailors arrived in Korea. they were cast ashore in Cheju Island.<sup>3</sup> The first man to bring the Bible to Korea was Basil Hall, an English missionary.<sup>4</sup> On September 1, 1816, he distributed the Bible near Paengnyong and Ch'ong Islands in Hwanghae Province and also in the area of Kunsan Bay. For the next ten days he did the same in Ch'uja Island in Cholla Province.<sup>5</sup> Carl F. August Gutzlaff, who was a member of the Dutch Mission in China, visited the west coastal regions of Korea, including Changsangot in Hwanghae Province, Hong'chon in Ch'ungch'ong Province and the mouth of the



Kum River. During his visit between July 16 and 17, 1832, he also distributed copies of the Scriptures.<sup>6</sup>

The first Protestant martyr in Korea was Rev. Robert Jermain Thomas.<sup>7</sup> Rev. Thomas who was a native of Scotland had come to China as a missionary of the London Missionary Society and was working in Chefoo, China. On September 4, 1865, he visited the coastal area of Ungjin and Paengnyong Island for two months. During his short stay in Korea he studied Korean and distributed some copies of the Bible. About the end of August in the following year he embarked on an American ship "General Sherman" that entered Taedong River and proceeded to P'yongyang. Rev. Thomas gave out some copies of the Bible at Kangso-p'osan area.<sup>8</sup> On September 3, the ship was set afire by the Korean soldiers of the garrison and Rev. Thomas was captured. Before he was slain he kneeled down and prayed.<sup>9</sup> He offered his slayer a Bible and told him "Believe in Jesus."<sup>10</sup> Alexander Williamson,<sup>11</sup> also a native of Scotland and a missionary to China, worked to introduce the Bible to Korea. On September 9 of the following year he went to Koryo-mun<sup>12</sup> to spread the Gospel to the Koreans and sell copies of the Bible. In the same year Hunter Corbett, an American missionary active in Shandong in China, embarked on an American Navy ship to Korea. The ship was sent to investigate the "General Sherman" incident. On January 23, he distributed copies of the Bible and spread the Gospel to the Koreans at

Moktong-p'o, Changyon in Hwanghae Province. He went back to China on January 29 of the same year.<sup>13</sup>

## 2. INDICATIONS OF THE BIRTH OF KOREAN CHURCH: KOREANS CONVERTED ABROAD, TRANSLATION AND DISTRIBUTION OF THE BIBLE

### 2.1. Activities in China

Dr. J. Edkins of the London Missionary Society who was active in Shanghai in 1864 wrote in his letter that among the three of the four people his church examined and baptized were Korean government officials stationed in Manchuria.<sup>14</sup> Although the names or activities of these Koreans are not known, it is quite probable that the first Protestant baptism of Korean people took place sometime in 1864.<sup>15</sup> The next notable event is the meeting between Yi Ung-ch'an and Revs. John Ross and John McIntyre, who became to be known as the "Wycliffs of Korea."<sup>16</sup> Yi met Revs. John Ross and John McIntyre, who were missionaries of the Presbyterian Church of Scotland Mission, at Koryo-mun in 1874 and followed them to Uchang to teach them Korean language and Korean history. In the autumn of the same year some more Koreans, Paek Hong-chun, Yi Song-ha and Kim Chin-ki, joined the group. Two years later in 1876 the four Koreans were baptized by Rev. McIntyre and became the first Korean Presbyterian converts.<sup>17</sup> Upon the request of the two missionaries they translated the Gospels and Acts in 1880. About this time another Korean, So Sang-ryun, came by and was inspired by the

two missionaries. Subsequently he was baptized in 1881 and joined the translation projects.<sup>18</sup> In the autumn of 1882 the Gospels of *Luke* and *John* were printed in Korean for the first time. The following year the Gospels of *Matthew* and *Mark* were published. Paek Hong-chun sold these Korean Bibles and preached the Gospel among the Koreans living in the areas of west Kanto and eastern Manchuria. As a result by the Autumn of 1884 Revs. Ross and McIntyre baptized 75 Koreans who wished to become Christians. At the same time a church—the first Korean church to be organized by Koreans—was established at the Korean village in west Kanto.<sup>19</sup> In 1887 the complete Korean translation of the New Testament was published under the title “The Complete Teachings of Jesus” which came to be known as the Ross Version.<sup>20</sup>

So Sang-ryun smuggled the Ross New Testament into Uiju, Korea and spread the Gospels to his family members, relatives and neighbours. Within the next half year he gathered several tens of believers around him. Every week they met at So’s house and So read and expounded the Bible to them.<sup>21</sup> This marks the first Korean church established in Korea.<sup>22</sup> His activities, however, made it dangerous for him to remain there and he fled to Sorae in Hwanghae Province. At Sorae So together with Yi Song-ha built the first chapel in Korea.<sup>23</sup> Sorae that has been called “the cradle of Protestant Christianity in Korea”<sup>24</sup> and has drawn attention worldwide.<sup>25</sup>

## 2.2. Conversion of Yi Su-chong and His Translation of the Bible

Yi Su-chong<sup>26</sup> was a government official in Korea but fled to Japan to avoid danger to his life.<sup>27</sup> He had heard about the Sermon on the Mountain from his friend An Chong-su and took interest in Christianity.<sup>28</sup> In Japan he cultivated friendship with Tsuda Sen,<sup>29</sup> a major figure in the Japanese Christian Churches then, and immersed himself in Christianity. Eventually on April 29, 1883, he was baptized by Rev. Yasukawa, minister of Tsuyutsuki Church in Tokyo.<sup>30</sup> Yi had been famous for his poetry, fluent Japanese and exact preaching and his conversion to Christianity drew much attention among the Western missionaries and Japanese. He studied the Bible with George W. Knox, a Presbyterian missionary stationed in Japan. In the All Japan Christians Meeting<sup>31</sup> held at Sin'ei Church in Tokyo in May 1883 he prayed in Korean, and on the meeting on May 12 he offered his confession of faith.<sup>32</sup> About this time, on the request of Rev. Henry Loomis, he published *Korean-Chinese New Testament with Korean Suffixes* that contained the scriptures of the Gospels and Acts.<sup>33</sup> In 1885 he published *Sinyak Maga chon pokumso onhae*, his Korean translation of the scripture of *Luke*. Horace Grant Underwood (U.S. Korea missionary, 1885-1916) brought this edition to Korea in 1885. In 1895 he revised and re-published this version in Korea. Yi Su-chong also petitioned the American churches for Korean mission several times. He returned to Korea in May 1886 and was subsequently arrested and executed.<sup>34</sup>

### **2.3. Arrival of the Presbyterian Missionaries and the Beginning of Korean Presbyterian Church**

Dr. Horace N. Allen, a medical missionary under the American Presbyterian Board who had originally been sent to China, came to Korea as the first resident Protestant missionary on September 20, 1884.<sup>35</sup> At that time the Korean government did not allow missionary work and Dr. Allen who was a medical doctor was considered suitable for the task.<sup>36</sup> The gates of the Hermit Kingdom, however, were dramatically opened less than three months after the entry of Dr. Allen.<sup>37</sup> On December 4 of the same year there was a coup attempt—known as *Kapsin Chyongbyon* or Coup d'État of 1884--at the Palace.<sup>38</sup> During the incident Min Yong-ik, a high ranking official and a cousin of the Empress, was badly injured. Dr. Allen was called on to treat him and Min remained as his patient for three months. The grateful king promptly appointed Allen as a physician to the royal court and allowed him to open a hospital in Seoul under government sponsorship “in cooperation with a benevolent society in America.” Although the phrasing of the decree was indirect and cautious, it was the first official approval by the Korean government of missionary work in Korea.

The Presbyterian Church in Korea began with the arrival of Rev. Horace Grant Underwood,<sup>39</sup> who landed in Korea on the Easter morning of April 5, 1885.<sup>40</sup> However, it took him two years to open a church. Although the gates were open missionary work was still illegal. Since

gatherings among the foreigners were allowed, the first official Sunday service was held at Dr. Allen's residence at 8:00 p.m. on June 28, 1885. On July 13 of the same year the Korea Missionary of the Northern Presbyterian Church of America had their first meeting in Korea. In the following year on July 11 Rev. Underwood secretly baptized No Ch'un-kyong, known as No To-sa, the first Korean he baptized since he arrived in Korea.<sup>41</sup>

### 2.3.1. Organization of the first Presbyterian Church in Korea

The first Korean Presbyterian church was organized at the residence of Rev. Underwood on September 27, 1887. Its membership consisted of fourteen members and its name was Saemunan Changno Kyohoe [Saemunan Presbyterian Church].<sup>42</sup> Underwood writes about the church in his letter.

Work here is going along grandly. A week ago Tuesday we completed the organization of a Presbyterian Church by the election of two elders, whom we ordained last Sunday. We organized with fourteen members, and took in one more on Sunday. The church is growing daily, one might say. We have a number of applicants for baptism, and all the men seem in earnest. I am wanted, north, south, and east, to baptize some Koreans, but I cannot go away from my school work. We have now one Korean colporteur and one evangelist here in Seoul.<sup>43</sup>

### 2.3.2. Ordination of the First Elder and the Organization of the Executive Committee

According to Underwood the first elders are Paek Hong-chun and So Sang-ryun who were ordained on the Sunday following September 27, 1887.<sup>44</sup> The official position of the Korean Presbyterian Church is different, however. The Korean Presbyterian Church recognizes So Kyong-cho of the Sorae Church as the first Korean elder.<sup>45</sup> The first Session was organized in this church.

The first Presbytery in Korea was organized on September 17, 1907 at Changdaehyon Church.<sup>46</sup> This Presbytery is known as Taehan Yesugyo Changnohoe Tongnohoe.<sup>47</sup> Dr. Samuel A. Moffett, U.S. Korea missionary (1890-1974), writes:

But at noon on September 17, 1907 the rap of the moderator's gavel announced the establishment of the first Presbytery of the Korean Presbyterian Church, independent and self-governing. Membership was composed of forty Korean Christians and thirty-six foreign missionaries, representing Australian, Canadian and American Presbyterian churches.<sup>48</sup>

The organizational meeting elected Dr. Samuel A. Moffett as its chairman, and Dr. Moffett ordained seven Korean ministers, who had just graduated from the P'yongyang Union Theological Seminary as the first class. By this time the total number of churches in Korea reached

989 churches with fifty-three elders, nineteen-hundred baptized Christians and seventy-thousand congregation members.<sup>49</sup>

On September 1, 1912, the General Assembly of the Korean Presbyterian Church was organized at the organizational meeting at P'yongyang Women's Bible School. The 221 delegates included fifty-two ministers and 125 elders from seven Presbyteries and forty-four missionaries. The organizational meeting for General Assembly elected Underwood as its chairman.<sup>50</sup>

The Church continued to grow until 1919. It sent out the Lord's servants to spread the Gospel to Cheju Island (1907), Japan (1908) and Siberia (1909).<sup>51</sup> Between 1911 and 1919 the total number of the baptized membership grew from 46,934 to 69,407.<sup>52</sup>

### 3. DEVELOPMENT OF THE KOREAN CHURCH AND ITS CHARACTERISTICS

#### **3.1. Development of the Korean Presbyterian Churches**

So Myong-won (Roy B. Shearer), U.S. Korea missionary (1958-1975), writes: "The extremely rapid growth (of the Korean Presbyterian Church) made one wonder whether the growth was too fast."<sup>53</sup> Indeed the growth of the Korean Presbyterian church was remarkable. This historical phenomenon may be discussed from different perspectives.



### 3.1.1. The Historical Circumstances

In the period when the Presbyterian Church was first introduced and grew in Korea there was a spiritual lack in the society and Christianity could quickly fill the vacuum. Ellen C. Parsons writes: "There was no entrenched literary religion. Hearts were swept bare, and when a warm living message came to them it would be welcomed."<sup>51</sup> According to Professor Min Kyong-bae: "Confucianism and Buddhism had already been exhausted as organized religion and as faith... (but) Christianity fulfilled the religious needs and quenched the spiritual thirst (of the Korean people)."<sup>55</sup>

### 3.1.2. The Character of the Early Missionaries

Most of the early missionaries who came to Korea were from the United States of America. Many of them were re-born Christians who had been inspired by the Revival Movement in America led by Moody and was at its peak in 1881. They were young college students and theology students who volunteered for foreign mission to save the dying souls of the non-believers. When they came to Korea they came with passion to evangelize the Korean people and save their souls. Rev. Underwood was a good example. Dr. S. A. Moffett once wrote:

The early Underwood was an unflinching leader. His incomparable passion that enabled his message supernatural, grand and deep conviction... he was always at the

front to fight and to promote evangelizing Korea. ...no one will ever forget his convincing and clear and ringing voice. his sermons that he delivered with vigorous full body gestures, his optimistic reports, his aggressive planning.<sup>56</sup>

The passionate evangelism and spirit of the early missionaries were certainly some of the major reasons for the remarkable growth of the Korean Presbyterian Church.

### 3.1.3. The Successful Mission Policy

In June 1890, at the invitation of the infant Korea Presbyterian Mission, Rev. John L. Nevius came to Seoul and spent two weeks discussing the principles of missionary works. His suggestions, known as the Nevius Method, became a principal policy of the Presbyterian Mission in Korea. Underwood writes: "After careful and prayerful consideration, we were led, in the main, to adopt these (the Nevius Method)".<sup>57</sup>

The five major principles of the Nevius Method are: (1) Bible study; (2) Self-propagation; (3) Self-government; (4) Self-support; (5) Missionary-itineration.<sup>58</sup> In addition the Council of Missions adopted the Ten Mission Policies.<sup>59</sup> These encouraged the missionaries to use the simple Korean writing system Han'gul when preaching the Gospel to the lower class. It also stressed training Korean missionaries so that they could teach the Bible and preach the Gospels. Dr. Yi Chang-sik writes:

Especially the fact the early (Korean) churches emphasized the Gospels indicates that the early churches took great interest in the sermon. It was characteristic of the Presbyterian churches to try to convert the masses through sermons. This facilitated the rapid growth and expansion of the churches, and it formed the character of the Korean Presbyterian churches.<sup>60</sup>

The main tenet of the Korean Presbyterian Church has been “to build a church through sermons.”

### **3.2. Characteristics of the Early Korean Presbyterian Churches**

Generally the main features of the early Korean Presbyterian churches include preaching, Bible study and self-reliance. These features are discussed below.

#### **3.2.1. The Preaching Church**

Preaching was the true characteristic of the early Korean Presbyterian church. Dr. Yi Chang-sik compares the Presbyterian preaching to the Methodist preaching. According to him when the Methodist missionaries are classified by their specialization, the number of the missionaries in clerical positions is greater than those of preaching. From this fact he suggests that the Presbyterian Church organized their missionary work around sermons, whereas the Methodist Church stressed institutional mission.<sup>61</sup> The early missionaries employed three methods of preaching as follows: (1) *Street Preaching*: The

missionaries stood on a busy street or in a market place and read books aloud until people gathered around them. When there was a sufficient number of people assembled they preached. (2) *Livingroom Preaching*: When public preaching is not allowed, the missionaries employed this approach. (3) *Touring Preaching*: Missionaries, colporteurs and preachers sent all over the country to preach. Those who received the Gospel were encouraged to engage in missionary activities as a colporteur, an assistant to a missionary or a Bible woman.

### 3.2.2. The Bible Studying Church

Another characteristic of the early Korean Presbyterian Church was its emphasis on the Bible.<sup>62</sup> Min Kyong-bae writes, "(The fact that) the Korean churches were called 'Churches of the Bible' was the pride of the Korean churches. This was the main characteristic of the Korean churches and was also the passionate spiritual desire underlying the churches."<sup>63</sup> The enthusiasm for Bible study bore Bible classes. William N. Blair, U.S. Korea missionary (1901-1946), has pointed out that the Bible class was one of the major reasons for the rapid growth of the early Korean Presbyterian churches.<sup>61</sup> The first Bible class began with seven members under Rev. Underwood in Seoul in 1890.<sup>65</sup> The Presbyterian Mission rules included the item that every missionary should set up a curriculum for his Bible class according to the Mission guidelines. The Bible classes were taught by missionaries and their assistants. While the

objectives of the Bible classes were studying the Bible, the classes had other important activities such as prayer and guidance and preaching.<sup>66</sup> By 1909, in the area under the Northern Presbytery alone, there were about 800 classes with about 50,000 participants. The number of participants was about twice as many as the baptized members. Between 1917 and 1918 about 76,000 people, about 65% of the total number of 117,000 church members, attended Bible classes. During the period between 1914 and 1924 an annual average of 68,150, about 58% of the total church membership, participated in the Bible classes.<sup>67</sup> The Bible classes were all over the country, and they grew into specialized classes for men and women, for urban and rural areas, for general members and the leaders, and for the newly converted and the baptized members.<sup>68</sup>

### 3.2.3. The Self-relying Church

The major contribution of the Nevius Methods, which became the guiding principles of the early missionaries in Korea, to the growth of the Korean churches was its emphasis on self-propagation, self-government and self-support.<sup>69</sup> It was indeed an invaluable idea that the Korean churches would be most effective when they govern themselves and carry out the mission by themselves. The report prepared by Malcolm C. Fenwick (1865-1935), a Baptist missionary, illustrates this point well as follows:

Sunday after Sunday, month after month, I labored and pleaded, and testified in tears to the love of God in Christ, and to the peace Jesus brought to my soul, when, having washed my sins in His precious blood, He came, Himself, to abide with me and take charge of all my small affairs. The people laughed at me... I shall never forget, therefore, with what gladness I met a Corean believer from the place where I had formerly lived. "Mr. Kim," I eagerly said, "You are coming to my place to-morrow to tell the people what great things the Lord has done for you"... Mr. Kim promised, and the next day appeared. When called upon, he opened his Chinese New Testament and laid his hand lovingly upon it, saying: "Elder Brothers, this is God's word. Believe it. It is not like man's words. This is written by the Holy Sprit of God... God had forgiven all my sins for His only Son's sake... I saw how this testimony gripped the people as mine never had done."<sup>70</sup>

Many missionaries understood that the native evangelists were most effective. They educated trained Korean evangelists so that they could themselves carry out the mission independently. Furthermore from early on the Korean churches took the financial responsibilities for supporting the ministers, administering the churches and construction of the chapels. The success for independence of the Korean churches was only possible by the sacrifice of the members of the Korean Presbyterian churches who positively responded to the Church policy of self-reliance.

## NOTES

- <sup>1</sup> Korea was known as "Land of Morning Calm" or "Hermit Kingdom (Nation, Country)." "Land of Morning Calm" is based on Choson, one of the several names for Korea. "Hermit Kingdom" comes from the isolation policy of Yi Dynasty. Harry A. Rhodes writes: "Korea was called the "Hermit Kingdom" because until 1882 she persistently refused to make any kind of treaty with an Occidental county." (Harry A. Rhodes, *History of Korea Mission Presbyterian Church of the United States of America*, vol. 1: 1884-1934 (Seoul: The Presbyterian Church of Korea, Department of Education, 1934), p.1.
- <sup>2</sup> *Han'guk kidokkyo kyohoe-sa*, p. 135.
- <sup>3</sup> *Han'guk kidokkyo-sa*, p. 58.
- <sup>4</sup> *Han'guk kidokkyo kyohoe-sa*, p. 135.
- <sup>5</sup> Kwak An-chon (Allen D. Clark), *Han'guk kidokkyo sa* [The History of Korean Christian Church] (Seoul: Taehan Kidokkyo Sohoe, 1973), pp. 12-13. Hereafter cited as Kwak, *Han'guk kidokkyo-sa*.
- <sup>6</sup> *Ibid.*, p. 14.
- <sup>7</sup> Yi, *Han'guk kidokkyo-sa*, p. 61.
- <sup>8</sup> *Ibid.*, p. 62.
- <sup>9</sup> *Ibid.*
- <sup>10</sup> Chong Song-ku, *Han'guk kyohoe solgyo-sa* [History of Preaching in Korean Church] (Seoul: Ch'ongsin Taehakkyo Ch'ulp'anbu, 1988). Hereafter cited as *Han'guk kyohoe solgyo-sa*.
- <sup>11</sup> Kwak, *Han'guk kidokkyo-sa*, p. 19.
- <sup>12</sup> Koryo-mun (Korea Gate) was a gate to China from Korea located in Tonghwayon in Manchuria. During Spring and Autumn seasonal markets were held and trades were allowed between the people from Korea and China. The Western missionary in China took advantage of the occasion to meet Koreans and spread copies of the Bible (*Han'guk kidokkyo kyohoe sa*, p. 168 and Kwak, *Han'guk kidokkyo-sa*, p. 19).
- <sup>13</sup> Kwak, *Han'guk kidokkyo kyo-sa*, p. 20.
- <sup>14</sup> His letter dated April 15, 1864 (R. Lovett, *History of London Missionary society, 1795-1899*. London: Frowde, 1899), vol. 3, p. 568.
- <sup>15</sup> *Han'guk kidokkyo kyohoe-sa*, p. 165.
- <sup>16</sup> *The Christians of Korea*, p. 35.
- <sup>17</sup> Kwak, *Han'guk kidokkyo-sa*, p. 22.
- <sup>18</sup> *Ibid.*
- <sup>19</sup> *Ibid.*
- <sup>20</sup> *Han'guk kidokkyo kyohoe sa*, p. 170.
- <sup>21</sup> Kwak, *Han'guk kidokkyo-sa*, p. 23.
- <sup>22</sup> *Ibid.*

- *Han'guk kidokkyo kyohoe-sa*, p. 171.
- <sup>23</sup> *The History of Protestant*, p. 131.
- <sup>24</sup> *Han'guk kidokkyo kyohoe-sa*, p. 172.
- <sup>25</sup> Professor Min writes: "Yi Su-chong, a former instructor of Korean at the Tokyo foreign Language School and a former government official responsible for foreign affairs (*T'ongni oemu imu hyopp'an*), was an un-official retinue of Pak Yong hyo the chief of the Korean delegation sent to Japan after the Military Mutiny of 1882 (*Im'o kullan*) (*Han'guk kidokkyo kyohoe-sa*, p. 166).
- <sup>26</sup> Kwak, *Han'guk kidokkyo-sa*, p. 25.
- <sup>28</sup> Yi, *Han'guk kidokkyo sa*, p. 65.
- <sup>29</sup> Tsudasen was a dominant figure in Japanese agriculture. Representing Japan, he participated in an international conference held in Vienna. In Vienna he happened upon an exhibition of the Scriptures and was deeply moved and became a Christian. For this, see *Han'guk kidokkyo kyohoe-sa*, p. 166 and Kwak, *Han'guk kidokkyo sa*, p. 25.
- <sup>40</sup> *Han'guk kidokkyo kyohoe-sa*, p. 166.
- <sup>41</sup> From this meeting began a great revival movement in Japan which is comparable to the great revival movement of 1907 in Korea. For this, see Yi, *Han'guk kidokkyo-sa*, p. 66.
- <sup>42</sup> His confession was regarded highly not only in Japanese churches at that time but also in Korean churches today.
- *Han'guk kidokkyo kyohoe-sa*, p. 167.
- <sup>43</sup> Yi Kwang-rin, *Han'guk kaehwa sa yon'gu* [Study on the History of the Enlightenment in Korea], (Seoul: Ilchogak, 1974), p. 235.
- <sup>44</sup> Son Pyong ho, *Changno kyohoe-sa* [History of Korean Presbyterian Church] (Seoul: Taehan Yesugyo Changnohoe Ch'onghoe Kyoyukpu, 1980), p. 395. Hereafter cited as *Changno kyohoe-sa*.
- <sup>45</sup> Paek Nak chun, *Han'guk kaesingyo-sa* [History of Korean Protestant Church] (Seoul: Yonse Taehakkyo Ch'ulp'anbu, 1973), p. 85.
- *The Christians of Korea*, p. 37.
- <sup>46</sup> The unsuccessful coup was staged by the progressive faction to unseat the conservative faction from power.
- <sup>47</sup> Saemunan Kyohoe ed., *Saemunan kyohoe 70 nyon-sa* [Seventy Years History of Saemunan Church] (Seoul: Saemunan Kyohoe, 1958), p. 20. Hereafter cited as *Saemunan kyohoe 70*.
- <sup>48</sup> *The Christians of Korea*, p.37.
- <sup>49</sup> *Saemunan kyohoe 70*, p. 20.
- <sup>50</sup> Saemunan Kyohoe, *Saemunan kyohoe 85 nyon-sa* [Eighty-five Years History of Saemunan Church] (Seoul: Saemunan Kyohoe, 1973), pp. 48-49.
- <sup>51</sup> *The History of Protestant*, p. 140.



- <sup>44</sup> *Annual Report of the Board of Foreign Missions of Presbyterian Church*, 1980, Quoted in *Changno kyohoe-sa*, p. 124; J. Ross, "The Christian Dawn in Korea." *The Missionary Review of the World*, no. 3, vol. 3 (March, 1890): 247.
- <sup>45</sup> "... With the organisation of the Executive Committee (of the Sorae Church) So Kyong-cho became the first elder in Korea." *Changno kyohoe sa*, p. 64.
- <sup>46</sup> *Changno kyohoe-sa*, p. 401.
- <sup>47</sup> *Taehan yesugyo changnohoe tongnohoe hoeuikok* [Proceedings of Korean Jesus Presbyterian Church Presbytery], 1913, p. 3.
- <sup>48</sup> *The Christians of Korea*, p. 55.
- <sup>49</sup> *Northern Presbyterian Report for 1908*. Quoted in *Changno kyohoe sa*, p. 271.
- <sup>50</sup> Changnohoe Sinhak Taehak, *Changnohoe sinhak taehak 70 nyon sa* [Seventy Years History of the Presbyterian Theological Seminary] (Seoul: Changnohoe Sinhak Taehak, 1971), p. 53.
- <sup>51</sup> *The Christians of Korea*, p.56.
- <sup>52</sup> *Han'guk kidokkyo kyohoe sa*, pp. 232-253.
- <sup>53</sup> So Myong-won (Roy E. Shearer), *Han'guk kyohoe songjang sa* [History of the Development of Korean Church] (Seoul: Kidokkyo Sohoe, 1966), ed. by Yi Sung-ok, p. 55.
- <sup>54</sup> Ellen C. Parsons, *Fifteen Years in Korean Mission* (New York: The Willet Press, 1927), pp. 8-9.
- <sup>55</sup> Min Kyong-bae, *Kyohoe wa minjok* [The Church and the Nation]. (Seoul: KCLC, 1981), p. 100. Hereafter cited as *Kyohoe wa minjok*.
- <sup>56</sup> So Chong-un, "Ch'ogi changno kyohoeui songjangkwa sonkyosadului sinang chongsin" [Development of the early Presbyterian Church and Faith of the Missionaries]. *Kyohoe wa sinhak*, vol. 13 (1981) : 177.
- <sup>57</sup> Harry A. Rhodes, *History of Korea Mission Presbyterian Church of the United States of America*, vol. 1: 1884-1934 (Seoul: The Presbyterian Church of Korea, Department of Education, 1934), p. 88.
- <sup>58</sup> *The Christians of Korea*, p. 60.
- <sup>59</sup> *The History of Protestant*, p. 191.
- <sup>60</sup> Yi Chang-sik, *Han'guk kyohoeui ojewa onul* [The Yesterday and Today of Korean Churches] (Seoul: Taehan Kidokkyo Ch'ulp'ansa, 1982), p. 30. Hereafter cited as *Kyohoeui ojewa onul*.
- <sup>61</sup> *Ibid.*
- <sup>62</sup> G. H. Johnes, "The Growth of the Church in the Mission Field." *The International Review of Missions*, vol. 1, no. 3 (1912): 174.
- <sup>63</sup> *Han'guk kidok kyohoe-sa*, p. 174.
- <sup>64</sup> So, Myong-won. *Han'guk kyohoe songjang sa* [History of the Development Churches in Korea] (Seoul: Taehan Kidokkyosohoe, 1966), p. 60. Hereafter cited as *Han'guk kyohoe songjang sa*.
- <sup>65</sup> *Ibid.*

<sup>64</sup> Ibid.

<sup>65</sup> Kristogyo Taesajon Ch'ulp'an Wiwonhoe, *Kuristokyo taesajon* [Greater Dictionary on Christianity] (Seoul: Taehan Kidokkyo Sohoe, 1972), p. 549.

<sup>68</sup> *Han'guk kyohoe songjang-sa*, p. 153.

<sup>69</sup> *The Christians of Korea*, p. 59.

<sup>70</sup> M. C. Fenwick, *The Church of Christ in Corea* (New York: Hodder & Stoughton, 1911), pp. 54-56.

**CHAPTER III:**  
**PREACHING OF THE EARLY PRESBYTERIAN MISSIONARIES**

1. THEOLOGICAL DISPOSITION OF THE EARLY MISSIONARIES

In the early Korean Presbyterian churches the contents, type and methods of preaching were molded by the Presbyterian missionaries. Therefore, it is of great importance to examine the belief and theology of these missionaries to understand the preaching of the early Korean Presbyterian churches.

A report prepared in 1922 includes the educational background of forty missionaries who were active in Korea. According to the document, of the forty graduates, sixteen were graduates of Princeton Theological Seminary, eleven were from McCormick Seminary, three were from Union Theological Seminary, and seven were from Moody Bible Institute and New York Bible College.<sup>1</sup> Princeton theology of the nineteenth century was the last bastion of the declining orthodox theology. The school adhered to Calvinistic orthodox reformed theology. The missionaries who came from Princeton were under this influence.<sup>2</sup> McCormick Seminary, founded in 1829, was also once a cradle of conservative theology and produced many missionaries.<sup>3</sup> Training at McCormick was characterized by its adherence to conservative puritanical discipline and emphasis on building an unfailing spirit for Pietism.<sup>4</sup> The graduates of Princeton and

McCormick formed the main stream of the missionaries to Korea, and founded the prototype in Korea.<sup>5</sup>

Dr. Yi Chang-sik has observed as follows:

Motivation and driving force of the Protestant missionaries to Korea in the nineteenth century were founded on the German Pietism of the seventeenth and eighteenth centuries, the Great Awakening in the United States of America and Evangelical Movement in the United Kingdom. The attitude toward the Gospel and faith the missionaries held had decisive influence on the early Korean Christians' understanding of the Gospel and cultivation of faith. The distinctive marks were personal contrition and inner faith in salvation (Pietism), and they believed these experiences were possible through individual experience (Subjectivism).<sup>6</sup>

A. J. Brown, a former Secretary of the American Presbyterian Church, wrote,

The typical missionary who came to Korea after the country opened its gate was the puritanical type. His attitude toward the Bible and Sabbath was very much like our New England ancestors of a century ago. He abhors dancing, smoking and playing cards as if these are sins Christians must avoid. In theology and critique of the Scriptures he is very conservative. He accepts the Second Advent of Christ and the Millenarianism as the central tenet of his faith. He condemns the higher criticism and the liberal theology as heresy... In Korea those who hold modern outlook are

destined to have a difficult road ahead of them. This is even more so for the Presbyterian missionaries.<sup>7</sup>

To take an example, let us take examine a sermon by Samuel A. Moffet, who was called “the pioneer of the soul of Korean people and the father of the Korean church”.<sup>8</sup> In 1919 he preached the following:

In Hwangju, before I came to Korea to preach, I prayed to the Lord and decided before Him. I firmly resolved myself that I will never preach anything but the Truth of the Cross. Whether I live or die I will follow what the Lord tells me and preach only the Gospels of salvation... Paul decided if he ever preaches anything other than the Lord's Gospel, he will be condemned. I too resolved to preach only the Gospels of Christ's Cross... Lately I have often heard such words as we need to change our church... we need to reform... the old gospel is not appropriate for new time... we need to preach new gospel to new world, but... there is salvation in the old gospel but there is none in the new gospel... ; I am dismayed. In modern period, who were they who wanted to talk about the so-called new theology and preach the new gospel? And what were the results? Brethren, be cautious! Brethren of Korea, let us preach the Gospel, that was brought to Korea, and do not alter it. Please preach as the old missionaries and pastors did. Only by doing so you will be able to build holy and authoritative church; and preach to all the people of this nation the Gospel of salvation, the Way of the Cross... This Gospel is not from our wisdom, but it is the Lord's Gospel which Paul transmitted to us.<sup>9</sup>

In the *Standard Bible Commentary* (1937) Moffett wrote:

In preparing this commentary we maintained the view, that is often referred to as “conservative.” We, the writers of this commentary, believe that every word in the Bible is inspired by the Lord, and they are the only guide to our faith and conduct. We believe certain parts of the Bible are words by the Lord, while the others are not.<sup>10</sup>

For Moffett, his only goal of preaching was the Gospel of the Cross. The most important duty of the church was to preach the Gospel of the Cross to every soul of the world. While he regarded the new interpretation of the Bible heretic, he believed the Bible as the indisputable words of the Lord and maintained a fundamentalist faith. This type of faith formed the distinctive characteristic of early Korean Presbyterian church from its early stage. The early Presbyterian sermons also show the same type of faith held by these preachers.

## 2. TRAINING OF PREACHERS BY THE MISSIONARIES

The missionaries needed helpers in Korea. They needed helpers who could teach them the language, customs, the mode of living of the new country, and at the same time could assist them in carrying out the mission work. In order to meet the mission policy of establishing an independent native church they also needed to train native workers who would carry over the mission. In his study Kim Tal-won discusses the

need for training colporteurs and Bible women, and establishing theology classes and schools.<sup>11</sup>

### **2.1. Colporteur Training**

In the early Korea mission, activities of the colporteurs, who were hired by the missionaries, were most prominent. The first Korean ministers Han Sok-chin and Ch'oe Pong-sok were once colporteurs. The colporteurs were not mere book peddlers; they were fierce evangelists who had their own unique religious experience.<sup>12</sup> They closely cooperated with the missionaries: they worked as scouts for the missionaries, followed the missionaries, remained behind the missionaries to take care of the remaining tasks. Since they served as the mouth and hands and feet of the missionaries, their partnership was essential.

When the missionaries trained the colporteurs, they first taught them the basic tenets of the Bible, the principles for leading a religious life, and preaching methods. They also taught them practical knowledge for everyday life. The colporteurs learned from their first hand experience while working closely with the missionaries. They studied the Bible. They expanded their knowledge by listening to the missionaries as they taught and preached. In addition to distributing evangelistic pamphlets and booklets they engaged in person-to-person preaching and delivered sermons.<sup>13</sup>

Before the missionaries were officially allowed into Korea in 1884, activities of the colporteurs in Manchuria made a major contribution to the development of Korean churches. Yi Ung-ch'an and his group worked together in translating the Bible into Korean. So Sang-ryun, also a colporteur, spread the Gospel to Uiju and Sorae and established the first church in Uiju and built the first chapel in Sorae. Paek Hong-jin also engaged in mission work in Uiju, Wiwon and Kanggye regions, and assisted Underwood to perform the "Jordan River Baptism of Korea".<sup>14</sup> Han Sok-chin, who later became the first Korean ordained minister, was baptized on this occasion. They had learned from Rev. Ross of the basic principles of Christianity and the Gospel and a simple preaching method while translating the Bible. These colporteurs delivered the simplest form of sermon. Nevertheless, their pious and enthusiastic preaching and explanations of the Bible made a major contribution to the early development of the Korean Presbyterian church.

## **2.2. Bible Woman Training**

When the missionaries went on preaching tour they needed Bible women. Professor Chu Son-ae writes,

Traditionally Koreans were strict about avoiding society with the opposite sex. The missionaries took a special interest in the Korean women who were socially oppressed. They required female assistants who could teach them Korean language and customs and help them with their preaching



tour. These were usually old and married women. They sold the scriptures of the Bible and accompanied the missionaries when they went on preaching tour.<sup>15</sup>

At first, these women were called Bible Women. The female missionaries or the wives of the male missionaries trained them. Mrs. John W. Heron (Hattie Gibson), U.S. Korea missionary (1885-1908), organized the first Bible class for women in 1888.<sup>16</sup> Mrs. Underwood also engaged in the training of the Bible women. Later they were called unordained women ministers. They undertook the responsibilities formerly carried out by the female missionaries. They engaged in preaching tours, undertook person-to-person preaching by visiting households, taught Bible classes according to the curriculum prepared by the missionary, and toured churches leading services and delivering sermons.<sup>17</sup> Many of these female evangelists visited as many as thirty to forty churches. Their sacrifice and devotion were the power source of the revival and development of the Korean church.

### **2.3. Theology Class**

Theology classes were opened to train preachers during the transitional period before the theology schools were established. The Nevius Method, an important mission policy adopted by the missionaries, suggests that in order to provide sufficient knowledge of the Bible to the members it is most effective to operate Bible study groups. Thus, the first

Bible study group was organized in 1890 at the residence of Underwood.<sup>18</sup>

The early Bible study course in the theology class was held to train preachers once a year for a period of one month. The Bible study groups were held in Seoul as well as in the provinces. The superior graduates from the provincial Bible study groups were sent to the theology class in Seoul for advanced training.<sup>19</sup> In the theology class they studied the Bible, principles of Christianity, testimony of history, and other subjects that are essential for Christian life and ministerial duties. The instructors also urged the students to receive the divine grace and to foster evangelical spirit among Korean people.<sup>20</sup> The graduates became preachers or unordained ministerial assistants to assist the missionaries. Later each would look after a group of five to six churches and engage in mission in the area of the churches.<sup>21</sup>

Alfred C. Watson (1880-1964), a missionary, said, "The enlistment of Korean Christians in whole-hearted participation in the enterprise contributed greatly to its growth." The people he is referring to are the graduates of the classes who became preachers and unordained ministerial assistants. Needless to say, unlike the Western missionaries they were familiar with even the most intimate details of the Korean culture and customs and thus very effective. Furthermore, the Korean preachers and assistants were economical as well. Han Sok-chin, a

graduate of this system who was working as an unordained ministerial assistant to Dr. Moffett, refused any financial reward for his work. He said, "It is out of question to expect salary from foreigners when we are working for ourselves."<sup>22</sup> Korea during this period was without effective government and its society without effective religion. Therefore, the preaching of these Korean preachers and unordained ministerial assistants could catch the heart of the anxious people and fill their spiritual emptiness with the Gospel.<sup>23</sup>

#### **2.4. Establishment of Theological Schools**

The theology classes were a transitional stopgap measure. To expedite the growth of the church systematically trained church leaders were required immediately for theological schools as follows<sup>24</sup>: (a) While the number of missionaries was limited, the growth of church members was so rapid and great. The missionaries and the system of Korean preachers and assistants and Bible classes could not teach and lead the rapidly increasing members adequately at all; (b) The newly converted Korean Christians were spiritually inspired and were eager to respond to the call and to participate in the mission of spreading the Gospel; (c) The missionaries confirmed that the native preachers who share the same language, culture and customs are much more effective; (d) With the adoption of the Nevius Method,<sup>25</sup> which is based on the principles of self-propagation, self-government, and self-support, the missionaries came to

the point that they must train Korean ordained ministers.

At a joint meeting of the missionaries held in 1900 in P'yongyang, Moffett suggested a plan to expand the theology class held in Seoul to a regular theological school. At the joint meeting held in the autumn of 1901 a theology course committee was formed to teach preparatory courses for theological study to the unordained ministerial assistants. This is the beginning of the P'yongyang Theological Seminary. In 1902, the joint meeting established a five year theology course. The joint meeting held in the Autumn of 1903 officially adopted a plan to establish curricula for a three year preparatory course for the unordained ministerial assistants and a regular five year course for new students. The first three years of the five year course contained homiletics under the title of "Pulpit Methodology" as a regular subject.<sup>26</sup>

### 3. THEORY OF HOMILETICS

Charles A. Clark, professor at the P'yongyang Theological Seminary, is responsible for introducing homiletics into Korea for the first time. He also made a major contribution to its subsequent development in Korea. Another professor at the same school, Professor William R. Foote (1869-1930), also showed much enthusiasm in the subject.

### **3.1. Revs. C. A. Clark and W. R. Foote**

Clark was born in Minnesota, United States of America. At the end of two years study at the University of Minnesota, he offered himself as a student for the ministry, and transferred to Macalester College which he graduated in 1899. He came to Korea on October 22, 1902. He founded Sungdong Church in Seoul. In 1908 he became professor at P'yongyang Theological Seminary, where he taught homiletics for the next 36 years. In 1920, after a year of study in the University of Chicago, he received his A.M. and in 1928, after some correspondence course study and another year, he received his Ph. D. in Religious Education from the same university.<sup>27</sup> He recollects the years at P'yongyang Theological Seminary as follows:<sup>28</sup>

This was considered by the Mission as my first assignment and might have been my only one if I had desired it. I began this work less than five years after I landed on the field. That year I was asked to pinch hit for an older man who was unable to be present. The faculty was delighted when they heard that I had a book on homiletics (Herrick Johnson's Seminary Lectures) just ready for the press. None of the other men had yearned to teach homiletics. I went in as a pinch hitter that year and stayed 36 years.

In addition he was responsible for practical theology. He prepared curricula for these subjects, published a number of writings including 42 textbooks on ministry, Christian education and other subjects which he

either wrote or translated. Already in 1910, he translated and published Herrick Johnson's *Seminary Lectures* under the Korean title "*The Main Principles on Delivering a Sermon*" to be used as a textbook.<sup>29</sup> On the basis of his teaching and research in the school he published his studies in a book titled *Homiletics* in 1925. According to him the purpose of writing the book was "to rid the foreign ideas and to adapt to the contemporary Korean situations".<sup>30</sup> Clark's book remained as the only textbook on homiletics for fifty years, and has had a major impact on the development of homiletics in Korea.<sup>31</sup> Even today his book is still used as a textbook in Korea.<sup>32</sup>

Furthermore, serving as the first editor for the journal *Sinhak Chinan* [Theology Compass], he contributed a series of homiletic writings to the journal. He wrote under various column titles: "Technical Sermon"; "Homiletic Outlines" (concise sermons); "Secret Stories for Sermon" (useful stories for sermons); "Serviceable Titles and the Main Contents" (a collection of ideas and suggestions for sermons). His writings were scholarly, but at the same time he tried to present practical methods and examples. His efforts guided and gave form to the sermons by the Presbyterian ministers.<sup>33</sup>

W. R. Foote was British but was sent to Korea by the Canadian Presbyterian Mission. He worked in Wonsan area. While at P'yongyang Theological Seminary as a professor, he took an interest in homiletics

and published several articles on homiletics in *Sinhak Chinam* including “Interesting Sermons”, “The Elements for Effective Sermon”.

### **3.2. Homiletics Theories**

I will discuss the homiletic theories held by Clark and Foote, by examining the main points and characteristics of Clark's 1925 publication *Homiletics*, and Foote's articles published in *Sinhak Chinam*.

#### **3.2.1. Homiletics as an Academic Discipline**

According to Clark theology is divided into biblical theology, systematic theology, historical theology, and practical theology. Among them practical theology can further be divided into church politics, pedagogical theology, homiletics, theology of pastors. Thus homiletics is a branch of practical theology.<sup>31</sup>

#### **3.2.2. The Preacher**

Clark stressed that the preacher is the messenger of God who has been sent to save the world from its downfall. Therefore he must be resolute in carrying out his duty. According to Clark “The duty of delivering a sermon is the highest privilege the Lord has given to you. The Pulpit is the Lord's throne, and the most important material for sermon is prophecy. The true sermon is the one directed by the Lord's revelation and delivered by the Holy Spirit.” He believed that the essential requirement for the pulpit is sense of mission. He defined the preacher as

“the Lord’s person, the propagandist for the Lord, and as one who came to this world to save it from doom.”<sup>35</sup> In order to deliver an effective sermon the preacher must possess the following qualities: (1) thorough understanding of the goal he’s pursuing in his sermon; (2) deep understanding of the theme of his sermon through prayer; (3) compassion; (4) deep sense of feeling a call to the pulpit; (5) awareness of the fact that the Holy Spirit is with him.<sup>36</sup>

On the other hand, Foote emphasized piety, talent, knowledge and mastery of the art.<sup>37</sup> He holds the same view as the orthodox school which follows the teaching of the Calvinist preacher Andreas Gerhard.<sup>38</sup> Foote particularly emphasized the importance of piety. The essence of his theory is well expressed in the following statement: “Piety can kindle holy fire in the preacher to enable him to arouse a feeling of affection among the apathetic non-believers.”<sup>39</sup>

In the section titled “Those forces that cause difficulties to sermons.” Clark points out the following: (1) Modern materialism, economic difficulties and changes in beliefs all cause various problems; (2) With the introduction of modern education the youth takes interest in the new subjects while spending little time in meditating upon God; (3) Introduction of new education resulted in weakening the status of God and the authority of the Bible, while fostering non-religious and anti-religious sentiment in the society.<sup>40</sup> In the section titled “The value of the



sermon” he states, “Throughout human history the sermon has always had a great power to save people from their sin and convert them to Christianity”.<sup>41</sup>

### 3.2.3. Definition of Sermon

Clark said, “I believe Dr. Herrick Johnson has offered the best definition of a sermon.” Dr. Johnson’s definition as rephrased by Clark is as follows: “A sermon is a religious discourse that is based on the Lord’s words, has its plans and goals to save people, is based on the rule to impress and persuade people.”<sup>42</sup> Clark further analyzed this definition: (1) Sermon is a discourse; (2) The purpose of sermon is to strengthen people religiously and spiritually; (3) Sermon is based on the Lord’s words; (4) Sermon is a plot to save people; (5) Sermon should be an inspiring counsel; (6) Sermon has its own Rule; (7) Sermon strengthens people.<sup>43</sup>

W. R. Foote said,

The sermon is the characteristic of Christianity. It should be based on the Lord’s words and should interpret his Words correctly. It should be a sermon through which people are saved; testifying to the Gospel by writings, a visiting and sacred ceremonies are only supplementary to a sermon.<sup>44</sup>

On the difficulties of delivering a right sermon he has the following words:

It is indeed very difficult to deliver a good sermon. Although sermons are heard everyday throughout the world a good sermon is a rarity. What is an effective sermon? An effective sermon makes the listener want to obey Jesus. It will not only stir the imagination of the listener and move his heart but also boldly promote the will power of the believer. Thus an effective sermon gives the first consideration to practice. Those sermons that do not bring practice as their results are invalid.<sup>45</sup>

#### 3.2.4. Sermon Types

Dr. Clark classified sermons according to the following criteria: (1) by the audience (new converts/old faithful, the educated/uneducated, the youth/people in the prime of their life, the repentant, those who are against Christianity); (2) by the type of discourse (propositional, exegetical, or applicative); (3) by the psychological tone (emotional, intellectual, or purposeful); (4) by the theme (doctrinal, moral, philosophical, historical, incidental); (5) by the delivery method (reading from prepared manuscript, memorization, impromptu); (6) by the text quoted (Old Testament, New Testament, or epistolary Scriptures); (7) by the structure (topical sermon, textual sermon, or expository sermon)<sup>46</sup>

##### **3.2.4.1. Structural Classification of Sermons**

Among various types of sermons Clark discusses the structural classification of the sermons in detail. He states,

The topical sermon is in fact the extraction of a title and subject point of view from the Bible phrase. The textual sermon takes its title and subtitle from the Bible phrase. In an expository sermon most of the title as well as the main theme and the secondary theme are derived from the Bible phrase...<sup>47</sup> It is practically difficult to differentiate a topical sermon from a textual sermon. Generally speaking in expository sermons there are greater amounts of exposition of the Bible phrase, and the text quoted tends to be longer (than in the textual sermon).<sup>48</sup>

He suggests the textual sermon is more useful than the topical sermon as follows:

Some homiletics scholars do not even want to consider the topical sermon as a sermon. The textual sermon is certainly an excellent sermon type. This is particularly applicable to Korea. The preacher is advised to deliver one topical sermon for every three or four textual sermons. If the preacher never delivers topical sermons, he is concealing some of the most needed parts of the Bible.<sup>49</sup> Both sermon types are good and necessary. To the ordinary preachers, however, the textual sermon is required more often.<sup>50</sup>

Clark suggests that the expository sermon is the best as in the following statement.

Among the different sermon types the expository sermon is the most difficult and the best. Every preacher learns and

practices this type of sermon. One should not avoid this type on account of its difficulty.<sup>51</sup>

He further adds,

The expository sermon dates back to the period even before Jesus. This is the type used by Jesus, Peter, Paul, the Church Fathers (August), the Reformers (Luther and Calvin etc.). Particularly in Scotland this is the only sermon type used. Since the Reformation all the great preachers around the world delivered expository sermons.<sup>52</sup>

#### **3.2.4.2. Illustrated Sermon**

As an example of a type according to the presentation method, he discusses the illustrated sermon. This type of sermon does not seem to exist at all in Korea today. On the other hand, this is fairly often employed in the sermons for children. According to Clark, "Illustrations in an illustrated sermon does not refer to literary examples. Rather they are of a more objective nature such as maps, pictorial illustrations and slides..."<sup>53</sup> In order to use the illustrated sermons effectively Clark suggests, "It would be erroneous for a minister to employ only the illustrated sermons or do them too often. On the other hand, to introduce certain changes or for evening sermons and sermons for children the illustrated sermon is very important."<sup>54</sup>

### **3.2.4.3. Revival Sermon**

As examples of the sermon types defined by their purposes Clark lists the revival sermon, sermons for children, temporary and special sermons (for such occasions as funerals, weddings, graduation, commemoration days, and sermons for special events). Among them he stresses the revival sermon and discusses its importance as follows:

Human nature requires such revival sermons. No one can sustain interest and inspiration for very long time. Sustained interest in a particular matter would cause neurological imbalance, whereas too little stimuli would make people lethargic and mechanical through lifeless repetition... Therefore if people hear the same type of sermon repeatedly for an extended period, their interest will dwindle and the sermons will become less effective. Sometimes they become cold and distance themselves from religion. The coldness might even penetrate into the centre. The revival sermon aims to break the hard crust and inject new interest and enthusiasm. This holds true equally to any church. A Church without revival would not see new members and lack fervent enthusiasm. Hosea said, "... and break up your unplowed ground..." (Hosea 10:12). Every church should hold revival meetings often. If possible, the pulpit should deliver the revival sermon frequently.<sup>55</sup>

Dr. J. Burrell in his article to *Sinhak chinam* that Clark translated discusses the revival service and problems relating to the sermons in Korea at that time. He points out that while it is precious to receive the

divine favours during the revival service, what is more important is what comes after the meeting. The key to the revival of Korean churches is how the post factum are handled.<sup>56</sup>

Burrell urges that in the sermon delivered at the revival service the preacher should deal with sin thoroughly, and urge the hearers to repent. He advises,

Generally speaking the job of a minister is to destroy to rebuild. The reason Jesus came to this world was to destroy the work of Satan and to build the kingdom of righteousness. Like Jesus we should seek and wield the sword of destruction and use machines for construction. The duty of a minister is to speak clearly about even the slightest sins and never to condone or permit them.<sup>57</sup>

#### **3.2.4.4. Illustrations**

Clark states the importance of illustrations in sermons as follows:

Everyone understands the importance of illustrations. The greatest preachers were masters of illustrations... The sermons by Jesus were rich with various types of illustrations... Sermons without illustrations are possible; but usage of illustrations would bring greater results.<sup>58</sup>

His discussion of illustrations includes reasons for using illustrations,<sup>59</sup> cautions in using illustrations,<sup>60</sup> types of illustrations,<sup>61</sup> and the elements of good illustrations.<sup>62</sup>

According to him good illustrations should contain the following elements: (1) Its scenes need to contain some graphic elements. (2) It needs to contain some mysterious elements to arouse the curiosity of the audience. (3) Its ending should be complete and final. (4) It should also contain an element of sudden explosion that must have been totally unsuspected.

#### **3.2.4.5. Preparation for a Sermon**

Clark has a lengthy discussion on two types of preparation for sermons, that is ordinary preparation and special preparation. To summarize only the ordinary preparation: (1) The minister should cultivate the concept that the spiritual entity of the Gospel is always with him. (2) The minister should constantly try to observe and understand the congregation. He should try to nurture an affection for people to rescue them. (3) He should work to become a competent preacher. (4) He should constantly study the original resources for sermon.<sup>63</sup>

In preparing a sermon Foote considers the learning of the pulpit important. Speaking the Lord's words, the preacher is required to have a familiarity with the subject through learning. To acquire a better understanding of the Lord's words, he should study either by traveling or studying Greek and Hebrew. He should have a good understanding of the living condition of the people to whom he is ministering.<sup>64</sup> In another article published in 1918 in *Sinhak chinam* Foote suggested the

following: (1) Study the Bible; (2) Study theology; (3) Take advantage of the period; (4) Carefully examine the individual circumstances of the congregation members; (5) Have a good understanding of the period that we live in; (6) Know oneself.<sup>65</sup> While he does not offer a Bible study method, he is clear about the attitude with which one should approach the Bible. "When the preacher interprets phrases from the Bible he should interpret the revealed meaning correctly and never allow his strange imagination get into the way."<sup>66</sup> Furthermore, to Foote studying theology is studying systematic theology but nothing else.<sup>67</sup>

Another point held by Foote is that he places a considerable importance on the context of a sermon. This tendency may weaken the text. Nonetheless he is correct in placing primary emphasis on the Bible and theology. Among his six suggestions mentioned above the second half concerns an understanding of the preacher's own period. He explains his points in the following words: The preacher should concern himself with delivering of merely an interesting sermon; but the sermon should seek out for the truth in the religious doctrine. The best approach is to make the sermon relevant to and suitable for the period. In order to do this the preacher should first carefully observe the usual state of his congregation members. When he deals with special religious events or affairs of the world, he should select his words and memorize them in advance.<sup>68</sup>



Here he seems to have opened up a phenomenological approach to the truth of the Bible rather than to view the Bible as the history of Redemption. He elaborates further on this point. "The pulpit should offer hope and vision that are pertinent to the aspiration of the congregation and the period. In particular the lesson he wants to deliver in his sermon should be based on clear understanding of the relationship between Christianity and the period, what Christianity requires of the period and what the period expects from Christianity."<sup>69</sup> His suggestion to consider the circumstances of the period in preparing a sermon seems particularly strong when seen in the context of the early period.

#### 4. EXAMPLES OF SERMONS BY THE EARLY MISSIONARIES

In the following discussion I will examine actual samples of the sermons by the early missionaries to see their format and content. As Dargan pointed out both scantiness and abundance of the source materials could pose problems. Furthermore when trying to assess one's entire work from a small sample, there is always a danger of reading too much out of it. Despite these pitfalls the subject needs a careful examination.

The sermons by the early missionaries do not remain in large numbers. Twenty-five sermons have been collected for the present discussion.<sup>70</sup> They include fourteen sermons by eleven missionaries collected in the first volume of *Great Anthology of Sermons in Commemoration of the Centennial Anniversary of Korea Mission*<sup>71</sup> and

eleven published in *Sinhak chinam* between 1918 and 1920. Typologically all of them are topical sermons except two that are textual sermons.<sup>72</sup> In terms of contents they include the following: Life of communicants - 9; Jesus - 5; Holy Father - 2; Church - 2; The Bible - 2; one each for Kingdom of Heaven, Sin, Home service, Prayer, and the Last Judgment. The subjects indicate that the sermons are mostly about doctrines and teachings concerning the religious life of the communicants. The following discussion will examine a few selected sermons that have had a major impact on the faith and preaching of the Korean churches.

#### **4.1. H. G. Underwood<sup>73</sup>**

##### 4.1.1. "Considering Everything Harmful" (Text: *Philippians* 3: 8-10)

This is the sermon Underwood delivered at the first General Assembly of Korean Presbyterian Churches as its chairman.<sup>74</sup> The main points of the sermon are: (1) Jesus who redeems us from our sins; (2) Jesus who was raised; (3) One who suffers with Jesus will rejoice with Jesus. In this sermon there is no apparent relationship between the Bible phrase and the title and the content. Thus it is difficult to identify its message. On the other hand, the theological frame of this sermon is very sound. It talks about the Resurrection of Jesus and his Redemption. It is a correct view that those who suffer with Jesus will rejoice with Jesus.

His view on Christianity may be seen in the following excerpt:

Jesus is the one who redeems our sins, who overcomes the sins, who was resurrected and who is with us today. Jesus Christ is not only the standard of the Church but also the power over the Church and life in Church. This gospel is a gospel that brings forth power.<sup>75</sup>

Here Underwood expresses the Calvinistic view that Jesus Christ is not only the Head of Church but also is the One who holds universal kingship, authority over everything and every form of power.<sup>76</sup>

#### 4.1.2. "History of the Church"<sup>77</sup> (Text: *2 Corinthians* 6: 17-18)

This also has no clear relationship between its title and the Bible phrase. It also lacks a tight logical construction. This sermon, however, is interesting for it contains the view of the church held by the first Presbyterian missionary to Korea. He states, "The church did not begin during the time of Jesus, Moses or Abraham. It began when the Lord created the universe." To support this he quotes *Genesis* 4: 26. In other word he considers the phrase "At that time men began to call on the name of the Lord" as the beginning of the Church.<sup>78</sup> In discussing the relationship between the church and the world he quotes the text from *John* 17: 15-16, "My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it."<sup>79</sup> While he considers the church and the world are

of two different realms, he appears to have overcome the dualistic view that the two are completely unrelated. The dualistic view was commonly shared by most missionaries.

4.1.3. "The Duties and Aspirations of Christians" (Text: *2 Corinthian 6: 17-18*).<sup>80</sup>

Jesus said he will prepare a place for us, and in the kingdom come we will receive sacred blessings much more than now. We will not stay in this world for long. Since the Kingdom of Heaven is where we really belong to, we shall live there for ever. The beauty and glory of the Kingdom of Heaven is beyond our description...<sup>81</sup>

This sermon also lacks tight logical structure and balance, and it quotes various Bible phrases. Yet it shows a definite view of the life after death.

**4.2. C. A. Clark**

4.2.1. "Comparing the Peace of Jesus and the Peace of Satan" (Text: *John 14: 27*)<sup>82</sup>

In the introduction of this sermon Clark makes a proposition that this world is under the power of none other than Satan, thus setting up a dualistic perspective. He considers "the prince of this world" of *John 14:30* Satan. Therefore this world is ultimately ruled by Satan. Comparing the peace of Jesus and that of Satan, he states, "Satan gives peace by deceiving the truth, whereas Jesus does so by illuminating the

truth.”<sup>83</sup> To explain the peace of Jesus in more concrete terms he offers the following words: “Jesus taught us clearly that sin brings us disaster but no benefit, thus we shall act very carefully. To believe his words and receive peace is the peace of Jesus. This is different from the peace of Satan that conceals the truth.”<sup>84</sup>

The general tone of this sermon is legalistic. This sermon asks the audience to decide one or the other instead of encouraging them to meet the character of Jesus who give peace. By speaking of Hell repeatedly he stresses the peaceful world. His sermon is a typical specimen of the conservative school. Yet as the Calvinist homiletics scholar R. B. Kuiper has pointed out, one can declare the *Scriptura Tota* of the Lord only when he speaks *Jenseitigkeit* and *Diesseitigkeit* of the Gospel simultaneously.<sup>85</sup> While the legalistic aspect of the Lord as the One who rewards the good deeds and punishes the bad deeds is frequently stressed, the Lord’s free gift of blessings is relatively de-emphasized. This type of sermon by Clark and other early missionaries has been severely criticized by some<sup>86</sup> for their influence on the prevalent legalistic mode of Korean sermons.

#### 4.2.2. “Jesus Raises Lazarus from the Dead” (Text: *John* 11: 14)<sup>87</sup>

This sermon consists of the following parts: (1) Even Jesus required help from his followers (moving the stones and taking off the clothes are what the congregation and the minister should do together); (2) Jesus admonishes our lack of faith (since we neglect our duties even

after his instructions, Jesus exhorts us again); (3) Once every worldly preparations was made, Jesus left his coming to this world with the Father (witness to the miracle realized the power came from the Lord that Jesus spoke in loud voice symbolizes that his voice will be loud when he comes back). Conclusion: If you can hear the voice of Jesus today, you will hear his voice on the day he returns.

#### 4.2.3. "Turning against Jesus and Serving Jesus" (Text: *Isaiah* 53:12 and *Philippians* 2: 9-11)<sup>86</sup>

In this sermon Clark dramatizes the life of Jesus in three acts and eighteen scenes (act 1: 4 scenes, act 2: 9 scenes, act 3: 5 scenes). It opens with the following statement: "People like to go to the theaters and the movies. As I read the life of Jesus recorded in the Bible, his life drama is more interesting than many of the theaters and movies. The drama of the life of Jesus has three parts and six acts for each of the parts. I wish you would join me and enjoy the drama today." This is a very exciting beginning. From the beginning to the end this sermon is alive with vivid depiction of the stories of his life. It concludes with the Resurrection and Ascension of Jesus, and the audience is urged to receive the victorious Jesus.

#### 4.2.4. "The Keys of the Kingdom of Heaven" (Text: *Matthew* 16: 19)<sup>89</sup>

The outline of this sermon is: (1) The keys of the Kingdom of Heaven are keys of truth; (2) They are keys of prayer; (3) They are keys of

friendship; (4) They are keys of moral characters.

From its opening this sermon shows a strong inclination to the topical sermon type. Generally speaking Clark's sermon teaches pure Gospel. He urges people to receive the good news of Jesus. In some of his sermons he indicts the wrongs of the contemporary society and urged people to run out to receive the Gospel of Jesus.<sup>90</sup>

#### **4.3. S. A. Moffett<sup>91</sup>**

We have already discussed Moffett's sermons above (4.1. Disposition of the Early Missionaries), and found them typically very conservative. However, there are other types of sermons which show considerably different aspects of his preaching. His congratulations message on the occasion of the first publication of *Tong'a Daily Newspaper (Tong'a-ilbo)* in 1920 is not a sermon based on the Bible phrase.<sup>92</sup> Yet this is truly a sermon out of his heart. In the sermon he appeals with fervent passion that the only road to the salvation of Korea is to receive Jesus Christ. Furthermore he encourages Korean independence and freedom.<sup>93</sup>

Today what is most expected from Korea is for Koreans to receive the good news of Jesus Christ and to propagate them. The good news of Jesus promise advancement of human race. That is, the good news teach people to foster the idea of independence and responsibilities. People with a sense of independence and responsibilities will work hard for

the well-being of the mass and firmly stand for justice. I wish to address the youth of Korea. Today, I wish you to do some useful thing for this country. When you do, you should entrust yourself to all the righteous forces and stand against the evil.

The future of Korean people will be determined by the attitude of the Korean youth and the young students towards such evil behaviors as drinking, smoking and lewd conduct. In order for the Koreans to survive in the modern political and economic struggle and advance side by side with others you must have proper health and unpolluted bodies and minds... If you cannot maintain strength to fight against the many evils surrounding you in this transitional period, how can we expect future leaders for the people of Korea...<sup>94</sup>

Commenting on the Moffett's sermon, Professor Chong Song-ku writes as follows:

With the eyes of a prophet he could clearly see the future of Korea. Although he was an American, his assessment of the Korean situation was correct. For the coming of the new age in Korea he advocated placing high priority on spiritual awakening and strengthening the moral fiber of the people rather than material means and conditions. In order to achieve this Moffett spoke of the necessity of abandoning the old habits and beginning a revolution of a pure life style to realize justice and righteousness. Furthermore, he believed the basis and strength of such revolution must be sought in



the good news of Jesus. He did not believe that the future of the Korean people lay with political and military demonstrations but with spiritual strength. His message showed the new direction at the right moment to the Koreans who had been adrift with frustrations and resignations. His message reveals that Moffett loved and cared for the Koreans more than many Koreans.<sup>95</sup>

Moffett's message is spiritual because he loved the Korean people and he was a fervent servant of the Gospel. However, I cannot but point out that he completely ignored the time context of his sermon. At the time of the publication of his sermon in *Tong'a ilbo* Koreans were in the mood of sorrowful mourning after the March First Movement of 1919. On March 1, 1919 Koreans rose nationwide against the Japanese colonial rule and demanded Korean independence. The Japanese authorities suppressed the peaceful demonstrators with force of arms. During the period of one year from March 1, 1919 the loss and damages caused by the Japanese suppression were considerable: 7,645 killed, 45,562 injured, 49,811 arrested, 724 houses, 59 churches and 3 school buildings were burned down.<sup>96</sup> Moffett shows little effort to offer consolation and encouragement to the Korean youth. His sermon fails to show social prophetic directions for social participation.

#### **4.4. Robert Watson<sup>97</sup>**

##### 4.4.1. "Open Window" (Text: *Daniel* 6: 10)<sup>98</sup>

This sermon consists of the following: (1) The open window signifies the heart that desires; (2) The open window indicates that prayers are indispensable; (3) The open window testifies that one will serve the Lord even if he sacrifices his life; (4) The open window testifies to complete faith even in hardships; (5) The holy power defeats the power of this world. This sermon appears to seek the deep thought contained in the Bible phrase.

##### 4.4.2. "Prayers that the Lord does not Answer" (Text: *Matthew* 15: 23)<sup>99</sup>

The construction of this sermon is as follows: (1) Some people have sincere desire in their prayers; (2) When the Lord does not answer your prayer, there is a gap between the Lord and you; (3) If the Lord does not seem to answer your prayer immediately, you should realize the time to answer your prayer has not yet come; (4) The reason the Lord did not answer your prayer immediately is because He is preparing something better for you; (5) Remember that the Lord may have already answered your prayer.

In this sermon there is a difficulty relating the Bible phrase to the sermon. Watson has presented reasons why the Lord does not seem to answer prayers. These reasons, however, are told without any attempt to

relate them to the Bible phrase. While there are no doctrinal problems, many missionaries, in an attempt not to be bound by the Bible phrases, often used the same approach.

#### 4.4.3. "The Kingdom of Heaven is not Far" (Text: *Matthew 12: 3-4*)<sup>100</sup>

The outline of this sermon is as follows: (1) The People Who are not Far from the Kingdom of Heaven: a) Even though one understands the words of the Lord, he may not enter the Kingdom of Heaven, b) Even though one understands the words of the Lord and testifies to them, he may not enter the Kingdom of Heaven, c) Even though one realizes his sins, he may not enter the Kingdom of Heaven, d) Even though one wishes to become a new person, he may not enter the Kingdom of Heaven, e) Even one begins to become a new person, he may not the Kingdom of Heaven. All these people lack sincere repentance and faith; (2) The Reasons Some People could not Enter the Kingdom of Heaven; (3) The Reasons Some People could Enter the Kingdom of Heaven: Those who enter the Kingdom of Heaven will be blessed in this world as well as in the next life.

This sermon seems to lack theological coherence, and shows little understanding of homiletics. Nonetheless Watson seems to suggest that since the contemporary situation in Korea was so miserable people should believe in Jesus so that they may be blessed in the Kingdom of Heaven.<sup>101</sup>

#### **4.5. J. S. GALE<sup>102</sup>**

##### 4.5.1. "The Bible" (Text: *2 Timothy* 3: 16)<sup>103</sup>

To quote from its opening statement, "From the time immemorial kings and aristocrats, the educated and the low class everyone irrespective of their backgrounds has always considered the Bible the one and only Way. Thus the Bible is different from any books of this world. I will prove this with twenty-seven points..."<sup>104</sup>

He says the Bible is the Way of the Lord, and it is different from the books of this world. The term "Way" comes from the Chinese translation of the Bible. In the early translations of the Bible the phrase in *John* 1: 1 is called the Way. Here the Way means Logos, i.e., the word. Gale opens his sermon on the premise that the Bible is the word of the Lord. He ends his sermon by summarizing his words:

To summarize the above seven points: First, the Bible is the testimony of the art of the Creation; Second, the Bible is the testimony of the one and only God and He is the Trinity; Third, there is no one in this world who is not a sinner; Fourth, there is absolutely no contradiction in their testimonials among the forty authors of the Bible scriptures; Fifth, the Bible testifies that no moral of this world can match the super-natural moral of Jesus; Sixth, every prophecy in the Old and New Testaments has been realized. Seventh, the Bible not only contains detailed records of the past but it truthfully tells about the future.<sup>105</sup>

This sermon is dialectical. It presents a clearly structured argument that is well supported by the pertinent Bible phrases. It is first rate, free of obvious faults, and a very conservative sermon.

## 5. THE CHARACTERISTICS OF THE EARLY MISSIONARY SERMONS

The early missionaries directly applied the topical sermons that was in wide use in the early 1920s in the United States.<sup>106</sup> Furthermore since the topical sermons tended to employ several illustrations, the missionaries not only used many illustrations in their own sermons but also encouraged the Korean preachers to do the same. Thus, for instance, *Sinhak chinam* regularly introduced many illustrations. Most of these illustrations were of a historical nature that were in circulation in the American churches. Interestingly these illustrations once used by the missionaries have been recycled during the last one hundred years history of Korean churches. As it was noted above, the topical sermon with ample illustrations that was popular in the early 1900s in the United States has been planted in Korea with little modification.

One of the reasons for the popularity of the topical sermon and use of illustrations was the theological disposition of the missionaries predominantly for systematic theology rather than biblical theology.<sup>107</sup> At the same time, while their sermons were not confined by preset form and were filled with Puritanical passions, they were not theologically mature.

The early missionary sermons were characteristically topical preaching, evangelistic, dogmatic, eschatological. They minimally engaged with the biblical text extensively.

## NOTES

- <sup>1</sup> Hong Ch'i-mo, "Ch'ogi miguk songyosadului sinangkwa sinhak" [The Faith and Theology held by the early American Missionaries (to Korea)], *Kidokyo sasang*, no. 284 (February 1982): 40.
- <sup>2</sup> So Chong-un, "Ch'ogi han'guk changno kyohoeui songjangkwa songyosadul ui sinang chongsin" [Development of early Korean Presbyterian Churches and the Faith of the Missionaries], *Kyohoeui sinhak*, vol. 13 (1981): 183.
- <sup>3</sup> Ibid.
- <sup>4</sup> Ibid.
- <sup>5</sup> Kim Tal-won, "Han'guk changnogyo ch'ogi solgyoe taehan yon'gu" [A Study on the Sermons of the Early Korean Presbyterian Churches] (M.A. Thesis, Changnohoe Sinhak Taehakwon, 1985), p.35. Hereafter cited as "Changnogyo ch'ogi solgyo".
- <sup>6</sup> *Kyohoeui ojewa onul*, p. 29.
- <sup>7</sup> Min Kyong-bae, *Han'guk minjokchuu kyohoe hyongsongsaron* [Studies on Formation of Korean Nationalist Church] (Seoul: Yonse Taehakkyo Ch'ulp'ansa, 1974), p. 31.
- <sup>8</sup> Chong Song-ku, *Han'guk kyohoe solgyo-sa* [History of Preaching in Korean Church] (Seoul: Ch'ongsin Taehakkyo Ch'ulp'anbu, 1988), p. 48. Hereafter cited as *Han'guk kyohoe solgyo-sa*.
- <sup>9</sup> *Han'guk kidokkyo son'gyo 100 chunyon kinyom solgyo taejonjip* [Great Anthology of Sermons in Commemoration of the 100th Anniversary Korean Mission] (Seoul: Pakmun Ch'ulp'ansa, 1974), pp. 518 ff. Hereafter cited as *Solgyo taejonjip*. He delivered this sermon at the celebration party in 1919 for his election as the eighth Secretary of the General Assembly of Korean Presbyterian Churches jointly prepared by the three Presbyteries in Sonch'on.
- <sup>10</sup> Kwak An-ryon (Charles A. Clark), *P'yojun songgyong chusok maga pokum* [Standard Bible Commentary on the Bible, Matthew] (Seoul: Changnokyo Ch'onghoe P'yojun Chusok Wiwonhoe, 1957), pp. 9-10.
- <sup>11</sup> "Changnogyo ch'ogi solgyo", pp. 24-30.
- <sup>12</sup> Kim Kwang-su, *Han'guk kidok inmul-sa*, [History of Eminent Christians in Korea], Seoul: Kidokkyomunsa, p. 161. Hereafter cited as *Han'guk kidok inmul sa*.
- <sup>13</sup> Yi, Ho-un. *Han'guk kyohoe ch'ogi-sa* [Early History of Christian Churches in Korea] (Seoul: Taehan Kidokkyo Sohoe, 1970), p.228. Hereafter cited as *Han'guk kyohoe ch'ogi-sa*.
- <sup>14</sup> When Underwood went to Uiju thirty three people wished him to baptise them. This, however, was not possible because the Korean law did not allow him to perform baptism. He and the Koreans rented a boat and crossed Yalu River to China, and on April 27, 1889 in Andong he baptised them. For this, see *Han'guk kidokkyo kyohoe-sa* p. 175.
- <sup>15</sup> Chu Son-ae, *changnokyo yosong-sa* [History of Women in Presbyterian Church] (Seoul: Taehan Yesugyo Changnohoe Yochondohoe Chonguk Yonhaphoe, 1978), p. 54.

- <sup>16</sup> Harry A. Rhodes, *History of the Korea Mission*, Presbyterian Church in the United States of America (1884-1934) (Seoul: Chosen Mission Presbyterian Church, 1934), p. 20.
- <sup>17</sup> *Changnokjo yosong sa*, p. 55.
- <sup>18</sup> Ch'ae P'il kun, *Han sok chinkwa kuui sidae* [Han Sok-chin and His Time] (Seoul: Taehan Kidokkyo Sohoe, 1971), pp. 114-115. Hereafter *Han Sok-chinkwa*.
- <sup>19</sup> *Ibid.*, p. 117.
- <sup>20</sup> *Han'guk kyohoe ch'ogi sa*, pp. 229-230.
- <sup>21</sup> Changnohoe Sinhak Taehak, *Changnohoe sinhak taehak 70 nyon-sa* [70 Years History of Korean Presbyterian Seminary] (Seoul: Changsin Taehak Ch'ulp'anbu, 1971), p. 29. Hereafter cited as *Changnohoe sinhak taehak 70 nyon sa*.
- <sup>22</sup> *Han'guk kidok innul sa*, p. 83.
- <sup>23</sup> "Changnogyo ch'ogi solgyo", p. 29.
- <sup>24</sup> *Changnohoe sinhak taehak 70 nyon-sa*, p. 30.
- <sup>25</sup> Charles A. Clark, *The Nevius Plan for Mission work* (Seoul: Christian Literature Society, 1973), p. 19.
- <sup>26</sup> *Han sok chinkwa*, pp. 118-121.
- <sup>27</sup> Charles Allen Clark, "Memory of Sixty Years" (The Department of History, Presbyterian Church, 1954). See "Educational preparation," unpaginated.
- <sup>28</sup> *Ibid.*, see "Seminary work".
- <sup>29</sup> Kim Su chung, *1920 nyondaewi han'guk kyohoe solgyo yon'gu* [A Study on the Sermons Delivered in the Korean Churches during the 1920s] (Seoul: Changnohoe Sinhak Taehakwon, 1987), p. 16.
- <sup>30</sup> C. A. Clark, *Kangdohak* [Homiletics], trans. by Ko Ryo-wi (Yasokyosohoe, 1925; reprint ed., Seoul: Taehan Kidokkyosohoe, 1989), see the Preface. Hereafter cited as *Kangdohak*.
- <sup>31</sup> "Changnogyo ch'ogi solgyo", p. 40.
- <sup>32</sup> *Han'guk kyohoe solgyo sa*, p. 43.
- <sup>33</sup> *Ibid.*, p. 43.
- <sup>34</sup> *Kangdohak*, pp. 4-5.
- <sup>35</sup> *Ibid.*, pp. 7-8.
- <sup>36</sup> *Ibid.*, pp. 8-9.
- <sup>37</sup> W. R. Foote, "Hungmi innun kangdo" [Interesting sermon], *Sinhak chinam*, vol. 1 no. 2 (1918): 101. Hereafter cited as "Hungmi innun kangdo".
- <sup>38</sup> Andreas Gerhard was the first Calvinist homiletics scholar of the Sixteenth century. He published *De formandis concionibus sacris* in 1553 (*Han'guk kyohoe solgyo-sa*, p. 33).
- <sup>39</sup> "Hungmi innun kangdo", p. 82.



- <sup>40</sup> *Kangdohak*, pp.10-14.
- <sup>41</sup> *Ibid.*, p. 14.
- <sup>42</sup> *Ibid.*, p. 16.
- <sup>43</sup> *Ibid.*, p. 16-24.
- <sup>44</sup> W. R. Foote, "Sillyo innun kangdoui yoso" [The elements for effective sermon], *Sinhak chinam*, vol. 4 no. 1 (1920): 80-81. Hereafter cited as "Sillyoinnun kangdo".
- <sup>45</sup> *Ibid.*, p. 81.
- <sup>46</sup> *Kangdohak*, p. 28.
- <sup>47</sup> *Ibid.*, p. 29.
- <sup>48</sup> *Ibid.*
- <sup>49</sup> *Ibid.*, pp. 31-32.
- <sup>50</sup> *Ibid.*, p. 39.
- <sup>51</sup> *Ibid.*, p. 202.
- <sup>52</sup> *Ibid.*, p. 203.
- <sup>53</sup> *Ibid.*, p. 209.
- <sup>54</sup> *Ibid.*, p. 210.
- <sup>55</sup> *Ibid.*, pp. 229-231.
- <sup>56</sup> J. Burrel, "Revival Service and Problem," translated by C.A. Clark and published under the title "Kangdohak," *Sinhak chinam* (1918): 88-89. Hereafter cited as "Kangdohak".
- <sup>57</sup> *Ibid.*, p. 75.
- <sup>58</sup> *Kangdohak*, pp. 150-151.
- <sup>59</sup> *Ibid.*, pp. 151-153.
- <sup>60</sup> *Ibid.*, pp. 153-155.
- <sup>61</sup> *Ibid.*, p. 155.
- <sup>62</sup> *Ibid.*, p. 156.
- <sup>63</sup> *Ibid.*, pp. 116-131.
- <sup>64</sup> "Sillyo innun kangdo", p. 82.
- <sup>65</sup> W. R. Foot, "Hungni inun Kangdo" [Interesting sermon], *Sinhak chinam*, vol. 1 no. 2 (1918): 101-106.
- <sup>66</sup> *Ibid.*, p. 102.
- <sup>67</sup> *Ibid.*
- <sup>68</sup> *Ibid.*, p. 103.
- <sup>69</sup> *Ibid.*, p. 104.

- <sup>70</sup> The authors and numbers of the twenty-five sermons include the following: C. A. Clark (11), Robert Watson (3), W. D. Reynolds (2) and nine more missionaries with one sermon each.
- <sup>71</sup> *Solgyo tae chonjip*, vol. 1.
- <sup>72</sup> Although the topical sermons of the period usually contain three or four outlines, the remaining sermons are in various forms. Some have only the titles.
- <sup>73</sup> Underwood is indeed the father of the Korean Church and the pioneer of the Christian movement in Korea. He achieved remarkable results in mission, education and Bible translations. He was also successful in securing assistance from the Presbyterian Churches in the United States of America, Canada, Australia and European countries.
- <sup>74</sup> Song Kap sik, *Yesugo changnohoe ch'onghoejang solgyo* [Sermon by the Chairmen of the General Assembly of Korean Presbyterian Church] (Seoul: Taehan Yesugyo Changnohoe Ch'onghoe Kyoyukpu, 1972), pp. 13-21.
- <sup>75</sup> This sermon was also published in *Sinhak chinam*, vol. 1 no. 1 (1918): 91.
- <sup>76</sup> *Han'guk kyohoe solgyo-sa*, p. 40.
- <sup>77</sup> H. G. Underwood *kangdo ch'wijip* [Collected Sermons by H. G. Underwood] (Seoul: Choson Kidokkyosohoe, 1920), p. 2. Hereafter cited as *Kangdo ch'wijip*.
- <sup>78</sup> As recorded in *Acts 7: 38* Stephen regards the Israel assembly that has been chosen by the Lord church. "He was in the assembly in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers..."
- <sup>79</sup> *Kangdo ch'wijip*, p. 4.
- <sup>80</sup> *Ibid.*, pp. 8-15.
- <sup>81</sup> *Ibid.*, p. 15.
- <sup>82</sup> *Solgyo tae chonjip*, p. 100.
- <sup>83</sup> *Ibid.*
- <sup>84</sup> *Ibid.*, pp. 100-101.
- <sup>85</sup> Chong Song-ku, "Solgyo sinhak sosol" [Preface to Homiletics], *Sinhak chinam*, vol. 47, nos. 3/4: 88.
- <sup>86</sup> Kim Hae tong, *Pokumjok solgyoui thae* [Understanding Evangelical Sermons], (Seoul: Hansin Taehakwon, 1977), pp. 76-77. Hereafter cited as *Pokumjok solgyo*.
- <sup>87</sup> C.A. Clark, "Nasarorul kisaenghasim" [Jesus Raises Lazarus from the Dead], *Sinhak chinam*, vol. 1, nos. 1 (1918), pp. 119-120.
- <sup>88</sup> C.A. Clark, "Yesu rul taejokham kwa yesu rul taejopham" [Turning against Jesus and serving Jesus], *Sinhak chinam* vol. 1, no. 3 (1918): 109 ff.
- <sup>89</sup> C. A. Clark "Ch'on'guk ui yolsoe" [The keys to the Kingdom of Heaven], *Sinhak chinam*, vol. 2 (1919): 103-118.
- <sup>90</sup> *Han'guk kyohoe solgyo-sa*, p. 47.
- <sup>91</sup> "Moffett, who had been called to build Jerusalem in Korea, was an unforgettable benefactor to Korea and pioneer. He made major contributions not only to the Korean Church but also to the development of modern Korea." (Taehan Yesugyo

Changnohoe Ch'onghoe Kyoyukpu, *Dr. Moffett chon'gi* [Biography of Dr. Moffett], Seoul: Taehan Yesugyo Changnohoe Ch'onghoe Kyoyukpu, 1973, p. 23. Hereafter cited as *Moffett chon'gi*. His powerful sermons reformed many people and led them to Christianity. His activities and contributions covered a wide range including training ministers, setting up frontier churches, guiding the churches through his involvement at the Korean Presbyterian Church General Assembly. He was indeed the father of Korean churches. He was born in Merrison, Indiana on January 25, 1864. He graduated from MacCormick in Hanover, and received a Ph. D. in theology from Princeton University in 1901. He arrived in Korea on January 25, 1890, and worked there for the next forty years. Moffett was not only a missionary but also an educator. He served as principal or chairman of the board of directors for about one hundred out of about eight hundred schools established by the Western missionaries in P'yong'an Province. For this, see *Han'guk kyohoe solgyo sa*, p. 48

<sup>102</sup> *Tong'a-ilbo*, 2 April 1920, no. 2, p. 7.

<sup>104</sup> *Han'guk kyohoe solgyo-sa*, pp. 52-53.

<sup>104</sup> *Moffett chon'gi*, pp. 26-27.

<sup>105</sup> *Hangu'k kyohoe solgyo-sa*.

<sup>106</sup> Yi Yong-hon, *Han'guk kidokkyo-sa* [The History of Korean Christian Church] (Seoul: K'onk'oldia, 1982), p. 155.

<sup>107</sup> Watson was Australian missionary who came to Korea in 1910 and worked in Tongyong region of Kyongsang-namdo Province. From about 1920 he published a considerable number of sermons in the columns "Kisulchok kangdo" [Skillful sermon] and "Kangdo tohyong" [Sermon outline] in *Sinhak chinam*. He was well known for his sermons, although he was a missionary working in a province rather than a professor of Homiletics.

<sup>108</sup> Robert Watson, "Yollin ch'ang" [Open window], *Sinhak chinam*, vol. 3, no. 3 (1920): 360 ff.

<sup>109</sup> Robert Watson, "Ungdaphasiji annun kido" [The Prayers the Lord does not Answer], *Sinhak chinam*, vol. 4, no. 1 (1921): 87 ff.

<sup>110</sup> Robert Watson, "Ungdaphasiji annun kido," pp. 75 ff.

<sup>111</sup> *Pokumjok solgyo*, p. 75.

<sup>112</sup> J. S. Gale was born in Elora, Ontario, Canada on February 2, 1863. Graduating from University of Toronto 1888, he decided to go to Korea as a missionary. He left Toronto on October 8 of the same year and arrived in Pusan, Korea in December 15. He was the first minister of Yondong Church, a professor at the P'yongyang Theological Seminary, and also served as reporter for *Christian News*. He was instrumental in the early development of Korean studies and in introducing Korean culture to the West. He made important contributions in theological education, Bible translation. He subscribed to the ultra conservative theology which helped to lay a sound foundation to the development of theology and faith in the early Korean churches. He was a young layman missionary without sectarian background and sufficient financial support. For further information on Gale, see Yondong Kyohoe 80 nyonsa P'yonch'an Wiwonhoe, *Yondong kyohoe 80 nyonsa* (Seoul, 1974), pp. 23-24.

<sup>113</sup> Yang Ik hwan, *Paekmok kangyon* [Sermons in 100 themes], (Seoul: Pakmun Sogwan, 1920), pp. 205-214.

<sup>114</sup> *Ibid.*, p. 205.

<sup>115</sup> *Ibid.*, pp. 213-214.

<sup>116</sup> *Han'guk kyohoe solgyo-sa*, p. 31.

<sup>117</sup> *Han'guk kyohoe solgyo-sa*, p. 32.

**CHAPTER IV:**  
**ASSESSMENT OF THE PREACHING OF THE EARLY MISSIONARIES**

“... how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’<sup>1</sup> The feet of the servants who were truly called upon by God and came to Korea were most beautiful. “Those who sowed in tears will reap with songs of joy.”<sup>2</sup> The seeds of God’s words that they sow in tears and with sacrifice of their lives were rooted firmly in the fertile soil and bore a rich fruit of today’s Korean Presbyterian Church. I humbly lower my head before God’s servants who sowed the seeds of gospel in Korea and thank them. While I pray for greater and more splendid fruits of their work, I will discuss both the positive and negative aspects of the preaching of the early missionaries.

**1. POSITIVE ASSESSMENTS OF THE PREACHING OF THE EARLY MISSIONARIES**

**1.1. Compassionate Sermons Born of Religions Faith**

Alfred P. Gibbs has said, “Preachers themselves should be able to testify.”<sup>3</sup> Indeed only when the preacher is convinced that “(he is) justified freely by his grace through the redemption that came by Christ Jesus”<sup>4</sup> he could pass gospel to the people with power and conviction.

In his book *Today's Preaching* Pak Kun-won states:

The words of a preacher will be incarnational only when the preacher himself has experienced the miracle of an incarnation within himself. More than anything a preaching should be self-expression of his faith. He will speak with passion when he speaks from pure conviction of faith, and he could move people when he speaks with a passion.<sup>5</sup>

The early missionaries were full of religious convictions.<sup>6</sup> Although they showed immaturity in their intellectual training, they possessed religious passion from their own personal experience to spread Gospel.<sup>7</sup> They were more interested in their own religious fervor and conviction than the contents of preaching.<sup>8</sup>

Their enthusiasm for saving the soul is expressed in the following words by C. A. Clark.

An earnest preaching must have the same kind of passion one would need to save the lives of people from shipwreck. Preachers must have a same passion to save the souls of people. The preachers are always surrounded with people who are on the verge of perishing from their sins. The preachers should know that their preaching could be the last sermon and the very last chance for these people. Before the preacher has a chance to meet them again some of them may die. Preachers must have the same passion and sincerity the dying people would show to other dying fellow

human being. If the preacher can preach with this kind of passion there will certainly be some changes in his sermon."

The early missionaries in fact showed such fervor in their preaching. Samuel

A. Moffett described the passionate preaching of H. G. Underwood in the following words: "the passion that made his messages supernatural, inexhaustible energy, great faith and deep conviction these qualities made him a great leader... He delivered his sermons with persuasive words, resonating voice and forceful body movements."<sup>10</sup> Indeed the early Presbyterian missionaries preached with a passion to save the dying souls and bore abundant fruits. Even today the attitude the early missionaries showed continues to have a positive influence on Korean pulpits.

## **1.2. Unified Sermons**

Communication is effective when it has a logical organization, appropriate choice of words and sentences. Austin Phelps advises that in order to move the audience the preacher should organize God's words in himself before he speaks of them.

C.A. Clark emphasized two formats in developing the main body of a sermon, that is, topical sermon and Textual sermon. The advantage of topical sermon is "it has unifying thread... it concentrates on one concept

and one idea.”<sup>11</sup> The advantage of Textual sermon is “it can avoid different Bible phrases being tangled or the sermons side-tracking from the main theme.”<sup>12</sup> Both methods are easy approaches in maintaining a consistency. As we have seen in chapters 4 and 5 the sermons by the early missionaries and the Presbyterian preachers were mostly either topical sermons or Textual sermons according to Clark’s classification method. For this reason their preaching usually have logical organizations.

Yi Ung-il has written in his thesis as follows:

In terms of unity and organization the sermons delivered in the early Korean church appears to have resisted variance. In their organization the sermon title came from the Bible phrase, the sub-themes of the sermon were derived from the title, and there is certain unity in the sub-themes.<sup>13</sup>

These sermons are characteristic in their clear logic. This clear logical development is the most distinguishing mark of the sermons delivered by the early missionaries. Since these sermons were divided by parts 1, 2 and 3 everyone could easily follow their logical development. This was not a display of preacher's knowledge but the logic of the Bible. Since the early missionaries organized their sermons on unity and clear logic their audience could easily remember what they heard. Furthermore for those more enthusiastic it was easy for them to make notes of the sermon so that they could use their notes to pass the messages to others. These



characteristics are still noticeable in contemporary sermons in Korea.

### 1.3. Sermons That Achieved Their Purposes

In his answer to the self-posed question why (one) prepares sermons? and what does one hope to accomplish by his sermon? Dr. Baumann classifies different forms of sermons according to their purposes and offer their functions as follows:<sup>11</sup>

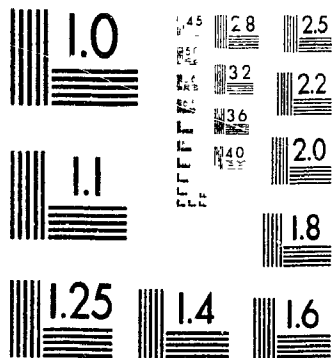
	<i>FORM</i>	<i>FUNCTION</i>
1.	kerygmatic	to redeem
2.	didactic	to teach
3.	therapeutic	to heal (personally)
4.	prophetic	to heal (socially)

In his discussion of the purpose of sermon C. A. Clark states,

The word salvation has double meaning. It means rescue from Hell and salvation at Heaven. The purpose of sermon to rescue the un-believer from the punishment of sin... Sermon must rescue them from Hell and until the time they enter Heaven i.e., until they are ready to become people of Heaven, sermon should nurture them. All these meanings are condensed in the word salvation. The purpose of all sermons is to deliver the listener from the judgment, from evil thoughts, from evil acts and from sinful lives.<sup>12</sup>

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The purpose of sermons by the missionaries was salvation of the souls of the individuals.

An Su-sik has also stated that “In the Korean pulpit the missionaries disseminated kerygma that was based on the gospel.”<sup>16</sup> Further he states: “sermons in the Korean Presbyterian Church began with the preaching of Christ and the apostles.”<sup>17</sup> “The missionaries delivered sermons that emphasized individual souls and were centered on kerygmatic preaching.”<sup>18</sup>

Although the missionaries’ sermons have often been regarded as didactic, a careful observation shows they are closer to kerygmatic preaching. To cite a few examples,

Underwood, “To regard everything harmful” (*Philippians* 3: 8-10)

Jesus is the Christ who covers our sins, who triumphs over sins, who died in this world but resurrected himself and who is still with us... He redeemed us by dying on the cross but resurrected himself and ascended to Heaven...<sup>19</sup>

Samuel Moffett, “To the Korean Church” (*Colossians* 1:20-23 & 2:8)

Before I came to Korea to spread the gospel at Hwangju I prayed before God and made a resolution. This resolution is I will not speak of anything but the teachings of the cross, and I will follow only what God wishes me to do and will fearlessly spread the gospel... Our first resolution is exactly

like that of Paul. Paul made a resolution that if he shall spread teachings other than the gospel he will be cursed. I also made a same resolution that I shall spread none other than the gospel of the cross...<sup>20</sup>

Clark, "Jesus Who Is Ahead of Everything" (*Mark* 10: 32)

Jesus conquered death and ascended to Heaven to sit on the right of God. My dear children, thus we are the children of God. Jesus was ahead of persecution, trial, death, and glory, thus we follow him.<sup>21</sup>

As shown above the early missionaries took special importance on kerygma and through kerygmatic preaching saved countless number of dying souls in Korea. No one can deny that their preaching completely succeeded in accomplishing their objectives. Moreover kerygmatic preaching which preaches kerygma, the core of the gospel, is the prototype of all preaching. It is indeed a great contribution that the early missionaries sowed the seed of kerygmatic preaching in the Korean pulpit.

## 2. NEGATIVE ASPECTS OF THE EARLY MISSIONARY PREACHING

### **2.1. The Missionaries' Dogmatic Theology and Lack of Understanding of Social Gospel**

Most of the early missionaries came to Korea right after graduation thus they had little experience of administering a congregation and pulpit. According to Hellington the missionaries who arrived in Korea

were usually in their 20s who had not accumulated wisdom for life time missionary work.<sup>22</sup> The early missionaries lacked experience and understanding of Korea and Korean people. Instead they tried to create Christians modeled after themselves. This had tendency to over emphasize piety of Christian life.<sup>23</sup> Furthermore, from a scholastic point the early missionaries were not theologians. They were mostly fundamentalist and puritanical. Eugene Bell stated that it is harmful to theology to relate Bible with science, art, sociology or political science.<sup>24</sup> Citing A. J. Brown, Professor Min Kyong-bae characterizes the missionaries who arrived in Korea toward the end of Choson period, puritanical, austere, conservative and traditional. Furthermore, from the start their American sectarian belief of separation of religion and church from the society and government limited their activities to spread of gospel.<sup>25</sup>

J. S. Smith has suggested that the cause of the later break up of the Korean Presbyterian Church can be traced back to the extremely insular theology the early missionaries brought with them and taught to the Korean followers. According to him (1) The missionaries taught the Koreans only one type of theology. As a result the church could not adapt itself to the liberal theology or the extreme orthodox school, and could not but break up. (2) Their teaching was limited to the Bible at the exclusion of general education. This in turn encouraged erroneous

interpretation of the Bible. (3) The pure spiritual growth of the church resulted in isolation of the church from the rest of the society. (4) Theological training of the Koreans were limited to local level, and this resulted in lack of capable leaders who could replace the church leadership.<sup>26</sup>

Indeed even their understanding of the gospel was limited to salvation of individual souls and it was oriented toward after-life. They lacked understanding of the role of the gospel to deliver the society. Professor Yi Chang-sik suggests that a series of events, failure of social reform movement in China and the triumph of imperialism in Japan and its annexation of Korea, made the missionaries abandon any interest and attempt of political and social reform in Korea and instead concentrate on deliverance of individual souls and a minimum necessary activities.<sup>27</sup> Since the theory of predestination and belief in predestination, which was a pride of Presbyterians, is based on the idea of the predestination of individuals, it carried the inherent weakness of subjective faith.<sup>28</sup> Furthermore the mission policy which aimed at evangelization of individuals also impaired societal understanding of evangelism. Mission that aimed at individuals only understood a person as a soul and failed to recognize his relationship with his home, workplace and the society. Thus the church became a shelter for those who sought for personal comfort and relief. W. P. D. Reynolds<sup>29</sup> says, "Church is holy nation and

since it does not belong to this world the church should not involve itself with such affairs as the temperance movement, ending of international wars, class struggle."<sup>30</sup> Complete disregard to anything but the Bible and pursuit of spiritual church had tendency to deny social activities on the ground that they are not found in the Bible. The early missionaries' sermons were in all respects about the world to come for the purpose of salvation of souls. These sermons contributed greatly toward the spiritual development of the church. On the other hand, it has been pointed out that absence of social justice and social service in their sermon topics resulted in weakening the social participation of the church, isolation of the church from the formation of the national culture and social development, indifference of its own social responsibilities, and failure to carry out leadership.

## **2.2. Sermons That Stressed the Law Instead of the Gospel**

The early missionaries strove to deliver only the gospel. Their sermons, however, show greater emphasis on observation of the commandments than on the gospel. For instance, in his sermon titled "Comparing the peace of Jesus and the peace of Satan"<sup>31</sup> (*John 14:27*) C.A. Clark talks about the peace of Jesus as follows, "As Jesus has clearly shown to us sins will only lead to destruction, it has no benefits but will only lead to the Hell. Thus one should be prudent in doing things." This is certainly not the peace-giving words of Jesus. Rather it is

threatening and causing distress.<sup>32</sup> The main part of a sermon is meeting with the peace of Jesus' person. If his person of peace is in fact the contents of the gospel and the contents of the revelation, one should be able to meet the peace revealed. However, by stressing the temptations of Satan and the notion that the temptation is sin his sermon set importance on the Law and obscure the gospel. Instead of peace his sermon is filled with intimidation by the Law and consistently stresses the world to come. The world to come is the result of concrete act of carrying the cross of Jesus and following him; it can not be the objective of faith. If so as Peter tried to tempt him Jesus should put up three shelters and remain in the mountains. Instead Jesus said, "Let's go down to the villages" so that he could meet the sick, the poor and the sinners. There is complete lack of the evangelical act shown and emphasized by Jesus. By merely pointing to the God who rewards the good and punishes the evil<sup>33</sup> it only stresses the Law, and the true light of the gospel is excluded. What strikes me is that the sermons fail to relate with our places in life; they do not couple with the life of Jesus, who came to our places in life, and the meaning of the gospel. It is indeed regretful that they divided the world into two and suggest that we are completely unrelated to this world. While they talk of peace they talk of anxiety. They only stressed the cause and effect of the Law when sermons should really preach the gospel. These approaches may have appealed to the Confucian society of the time. To modern theology the sermons are



undoubtedly far apart from the gospel. The sermon that stresses teaching of the Law has been firmly rooted in Korea and still continues in modern Korea.

### **2.3 Predominance of the Topical Sermon**

In his book titled *Homiletics* C.A. Clark suggests the textual sermon is better than the topical sermon, and the expository sermon is still better than the textual sermon. Among the various sermon types he stressed that the expository sermon is the most superior.<sup>31</sup> According to an analysis of his sermons, however, the sermons delivered by Clark are mostly topical sermons. They do not include a single example that may be considered expository sermon type. For this reason Kun-won Park states, "the fact that the sermons in Korean churches in general have been traditionally topical sermons is due to the influence of C.A. Clark's *Homiletics*, and Park goes on to point out that, "the reason for the scarcity of pure biblical sermon in Korean church results from the fact its proper methodology has never been given."<sup>35</sup> The sermons by other early missionaries are no different. They never practiced expository sermons.

As the early missionaries practiced mostly topical sermons, throughout the 100 years of history of Korean church topical sermon has come to represent the main sermon type.<sup>36</sup> The American missionaries taught the Korean to regard the topical sermon as the only proper

sermon type. The topical sermon is thus firmly rooted in Korean churches. Since the topical sermon employs many illustrations mainstream sermons typically select fragmentary truth as a case to be dealt with and explains it from a phenomenal and empirical point of view, while lacking adequate analytical understanding and theological understanding of the Bible. Recently these sermons are called illustrative sermon or pattern sermon.<sup>37</sup>

Those who practice topical sermon usually deliver illustrative sermons. Although the illustrative sermon examines a historical text in the Bible, it often fails to understand the characters and their personalities involved in the event and its historical setting and to relate them to our life. The sermons are most unsatisfactory in searching for the truth of the Redemption. As we examined above the topical sermon has become the predominant sermon type in the Korean Presbyterian church and the sermons have become ever more far apart from the biblical sermon.

## NOTES

- <sup>1</sup> *Romans*, 10: 15.
- <sup>2</sup> *Psalms* 16: 5.
- <sup>3</sup> Alfred Gibbs, trans. by Cho Song-hun, *Solgyojawa kuu solgyo* [The Preacher and His Preaching], (Seoul: Chondo Ch'ulp'ansa, 1989), p. 36.
- <sup>4</sup> *Romans* 3: 24.
- <sup>5</sup> Pak Kun-won, *Onului solgyoron* [Theory on Contemporary Sermons], (Seoul: Taehan Kidokkyo Ch'ulp'ansa, 1980), p. 172.
- <sup>6</sup> "Changnogyo ch'ogi solgyo", p. 80.
- <sup>7</sup> *Ibid.*, p. 72.
- <sup>8</sup> *Ibid.*, p. 65.
- <sup>9</sup> *Kangdohak*, p. 20.
- <sup>10</sup> So Chong-un, "Ch'ogi han'guk changno kyohoeui songjanggwa songyosadului sin'ang chongsin," *Kyohoe wa sinhak*, che 13 chip (1981), p. 177.
- <sup>11</sup> C. A. Clark, *Solgyohak*, (Seoul: Taehan Kidokkyo Sohoe, 1954), p. 37. Hereafter cited as *Solgyohak*.
- <sup>12</sup> *Ibid.*, p. 36.
- <sup>13</sup> Yi Ung-il, "Han'guk kyohoe solgyoe taehan hyonsnaghakchok yon'gu" (Seoul: Sinhak taehakwon, 1976), p. 33.
- <sup>14</sup> D. Baumann, *An Introduction to Contemporary Preaching* (Michigan: Baker Book House, 1972), p. 206.
- <sup>15</sup> *Solgyohak*, pp. 18-19.
- <sup>16</sup> An Su-sik, *Kerygmatic ipchangeso pon han'guk changno kyohoe solgyo yon'gu* [A Study on the Sermons of the Korean Presbyterian Church from the Kerygmatic Point] (Seoul: Changnohoe Sinhak Taehak Taehakwon, 1981), p. 98.
- <sup>17</sup> *Ibid.*, p. 101.
- <sup>18</sup> *Ibid.*, p. 98.
- <sup>19</sup> *Solgyo taejonjip*, vol. 1, p. 309.
- <sup>20</sup> *Ibid.*, pp. 513-514.
- <sup>21</sup> *Ibid.*, p. 116.
- <sup>22</sup> Kim Ch'an-guk, "Han'guk songyo chongch'aekui kwagowa mirae" [Past and future of Korean mission policy], *Sinhak nondan* (October, 1968), p. 147. Hereafter cited as "Han'guk songyo chongch'aek".
- <sup>23</sup> "Changnogyo ch'ogi solgyo", pp. 99-100.
- <sup>24</sup> *Tae solgyo chonjip*, vol. 1, p. 429.
- <sup>25</sup> *Kyohoe wa minjok*, p. 98.
- <sup>26</sup> "Han'guk songyo chongch'aek", p. 151.

<sup>24</sup> *Kyohoeu ojeura onul*, p. 18.

<sup>25</sup> *Ibid.*, p. 35.

<sup>26</sup> He was professor in P'yongyang Theological Seminary.

<sup>27</sup> *Taesolgyo chorjip*, p. 511.

<sup>28</sup> *Ibid.*, pp. 100-103.

<sup>29</sup> "Changnogyo ch'ogi solgyo", p. 76.

*Solgyo taejonjip*, p. 101.

<sup>30</sup> *Solgyohak*, p. 202.

<sup>31</sup> Pak Kun won, *Onului solgyoron* (Seoul: Taehan Kidokkyo Ch'ulp'ansa, 1980), p. 54.

<sup>32</sup> Lee Chung p'yo and nine others, *Kyohoe paljonul wihan solgyo kyebal* [Development of Sermons for Progress of Church], (Seoul: Kumran Ch'ulp'ansa, 1989), p.215.

<sup>33</sup> *Ibid.*, p. 216.

**CHAPTER V:**  
**PREACHING IN KOREAN PRESBYTERIAN CHURCHES**

1. HISTORY OF SERMONS IN KOREAN CHURCHES

In the following discussion I will examine the course of development of the sermons in Korean Presbyterian churches. Om Yoso divides the history of sermons in Korea into the following three periods:<sup>1</sup> (1) First Period: Beginning of Korean churches - Prior to the Liberation (1884-1944); (2) Second Period: After the Liberation - The Military Coup d'État of May Sixteenth (1945-1959); Third Period: The Military Coup d'État of May Sixteenth - Present (1960-present).

**1.1. The Sermons of Korean Churches of the First Period (1884-1949)**

1.1.1. Historical Background

When Rev. Horace G. Underwood began his missionary works, there were already several people in Uiju, Sorae and Seoul who wished to be baptized.<sup>2</sup> They became Christians through Paek Hong-chun. Paek, who was a colporteur and a layman preacher for the Anglican Church, and his fellow workers had been in work for several years. Soon several churches including Saemunan Church, Changdaehyon Church were added after the Sorae Church, the first Korean church. With these early Korean churches began the sermons by Korean to propagate the words of

the Lord.<sup>3</sup> Who were the first Korean preachers? They are So Kyong-cho of Sorae Church, Ch'a Chae-myong of Saemunan Church and Rev. Kil Son-chu of Changdaehyon Church.<sup>4</sup> They all began working in early 1900.

Series of events in the early 1900s, the "Protectorate" Treaty of 1905, Russo-Japanese War, and the resulting annexation of Korea by Japan brought national crisis and social disruption in Korea. These disastrous events, however, became the source of the great development of Korean churches and nation wide great revival movement.<sup>5</sup>

The Great Revival Movement began in 1907 in P'yongyang. First it started as a Bible class, a unique form of Bible study group.<sup>6</sup> The March First (Independence) Movement resulted in Japanese suppression of the churches. It was because sixteen of the original thirty-six representatives of the movement were church leaders. Furthermore the movements spread nationwide through the churches.<sup>7</sup> Koreans were deeply disappointed by the failure of the March First Movement. The Korean society of the 1920s began to experience the misery brought by the Japanese oppression. People felt intellectual poverty, drastic social changes, economic hardships and a sense of downfall of the nation. The seeds of Gospel that had been sown with hard works were experiencing difficulties due to the poverty of mission policy and theological guide.

According to *Choson Kidokkyo changnohoe sagi* [*History of Korean Presbyterian Church*] the prevailing trends of this period were materialism and atheism.<sup>8</sup> Scientism was popular, and with economic and morale bankruptcy the society indulged in pleasure-seeking. There was general deterioration of thought. One of the extreme examples of the spiritual deterioration was the church's decision to allow the Shinto worship. Under increasing pressure from the Japanese authorities the 27<sup>th</sup> General Assembly of Korean Presbyterian Church approved its members to worship at Japanese Shinto shrines.<sup>9</sup> The resolution concerning the decision reads as follows: "We understand Shintoism is not religion and the true meaning (of the worship at Shinto shrines) does not violate Christian doctrines. We realize worship at Shinto shrines is a patriotic national ceremony. By voluntarily realizing the worship at Shinto shrines and to participate in the Mobilization of National Spirits we resolve ourselves to carry out our duties most sincerely as the loyal subjects of the Emperor under the national crisis."<sup>10</sup>

The light of the Gospel gradually sank into the darkness. After H. G. Underwood left Korea in 1942 -- the last Western missionary to leave Korea under Japanese pressure—the Japanese persecution of the Korean churches reached to the indescribable extreme.<sup>11</sup> Under the new Religious Organization Act the Japanese authority established government sponsored Christian Association on August 1, 1945. The

Korean churches either had to be bound as a kept organization or closed down. Christian belief was suppressed. Many church leaders and believers fled to Manchuria and other countries, while those in Korea joined the house churches. The light of the Gospel seemed about to die out. But, "The end of people becomes the beginning of the Lord." After the dark thirty-six years of colonial yoke Korea was finally blessed with the liberation on August 15, 1945.<sup>12</sup>

### 1.1.2. The Preaching of the Period

#### **1.1.2.1. Preacher Characteristics**

I will divide the following discussion into two periods: (1) The Beginning and Formative Period (1884-1919) and (2) Development and Suffering Period (1920-1945).

##### *1.1.2.1.1. Beginning and Formation of Korean churches*

###### *1.1.2.1.1.1. Preachers with high character*

Since Christianity was not socially recognized, the preachers who possessed high integrity were effective. The major preachers of the Presbyterian churches such as So Kyong-cho, Kan Sok-chin, Yang Chon-paek and Kim Son-chu were important leaders of the society whose moral and academic qualifications were highly respected. They became preachers by studying theology. Their preaching was dynamic, positive and forceful. They preached to awaken the people for salvation, to show



the direction for the nation, and talked about the new moral taught by Jesus.

#### *1.1.2.1.1.2. Preachers blessed with the Holy Ghost*

The preachers who led the Great Revival Movement in 1907 were blessed with the power of the Holy Ghost. The best examples of this group include Revs. Kil Son-chu and Kim Ik-tu. These preachers studied the Bible and from their pure heart praised the gifts of God. They confessed even their most humiliating sins, prayed with tears and joy through the nights, attended the meetings in the early morning, during the day, in the evenings and nights regardless of the time. They were convinced with salvation and filled with duty for their mission and love for their neighbours. The early dawn meetings which began about this time are still popular even today, and the large scale revival meetings became a major factor for the explosive growth of the Korean churches.

#### *1.1.2.1.1.3. Preachers with emphasis on the Bible*

Most of the preachers of this period had a good theological training. Furthermore, during the early period teaching the Bible to the laity was neither easy nor effective. Thus too much reading and teaching the Bible combined with common knowledge was often considered irreligious. Many conservative preachers erroneously believed the knowledge of this world and the liberal theology were the works of Satan.

### *1.1.2.1.2. Development and Suffering of Korean Churches (1920-1945)*

#### *1.1.2.1.2.1. Suffering preachers*

The Imperial Japanese authorities demanded Korean churches to participate in the worship at Shinto shrines. Those mission schools which refused the demand were closed down. As the General Assembly of the Korean Presbyterian Church was forced to pass a resolution to support the colonial government policy, there rose strong movement against the worship at Shinto shrines. Many church leaders were arrested. Many of the Lord's servants suffered and sacrificed their lives.

#### *1.1.2.1.2.2. Intellectually growing preachers*

During the early period Christianity and worldly studies were separated and only the pure Gospels were allowed. This attitude, however, was changed. There appeared preachers who used knowledge from studies other than theology in their sermons. In addition to the Bible they also encouraged people to read Bible commentaries and other books of various subjects. In their sermons these preachers quoted from the current affairs of the time and studies other than Christianity.

#### *1.1.2.1.2.3. Preachers as respected teacher*

The preachers of this period were often expected to be models of honesty, uprightness and reverence. They were expected to be perfect models and respected teachers to their community. Thus the preachers

criticized social injustice and problems such as the gap between the rich and the poor, the impoverished and inequality in education in their sermons. They also campaigned for enlightenment in such areas as “movement to buy Korean”, “movement for equality between man and woman” and “movement to love the nation”.

#### *1.1.2.1.3. Tenor of the Sermons*

Om Yo-sop notes three major tenors of the sermon of this period.<sup>13</sup> First, to teach the Christian doctrines to the people who have been immersed with Confucianism the preachers re-accounted the Confucian ethics in Christian perspective. For instance, whereas they vehemently objected to the ancestor worship, they stressed “Honour your father and mother...” more than any other Bible phrase. Second, many of the sermons inspire protest and independence against the Japanese colonial policy as well as enlightenment of the nation. A large number of the sermons actually delivered in the churches were nationalistic, although few of them were included in the published anthology of sermons due to the Japanese censorship. The history of the liberation of the Israelites in Exodus was especially thought to be the goal for Koreans to achieve. Third, the prime object of the sermons were to propagate the Gospels. Since the church was still young, the sermons had to explain the nature of Christianity.

#### *1.1.2.1.4. Characteristics of the Sermons*

Om Yo-sop characterized the sermons of the period in three major aspects. First, the preachers in their sermons never quoted or used the traditional Asian thoughts such as Confucianism that Koreans were familiar with. Even when they felt to stress Confucian ideas they did from Biblical terms. In other words, the importance of the sermons by the early church leaders is that they spoke of a completely new and different teachings—the Biblical truth.<sup>14</sup> Second, the sermons did not also use the familiar Korean thoughts. To explain away the remarkable success of Christianity in Korea some people have pointed out some similar patterns of ideas between Korean thoughts and Christianity. For instance, the traditional Sky worship element of Korean thought helped Koreans to easily understand the Lord; the story of filial daughter Simch'ong helped Korean to understand the Redemption of Jesus; the traditional geomancy was useful to explain the idea of the eternal life.

The actual sermons, however, do not provide any evidence for such claims. On the contrary the early church leaders denounced the traditional stories such as Story of Simch'ong and Story of Ch'unhyang as vulgar, and considered such beliefs as geomancy superstition. They also denounced the Sky worship and strongly maintained the only God. One of the most common reasons for becoming a Christian was that they thought Christianity advocated enlightenment thoughts and was

sympathetic to the Korean nationalism. In rural areas campaign for breaking down superstition also had a considerable positive influence on the mission works.<sup>15</sup> Third, many sermons inculcate the nationalism, and their biblical messages were very logical. Sermons of this period were often organized under three part structure and the message was very easy to understand even to the first time audience.<sup>16</sup>

#### *1.1.2.1.5. Format of the Sermons*

In the early Korean churches the missionaries liked to use topical sermons whereas the Korean preachers preferred Textual sermons, which drew three or four sub-titles from a brief text according to a theme expressed in a title. The following are examples.

##### *1.1.2.1.5.1. by Rev. Kim P'il-su, "Now, do you believe?" (Text: John 16: 31), (1915)<sup>17</sup>*

- (1) Now (*John 6: 31*, the beginning part)
- (2) You (*John 6: 31*, the middle part)
- (3) Believe (*John 6: 31*, the concluding part)

##### *1.1.2.1.5.2. Rev. Yang Chon-paek, "The Counselor Who is always with Us" (Text: John 14: 15-17), (1916)<sup>18</sup>*

- (1) The Counselor (*John 14: 16*)
- (2) Another Counselor (*John 14: 16*)
- (3) The Father (*John 14: 16*)
- (4) The Counselor to be asked to the Father (*John 14: 16*)

- (5) The Counselor who will be with us forever (*John* 14: 16)
- (6) The Spirit of Truth (*John* 14: 17)
- (7) The Counselor who has been rejected in this world (*John* 14: 17)
- (8) The Counselor who has been accepted by the disciples (*John* 14: 17)

1.1.2.1.5.3. Rev. Kim Yong-hun, "True Worship" (Text *John* 4: 21-24), (1917)<sup>19</sup>

- (1) The place of worship. (*John* 4: 21)
- (2) The object of worship. (*John* 4: 22)
- (3) The spirit of worship. (*John* 4: 24)

1.1.2.1.5.4. Rev. Yom Pong-nam, "The Lord's Love" (Text: *2 Kings* 6: 14-23), (1918)<sup>20</sup>

- (1) The Lord's people do not have fear even when they are in crisis. (*2 Kings* 6: 16)
- (2) The Lord's people continue to pray without succumbing to disappointment. (*2 Kings* 6: 17)
- (3) The Lord's people love their enemies (*2 Kings* 6: 22)

## **1.2. The Sermons of Korean Churches of the Second Period (1945-1949)**

### 1.2.1. Historical Background

The second period is essentially a period of rebuilding and disunion. The Liberation on August 15, 1945 inspired not only the people but also the church and with much hope they embarked on rebuilding

the nation and church. Soon the new political development in Korea, however, began to show signs of disunion. The Allied force divided Korea on 38<sup>th</sup> parallel and the Soviet Forces under the pretext of the Liberation Army occupied the northern half of Korean Peninsula, while the United States of America Forces occupied the southern half. Under the communist plot the nationalist camp began to dismember into several groups. The church also began to be divided by such groups as “the communicants freed from the prison” and “the active member of the church”.<sup>21</sup>

The incident that caused the national division was the Moscow Agreement by the foreign ministers of the United States of America, the United Kingdom and the Soviet Union in which they agreed to place Korea under four power trusteeship as a means of solving the Korean problem. Soon bitter fights broke out between the nationalists who were opposed to the decision and the communists who supported it. Eventually on May 10, 1948 the people of the southern half of Korea alone went to a national plebiscite and established the Republic of Korea. Soon a puppet Communist government under the control of the Soviet Union was established in the north.

During this period of national chaos and disunion the Korean Presbyterian Church was also divided into many groups on such issues as doctrine of faith, theological methodologies and ecumenical

participation. At the 36<sup>th</sup> General Assembly held in May 1951 in Susan there was a conflict between the “the communicants freed from the prison group” and its opponents, and the Presbyterian Kosin Faction branched off. At the next 37<sup>th</sup> General Assembly held on April 29, 1952 the Korean Presbyterian Church a heated argument on the issue of Choson Theological Seminary and liberal theology resulted in dividing the Presbyterian Church into two groups, Yesugyo Presbyterian Church and Kidokkyo Presbyterian Church. Once again in 1959 the Yesugyo Presbyterian church was divided into two groups: Taehan Yesugyo Changnohoe Haplong Ch'onghoe that supported Pokum Tongji Hyophoe (N.A.E) and Taehan Yesugyo Changnohoe Tonghap Ch'onghoe that supported Segye Kyoyokcha Hyophoe (W.C.C.). Thus the Korean Presbyterian Church which had prided itself as the largest denomination suffered triple divisions in less than ten years.

In north Korea the Communist Party began to suppress the churches and the church leaders. Before they started the Korean War the Communists arrested most of the pastors and church leaders and closed down the churches in north Korea. When they invaded the south on June 25, 1950 under the aegis of the Soviet Union and Communist China they killed Christians and destroyed churches in every place they went. Although the civil war had been temporarily stopped after the cease fire of 1953 the misery and damage inflicted to the people and the



church by the communists were indescribable and incalculable. From the acute sense of the ensuing political, economical and societal crisis many people turned to the churches seeking for guidance and sympathy from a superhuman force. The churches, however, were badly divided and in confusion. As the voice of criticism against the corruption and degradation of the existing churches rose and the society and the churches struggled in general confusion, many pseudo Christian churches became active. Especially the groups such as the Mt. Yongmun Prayer House of Na Un-mong, the Unification Church of Moon Sunmyung and the Evangelical House of Pak T'ae-son targeted the existing church members and misled their innocent faith. In addition to these more prominent groups there rose many pseudo religious organizations during this period.

#### 1.2.2. Preacher Images

##### **1.2.2.1. Preachers who recognize calling afresh**

Disunion of the nation, division of the churches, the civil war, political and economical instabilities, mushrooming of pseudo-religious organizations, these were all new adversities that obstructed the revival and growth of the church. In order to revive the church, however, the preachers had to realize the Lord's call as preachers afresh.<sup>22</sup> God loves this nation and the people and he has called his servants for his word. It was the command of the time that the servants of God realize his call.

### ***1.2.2.2. Preachers Who Possessed the Historical Consciousness***

The Liberation and freedom and the Korean war were thought to have a historical correlation. Thus such qualities as preacher's historical consciousness and preacher as a prophet are considered important. Historical consciousness, social consciousness, and national consciousness are often clearly manifested in the sermons of this period.<sup>23</sup>

### ***1.2.2.3. Preacher as Democratic Leader***

The preachers of the liberated Korea naturally spoke loudly of emancipation and freedom. As the nation stands at the threshold into a democratic society, the pulpit stressed that Christianity must serve as a driving force of social, cultural reform to create new life style, to realize the church as a democratic collective. Leaders should also be democratic. Thus the church leaders were expected to run their church according to needs and reality of the people, to speak in plain language that people understand and to share and participate in people's life. The new image of preacher expected a democratic leader who respects the ordinary congregation members, and who cherishes liberty, equality, charity and sense of service. This is a new image of preacher that began to appear in this period.<sup>24</sup>

### 1.2.3. Tenor of the Sermons

#### **1.2.3.1. *The Pulpit That Turned Into Speeches on Current Affairs***

The Christian journal *Puhung* lamented on the state of the pulpit in the following words: "The sermons after the Liberation began to resemble public speeches on current affairs and orations on the agitated political ideas of the time rather than to speak of the truth of the Lord's words. They have degenerated into worldly meetings and comic utterances."<sup>25</sup>

#### **1.2.3.2. *The Pulpit Cried for Emancipation and Liberty Freely***

The pulpit at times tried to fit all new start of life to the idea of emancipation and liberty, spoke of the problems after the Liberation from the point of the idea of emancipation and liberty, and dealt with the true meaning of emancipation and freedom. The pulpit spoke of emancipation and liberty so often that Christianity even came to be called "religion of liberation."<sup>26</sup>

#### **1.2.3.3. *During This Period the Pulpit Particularly Stressed Repentance, Though Its Significance Has Always Been Diminished***

The up-to-date preachers sharply criticized the church and sins of the time and compelled repentance. Particularly with prophetic visions they pointed out the problems involved in the new theology, the betrayal of the church leaders (especially those who supported the worship at

Shinto shrines during the Japanese occupation period), abuse of freedom, the difficulties the churches were facing and forewarned the trials to come.<sup>27</sup>

#### 1.2.4. Characteristics of the Sermons

The characteristics of the sermons of this period are as follows:

(1) The construction of the sermon of the Japanese occupation period typically consisted of tripartite sub-divisions with sub-titles. The sermons of this period, however, have one major title under which the content is developed.<sup>28</sup> In addition literary style of the sermons changed a great deal. The early sermons often had tone of oratory, whereas the sermons of this period show the preacher's careful attention to the prose style. It is also a new trend to use quotations of poetry in the sermons. If the early sermons gave the audience messages to remember, the sermons after the Liberation are characterized by their polished prose style and the rich content of knowledge.<sup>29</sup>

(2) The passion of the Gospels noticeably cooled off in the sermons after the Liberation. The most serious incident that took place in the Korean churches after the Liberation was the division of the Presbyterian churches by the confrontation between the liberal and the conservative theological schools. The theological issues set the ministers of the Presbyterian churches against each other and they argued for each

other's legitimacy. In hind sight a good deal of the arguments in the sermons are frivolous. It is true that as the pains of divisions within the church became more acute, the church gradually lost passion to deliver the message of redemption and to perform the prophetic duties of the Gospels.<sup>30</sup>

(3) A careful reading of the sermons of this period reflects the swift current of the rapidly changing history of Korea. During the hardship of the Korean War the pulpit tried to explain the sufferings the nation was experiencing and to comfort the people. The time immediately before and after the Student Revolution of April 19, 1960 the churches were in the darkest period. The churches had to deal with many difficult issues such as the movement against the Korea-Japan normalization negotiation and unification of Korea. In particular the pulpit often spoke of corruption in the society, and the neologism "distrusting society" first appeared in this period. Many sermons firmly proposed that only through the faith to the Lord these national crisis could be dealt with.<sup>31</sup>

#### 1.2.5. Format of the Sermons

As explained above the format of the sermons of the first period had tripartite structure with sub-titles. The sermons of the second period, however, were organized under the main title without the sub divisions. In the following discussion I will examine the thirty-four sermons that have been collected in volume 10 of *Han'guk ui Kangdan*.

Those sermons that follow the structure of the first period include "Prayer and crisis" by Rev. Kim Yong-su of Chung'ang Church in Haeundae, Pusan. This sermon has three sub-titles: 1. Prayer as fellowship, 2. Prayer as Thanks and 3. Proxy Prayer.<sup>32</sup> In addition there are fourteen sermons of this type including "Sell Your Coat and with Money Buy Sword" by Rev. Kim Yong-hwan of Chongno Church in Taegu and "Be a Live Believer" by Rev. Hong Tae-wi of Samdok Church in Taegu.

There are twenty sermons that may be classified as the new type in the collection. Some of the representative examples of this type include "The Path of the Abandoned"<sup>33</sup> by Rev. Kwak Son-hi of Cheil Church in Inch'on and "The Church that Carries the History" by Rev. Kim Yun-sik of Yech'on Church in Kyongsang-pukto. Characteristically these sermons adopt literary style full of flourishes. Another characteristic of these sermons is frequent adoption of poems in the sermons. For instance, in his sermon titled "The Meaning of Easter Week"<sup>34</sup> Rev. Han Kyong-jik quotes a poem by an anonymous poet as follows:

I don't know  
Where the island is located.  
The broad palm leaves flying in the sky.  
What I certainly know is  
It will not wander beyond his love and protection.

Rev. Song Chong-yul concludes his sermon "One is not smaller than ninety-nine"<sup>35</sup> with a poem by Rev. Chon Yong-t'aek. Rev. Kim Yun-ch'an quotes a William Shakespeare's poem in his sermon "Hemiplegia and a Healthy Young Man."<sup>36</sup> Rev. Hwang Un-kyun quotes two poems by Henry Wadworth Longfellow and Goethe in his sermon "Resurrection is the Pinnacle of Life."<sup>37</sup> Rev. Im T'aek-chin quotes Alexander Pushkin's poem in his sermon "There is no despair."<sup>38</sup> Rev. Kim Yun-guk in his sermon "The man kissed the Calf"<sup>39</sup> includes his own poem as follows:

The reason that I must live  
Is not to seek a victory  
But to fulfill my duties.  
The reason that I must die  
Is not to show my success  
But is to advance the truth.  
Whoever righteous  
Feels lonely  
I'll be on his side.  
Whoever wicked and un-righteous  
I'll be against him.

By including his own poems or quoting other poet's work they added a distinctive literary flavour to their sermons.

### **1.3. The Sermons of Korean Churches of the Third Period (1960-Present)**

#### 1.3.1. Historical Background

The Students Revolution of April 19, 1960 expelled the autocratic regime of Yi Sung-man. However, from the military coup of May 16, 1961 and through the political crisis of December 1979 the Republic of Korea had continuously been under the military dictatorship. Many people fought to establish a true democratic government and through the course many people especially during the uprising of the citizens of Kwangju in 1980, were sacrificed. Finally, in 1993, a true civil democratic government was elected. Many of the people who fought to achieve democracy during the period were church leaders who held a progressive theological stance.

After the Korean War confronting the task of rebuilding the church the Korean churches suffered greatly from internal divisions. As a result there was conscious self-examination among the church leaders. There were movements to reunify churches and they co-operated on special mission works.<sup>40</sup> Furthermore the reunification and evangelical movements resulted in cooperation in the translation and publication of the Bible, editing, publication and propagation of the hymns and mission through literature. The cooperation in mission works made especially encouraging progress in the industry, military, schools, medical mission and radio and television missions. During the same period the Korean



churches made bold attempts to develop Korean theology while being attentive to the theology changes in the rest of the world.<sup>41</sup> The Korean churches made a great stride forward during this period.

### 1.3.2. Preacher Images

#### **1.3.2.1. Preacher as Clergyman**

One serious problem that arose during the rapid development of the churches of this period was the challenge to the authority of the preacher. As Korean society became industrialized, cities grew bigger and knowledge expanded, the people changed substantially. Mechanization of everyday life, material wealth, de-humanization, structural ills of the society and mammonism and many modern ills began to appear. In this circumstance the church leaders could not escape the challenge to their authority from the society. As a result among the church leaders there was a movement to self-examine their place in the society and re-affirm their image as clergymen.

In the tower human civilization has built, from the pride to liberate men from God and to create a culture without God, modern man began to consider religion a piece of waste paper. Preachers lamented the phenomenon but at the same time realized that their job was to show the holiness of their job in this profane world.<sup>42</sup>

### **1.3.2.2. Preacher as Standard-bearer of Conscience**

As we have seen above during the first period the emphasis of the role of preacher as a teacher was on enlightenment of the people and making them conscious. During the second period the preacher with historical consciousness turned the role taken by the preachers of the first period into more concrete works. During the third period the preachers began to take real actions.

During this period Korea was under dictatorship of the military regime. The rampant injustice and corruption and suffering of people were not unlike those of the Amos period. Under the influence of the modern theological view that Redemption is not limited to the church but includes the world, the preachers took a positive interpretation of the meaning of God's will of Redemption. That is, God loves "this world" and has sent his only son to redeem the people.<sup>43</sup> Therefore preachers understood this world as God's order of creation. Preachers must deliver prophetic sermons to reveal the meaning of the holy body of Christ.<sup>44</sup> In his sermon titled "Agony of the prophet" Rev. Yi Yon-kil stated,

Prophet is the consciousness, salt and light of the period. It is for this reason the church and the country has hope. Let's learn the obedience, purity and bravery that Amos showed. The cry of Amos must roar in our church and our society. We must realize justice and show our pure faith before God

...<sup>45</sup>

### 1.3.3. Sermon Typology

Sermons of this period often deal with injustice and corruption of the society and they show great emphasis on human rights and realization of social justice. This reflects the ills and side effects that emerged during the rapid modernization and industrialization of Korea. This was also due to the serious problem of the rampant spiritual degeneration and corruption that was brought out during the process of restructuring the society around the emerging big cities.<sup>46</sup>

In the churches located in the big cities while maintaining the importance of holiness of the church and piety of the believers the approaches became different. That is, the church needs to open up for community and its members should actively involve in the affairs of the society.<sup>47</sup> These new emphases, however, were not born of the Bible but more often of the reflections of the preachers.

### 1.3.4. Sermon Formats

As we have seen the sermons of the first period were largely topical and Textual sermons and the sermons of the second period were organized under one title without sub-titles. In the sermons of the third period, however, expository sermons began to appear, although the distinction between expository sermons and those based on Bible phrases is not always clear. Nonetheless this trend will bring about development of good expository sermons in the near future.

I will examine a few examples this type of sermons below.

**1.3.4.1. "Characteristics of the Gospel" (Romans 1: 16-17) by Dr. Sok Won-t'ae<sup>48</sup>**

This sermon consists of four parts as follows:

*1.3.4.1.1. The gospel is the power*

The verse 16 states "...the gospel) is the power..." The word 'power' in some English translations is rendered as 'dynamite,' i.e., it means explosive power. The word 'dynamics' and 'dynamo' also derives from the same root.

*1.3.4.1.2. The gospel is the power of God:*

The verse 16 states "...the gospel) is the power of God..." This tells magnitude and source of the power. This tells about (1) the source of the gospel; (2) God's righteousness; (3) the gospel is solely by God.

*1.3.4.1.3. The gospel is God's power of "redemption":*

- (1) There is redemption from illness (*Matthew 9: 22*).
- (2) There is redemption from danger (*Matthew 8:25-26*).
- (3) There is redemption from contagious sins (*Acts 2:40*).

He goes to show seven different examples of redemption from various parts of the Bible.

1.3.4.1.4. *The gospel is the power of God to “every one who believes”:*

(1) Redemption is God’s power for every one who believes (*1 Corinthian 1:18*).

(2) It is about the universality of redemption (*John 3:16*).

Speaking of the main concerns of his own sermons Dr. Sok states:

I always try to understand the true meaning of the inspirations and excitements the prophets and apostles must have felt when they recorded them in the Bibles. I combine two approaches of the sermon on Bible phrases and the exegesis sermon. After I explain the Bible phrases I try to relate them to our time in concluding statements to apply them to the reality. I also pray and try to find the fruits of my sermons in the every day life of my church members.<sup>49</sup>

**1.3.4.2. “People of the Light”<sup>50</sup> (Luke 16: 1-31) by Dr. Yi Chong-yun**

The story that I will speak of is known as “the parable of the shrewd manager.” However, since in verse 8 of the same chapter we find the words “people of the light” I decided to call today’s sermon “people of the lights.” I pray God will bless you through the phrases... I will accept the words that the people of this world are more shrewd than are the people of the light and try to seek the teachings of this words.

“The first truth revealed in the phrase is people of this world are more shrewd than the people of the light and lead a life of pursuing self-interest...”

“The second truth of this phrase is that the people of this world are the people who manage the possessions of the master for his own delight and self-interest but not for the master. These people are called “people of this world” and their possessions “detestable wealth...”

Dr. Yi Chong-yun spoke of the type of sermons suitable for the Korean churches. “Although it varies according to the audience, generally speaking Korean Christians accept the authority of the Bible therefore exegesis sermons would be most appropriate sermon types.”<sup>51</sup>

**1.3.4.3. “Heal our Land” (2 Chronicles 7: 11-18) by Rev. Im Ok<sup>52</sup>**

“... Now whether God will heal our land depends on how the children of God will bear Redemption of Christ. God who promised to heal our land has instructed us a few ways to heal our land.”

(1) The people who are called by my name humble themselves and turn away from their wicked ways is the way to heal our land.

(2) Another way to heal our land is to pray and seek God’s loving face. Then God said he will heal our land.

(3) Still another way to heal our land is to “humble oneself and to pray.”

Commenting on the sermons in the Korean churches, Rev. Im suggests that “A sermon should free itself from mysticism, confession of faith and revival sermons. It should be exegesis sermons based on the

Bible phrases and it should help to practice the teaching in everyday life. It should also try to establish prophetic sermons."<sup>53</sup> The sermons by Rev. Im usually take the form of exposition of Bible phrase.<sup>54</sup> The example above is also an exegesis sermon in which the Bible phrases are presented one by one to shed light on realities and current state of affairs.<sup>55</sup>

## 2. ANALYSIS OF THE SERMONS OF THE KOREAN PRESBYTERIAN CHURCH

The following discussion will present an analysis of the sermons delivered during the 100 years history of Korean Presbyterian churches. The twelve volumes of *Han'guk Kyohoe solgyo taechonjip* [Great Anthology of Sermon in Korean Churches] contain total of 1,123 sermons among which 776 sermons were by the Korean Presbyterian preachers. These 776 sermons are analyzed according to the periods, types and contents.

### **2.1. The Sermons of the Beginning Period of the Korean Presbyterian Church (1884-1919)**

According to the table (Fig. 1) among the 84 sermons of the beginning period topical sermons comprise a total 61 (72.6%), textual sermons 21 (25%) and expository sermons 2 (2.4%). Topical sermons is the leading

sermon type. In terms of their contents 'life of believer' comprises nearly the half (42.8%). This seems to indicate the preachers' emphasis that those who received the gospel should demonstrate a model life to others.

	<b>Topical sermon</b>	<b>Textual Sermon</b>	<b>Expository Sermon</b>	<b>Total</b>	<b>Percentage</b>
Church Doctrines	7	6	1	14	16.7
Jesus Christ	6	5	—	11	13.1
Ethical Issues	3	—	1	4	4.8
Life and Nature	3	1	—	4	4.8
Life of Believer	29	7	—	36	42.8
Pastor and Leader	4	1	—	5	5.9
Actual Affairs	7	—	—	7	8.3
Church/Christianity	2	1	—	3	3.6
<b>Total</b>	<b>61</b>	<b>21</b>	<b>2</b>	<b>84</b>	<b>—</b>
<b>Percentage</b>	<b>72.6</b>	<b>25</b>	<b>2.4</b>	<b>—</b>	<b>100</b>

Fig. 1: Sermons of the Beginning Period of the Korean Presbyterian Church (1884-1919) (Source: *Solgyo (aejonjip)*, vol. 1.)

## **2.2. The Korean Presbyterian Church Sermons of the Trial Period (1920-1930)**

During the 1920s the Korean Presbyterian churches experienced a considerable hardship. The economic hardship the country was undergoing, political crisis and the lack of stability fueled by the rapid



expansion of new knowledge all contributed toward a trial period for the church. An internalization of faith was a natural development and it reached to its extreme with mysticism and a dependence on after-life to achieve a spiritual peace. Ultimately the Korean churches sought and desired a solitary encounter with God.<sup>56</sup> Under such hardship the churches grew. During this period the majority of the sermons delivered was topical sermon (75%) and the rest was Textual sermon (25%). There was not a single case of exegesis sermon.

	<b>Topical sermon</b>	<b>Textual Sermon</b>	<b>Expository Sermon</b>	<b>Total</b>	<b>Percentage</b>
Church Doctrines	19	3	—	22	14.5
Jesus Christ	25	9	—	34	22
Ethical Issues	3	1	—	4	3
Life and Nature	11		—	11	7
Life of Believer	43	17	—	60	39.5
Pastor and Leader	5	6	—	11	7
Actual Affairs	7	2	—	9	6
Church/Christianity	1	—	—	1	1
<b>Total</b>	<b>114</b>	<b>38</b>	<b>—</b>	<b>152</b>	<b>-</b>
<b>Percentage</b>	<b>75</b>	<b>25</b>	<b>—</b>	<b>—</b>	<b>100</b>

Fig. 2: Korean Presbyterian Church Sermons of the Trial Period (1920-1930), (Source: *Solgyo taejonjip*, vols. 2 & 3).

During the 1920s the Korean Presbyterian churches experienced a considerable hardship. The economic hardship the country was undergoing, political crisis and the lack of stability fueled by the rapid expansion of new knowledge all contributed toward a trial period for the church. An internalization of faith was a natural development and it reached to its extreme with mysticism and a dependence on after-life to achieve a spiritual peace. Ultimately the Korean churches sought and desired a solitary encounter with God.<sup>57</sup> Under such hardship the churches grew. During this period the majority of the sermons delivered was topical sermon (75%) and the rest was Textual sermon (25%). There was not a single case of exegesis sermon.

### **2.3. The Korean Presbyterian Church Sermons of the Period of Internal Crisis (1931-1940)**

This was a period in which the church experienced an internal crisis. The church was isolated and coldly received by the society and it had no place within the society. The church was internally divided into many factions and this was encouraged and manipulated by the Japanese colonial government. The church was facing a major crisis. Among 153 sermons from this period 59 sermons dealt with topic of life of believers. There are also 14 sermons on Christian doctrines which views are conservative.

	Topical sermon	Textual Sermon	Expository Sermon	Total	Percentage
Church Doctrines	10	4	—	14	9
Jesus Christ	17	3	—	20	13
Ethical Issues	6	2	—	8	5
Life and Nature	4	2	—	6	4
Life of Believer	48	11	—	59	39
Pastor and Leader	9	3	—	12	8
Actual Affairs	16	1	—	17	11
Church/Christianity	8	3	—	11	7
Septuagene-rian Year	6	—	—	6	4
<b>Total</b>	<b>124</b>	<b>29</b>	<b>—</b>	<b>153</b>	
<b>Percentage</b>	<b>81</b>	<b>19</b>	<b>—</b>		<b>100</b>

Fig. 3: Korean Presbyterian Church Sermons of the Period of Internal Crisis (1931-1940), (Source: *Solgyo taejonjip*, vols. 4 & 5).

#### 2.4. The Korean Presbyterian Church Sermons of the Period of Sufferings (1941-1950)

The period around the Liberation in August 1945 was a difficult time for the Korean churches. As the majority of the seminaries came under direct management of Koreans, the sermons also changed. Among 142 sermons from this period topical sermons comprise 124 (87%), greater percentage than that of the same type from the Beginning Period (72.6%), showing increasing reliance on topical sermons. Within the topical

sermons the topic of ethics of situation comprises 23%. Sermons on doctrines also increased by 7% from the 1930s. Occurrence of few text and expository sermons from the period seems to indicate that despite a considerable experience of faith, foundation of their faith was not sound yet. It also seems to project a rather gloomy future of the Korean church.<sup>58</sup> The churches were easily shaken by even by a minor disturbances, and human factors could play a major role in dividing up the church.

	Topical sermon	Textual Sermon	Expository Sermon	Total	Percentage
Church Doctrines	21	1	—	22	16
Jesus Christ	4	1	—	5	4
Ethical Issues	32	2	—	34	23
Life and Nature	6	1	—	7	5
Life of Believer	20	5	1	26	18
Pastor and Leader	10	2	—	12	8
Church/Christianity	4	—	—	4	3
Seasonal Sermon	7	—	—	7	5
actual Affairs	20	5	—	25	18
<b>Total</b>	<b>124</b>	<b>17</b>	<b>1</b>	<b>142</b>	<b>—</b>
<b>Percentage</b>	<b>87.4</b>	<b>11.9</b>	<b>0.7</b>	<b>—</b>	<b>100</b>

Fig. 4: Korean Presbyterian Church Sermons of the Period of Sufferings (1941-1950), (Source: *Solgyo taejonjip*, vols. 6 & 7).

## 2.5. The Korean Presbyterian Church Sermons of the Period after the Korean War (1951-1960)

Whereas the sermons from the first four periods have been analyzed in great detail, those of the last two periods are analyzed from four major topic categories, which is the organizing method used in the compilation.

	Topical sermon	Textual Sermon	Expository Sermon	Total	Percentage
Seasonal Sermon	11	1	--	12	8
Situation Sermon	30	3	--	33	22
Church Doctrines	23	5	--	28	18.7
Sermons on Reality	60	15	2	77	51.3
<b>Total</b>	<b>124</b>	<b>24</b>	<b>2</b>	<b>150</b>	-
<b>Percentage</b>	<b>82.7</b>	<b>16</b>	<b>1.3</b>	<b>--</b>	<b>100</b>

Fig. 5: Korean Presbyterian Church Sermons of the Period after the Korean War (1951-1960), (Source: *Solgyo taejonjip*, vols. 8 & 9).

The Korean War was not only a national suffering but it also brought the Presbyterian church pains and wounds of internal divisions. During this period Korean Presbyterian churches were divided three times. The majority of sermons from this period deal with everyday problems such as the problems of livelihood, unemployment and faith. There were too many problems to be dealt with. In 100 years history of Korean Presbyterian church this period was perhaps the most confused and disgraceful and it was also a period without leadership in the church.<sup>59</sup>

## 2.6. The Korean Presbyterian Church Sermons of the Period of Turmoil (1961-1969)

	Topical sermon	Textual Sermon	Expository Sermon	Total	Percentage
Seasonal Sermon	8	2	1	11	11.6
Situation Sermon	23	2	1	26	27.4
Church Doctrines	14	5	1	20	21
Sermons on Reality	23	11	4	38	40
<b>Total</b>	<b>68</b>	<b>20</b>	<b>7</b>	<b>95</b>	—
<b>Percentage</b>	<b>71.6</b>	<b>21</b>	<b>7.4</b>	—	<b>100</b>

Fig. 6: Korean Presbyterian Church Sermons of the Period of Turmoil (1961-1969), (Source: *Solgyo taejonjip*, vol. 10).

Whereas the society underwent turmoil of Student Revolution of 1960 and May Military Coup of 1961, the church awoke from the long hibernation and began to show new self-examinations and signs of new fervor for mission. As the quality of preachers improved the sermons added new depths.

This study reveals (see figures 1-6) that Korean Church is still under the influence of missionary homiletic such as a dogmatic, a minimal engagement with the biblical text and an emphasis on personal salvation in heaven.

## NOTES

- <sup>1</sup> Om Yo-sop, "Han'guk kidokkyo solgyo-sa" in *Solgyo taejonjip*, vol. 2, p. 492. Hereafter cited as "Kidokkyo solgyo-sa".
- <sup>2</sup> Kim Yang-son, "Han'guk kyohoeui sajak koch'al" [A Historical Observation of Korean Church], *Sinhak chongron*, vol. 2, no. 1 (1950): 39-40.
- <sup>3</sup> "Kidokkyo solgyo-sa", p. 492.
- <sup>4</sup> Ibid.
- <sup>5</sup> Yoo Boo Woong (Yu Pu-ung), *Biblical Preaching and Its Application to the Pulpit of the Korean Church* (Asian Center for Theological Studies and Mission and Fuller Theological Seminary, 1984), p. 69. Hereafter cited as *Biblical Preaching and Its Application*.
- <sup>6</sup> *Han'guk kyohoe 100 nyon chonghap chosa yon'gu* [Comprehensive Research on One hundred Years History of the Korean Church] (Seoul: Kidokkyo Sahoe Munje Yon'guhoe, 1982), pp. 129-130.
- <sup>7</sup> *Han'guk kidokkyohoesa*, pp. 304-325.
- <sup>8</sup> Paek Nak-chun, *Choson kidokkyo changnohoe sagi* [History of the Korean Presbyterian Church] (Seoul: Han'guk Kyohoe Sahakhoe, 1968), vol. *ha* [2], p. 53. Hereafter cited as *Choson kidokkyo changnohoe*.
- <sup>9</sup> *Han'guk kidokkyohoe-sa*, p. 431.
- <sup>10</sup> *Choson yesugyo changnohoe ch'onghoe, che 27 hoe hoeuirok* [Minute of the 27th Korean Presbyterian Church General Assembly] (September, 1938), p. 9.
- <sup>11</sup> *Choson kidokkyo changnohoe*, p.53.
- <sup>12</sup> *Han'guk kidokkyohoe-sa*, pp. 344 ff.
- <sup>13</sup> Om Yo-sop, "Han'guk kyohoe solgyo ui sidaejok hyongt'aeron" [Periodical Typology of the Sermons of the Korean Church] pt. 1, *Kidokkyo sasang*, vol. 16, no. 4 (April, 1972): 125 ff. Hereafter cited as "Han'guk kyohoe solgyo".
- <sup>14</sup> Ibid., p. 504.
- <sup>15</sup> Ibid., p. 505.
- <sup>16</sup> Ibid., p. 506.
- <sup>17</sup> Song Kap-sik, *Yesugyo changnogyo ch'onghoejang solgyo* [Anthology of Sermons by the Chairman of the General Assembly of the Korean Presbyterian Church] (Seoul: Yesugyo Changnogyo Ch'onghoe Kyoyukpu, 1972), pp. 33-36. Rev. Kim P'il-su was the 4th chairman of the General Assembly of the Korean Presbyterian Church.
- <sup>18</sup> Ibid., pp. 37-42. Rev. Yang Chon-paek was the 5th chairman of the General Assembly of the Korean Presbyterian Church.
- <sup>19</sup> Ibid., pp. 87-91. Rev. Kim Yong-hun was the 16th chairman of the General Assembly of the Korean Presbyterian Church.
- <sup>20</sup> Ibid., pp. 92-96. Rev. Yom Pong-nam was the 17th chairman of the General Assembly of the Korean Presbyterian Church.

- <sup>21</sup> Kim Kwang-su, *Han'guk minjok kidokkyo 100 nyonsa* [100 Years of History of Christianity among Korean People], (Seoul: Kidokkyomunsa, 1981). Hereafter cited as *Kidokkyo 100 nyonsa*.
- <sup>22</sup> Yi, Sang-sop, "Han'guk kyohoe mokhoejasange kwanhan yon'gu" [A Study on the Minister Image of the Korean Churches], *Wolgan mokhoe*, vol. 151 (March, 1989): 262-263. Hereafter cited as "Hanguk kyohoe mokhoejasang".
- <sup>23</sup> *Ibid.*, p. 263.
- <sup>24</sup> *Ibid.*, p. 270.
- <sup>25</sup> Taehan Puhung Hyophoe, *Puhung*, vol. 8 (1948): 3.
- <sup>26</sup> Kim Ch'un-pae ed., *Haebangui chonggyo* [Religion of Liberation] (Seoul: Songmunhaksa, 1948), p. 1. Hereafter cited as *Haebangui chonggyo*.
- <sup>27</sup> *Han'guk kyohoe solgyo-sa*, p. 391.
- <sup>28</sup> "Hanguk kyoho solgyo", p. 511.
- <sup>29</sup> *Ibid.*, p. 514.
- <sup>30</sup> *Ibid.*, pp. 518-520.
- <sup>31</sup> *Biblical Preaching and Its Application*, pp. 76-77.
- <sup>32</sup> Cho Sun ch'ul, *Han'gukui kangdan* [Sermons of Korea] (Seoul: Han'guk Kidokkyo Sohoe, 1967), vol. 10, pp. 36-40.
- <sup>33</sup> *Ibid.*, pp. 9-15.
- <sup>34</sup> *Haebangui chonggyo*, p. 161.
- <sup>35</sup> Song Chong-yul, *Hanawa ahun-ahop* [One and Ninety], (Seoul: Kidokkyosohoe, 1961), p. 95.
- <sup>36</sup> "Han'guk kyohoe solgyo", p. 121.
- <sup>37</sup> Hwang Un-gyun, *Paeksadaeil [104 vs. 1]*, (Seoul: Kyongch'onaein-sa, 1961), pp. 259-265.
- <sup>38</sup> Kim Ch'un-bae, *Han'gukui kangdan*, vol. 9, (Seoul: Kidokkyosohoe, 1960), p. 188.
- <sup>39</sup> *Ibid.*, pp. 262-264.
- <sup>40</sup> *Kidokkyo 100 nyonsa*, pp. 135-139.
- <sup>41</sup> *Ibid.*, p. 135.
- <sup>42</sup> "Han'guk kyohoe mokhoejasang", p. 274.
- <sup>43</sup> *Ibid.*, p. 274.
- <sup>44</sup> Pak Kun-won, *Onului moksearon*, 1988, p. 13.
- <sup>45</sup> *Solgyo taejonjip*, vol. 10, p. 288.
- <sup>46</sup> "Han'guk kyohoe solgyo", p. 288.
- <sup>47</sup> *Ibid.*, p. 526.
- <sup>48</sup> Pak Chong-sun, *Han'guk kyohoe solgyorul chomyonghanda*, Sinmaengae ch'ulp'ansa, pp. 197-202. Hereafter cited as "Han'guk kyohoe solgyorul".



<sup>49</sup> *Ibid.*, p. 253.

<sup>50</sup> *Ibid.*, pp. 214-222.

<sup>51</sup> *Ibid.*, p. 211.

<sup>52</sup> *Ibid.*, p. 265.

<sup>53</sup> *Ibid.*, p. 264.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*, p. 272.

<sup>56</sup> *Han'guk kidokkyo kyohoe-sa*, p. 309.

<sup>57</sup> *Ibid.*

<sup>58</sup> *Biblical Preaching and Its Application*, p. 87.

<sup>59</sup> *Ibid.*, p. 88.

## CONCLUSION

### I. SUMMARY

Political, social and economic crises and confusions from inside and under the external aggressions of the foreign imperial powers Choson fell to a Japanese colony. On the spiritual side the traditional Confucian belief system was exhausted and collapsed, while Catholicism was introduced and a new native religion Tonghak emerged from the confusion. Spiritual torment of the Korean people, however, grew more severe.

In the midst of the grim circumstances Yi Ung-ch'an and a few others were baptized in Manchuria and together with the missionaries John Ross and John Macintyre, translated the Bible and brought it into Korea. In Japan, Yi Su-chong was baptized and he also translated parts of the Bible into Korean. Since the arrival of Horace N. Allen, a missionary from the American Presbyterian Board and the first Protestant missionary in Korea, in 1884 many Western missionaries continuously arrived in Korea. In 1890 at Sorae Church, So Kyong-cho became the first Korean elder and the mission was organized. Korean Presbytery was created in 1907 and the General Assembly of the Korean Presbyterian Church was organized in 1912. The mission policy adopted

by the missionaries was the Nevius Method and it was successfully upheld.

The Western missionaries who came to Korea held a very conservative faith. They firmly believed in the Salvation and preached only the Gospel of the Cross. They first trained Korean helpers, but soon felt a need for education of Korean ministers and thus established the P'yongyang Theological Seminary and other seminaries around the nation. Allen Clark, who was a professor at the P'yongyang Theological Seminary, translated the seminary lectures by Herrick Johnson for his homiletics course (on the basis of this work Clark published a textbook entitled *Homiletics* in 1925). He taught homiletics at the seminary and was responsible for laying the foundation of homiletics in Korea. W.R. Foote also made a great contribution toward the early development of homiletics in Korea. The sermons of the early missionaries were topical sermons by typology and their content was largely kerygmatic.

Three distinctive periods of historical characteristics of the sermons of Korean Presbyterian churches may be recognized as follows:

### **1.1. First Period**

This was during the period of the colonial rule when the church was oppressed but fought for the independence of the nation. The sermons were largely on pure Gospel, Korean independence and

enlightenment thoughts. The general sermon type was the topical sermon with subtitles.

### **1.2. Second Period**

This was a period of division of the nation by outside forces, war and rebuilding of the nation; and it was also a period of divisions within the church. The sermons of this period emphasized freedom and repentance. They were largely a topical sermon type without subtitles and had a characteristic literary style.

### **1.3. The Third Period**

It was a period of military authoritarian rule. The churches were divided but developed considerably. The sermons often dealt with the social aspect of the gospel, and typologically expository sermon was attempted by some preachers.

When the sermons by the preachers of Presbyterian churches, contained in the twelve volume work of *Great Compilation of Sermons in Commemoration of the 100th Anniversary of Korean Churches* are analyzed according to the sermon types and contents, six periods and corresponding characteristics are observable. The topical sermons are the dominant type throughout all periods ranging between 71.6% to 87.4%. In terms of contents the following themes were the dominant in each periods: the life history of the believer for the first period, life of the

believer for the third periods, ethical circumstances for the fourth periods, and everyday life for the fifth and sixth periods.

The sermons of the early missionaries were full of conviction, energetic, and unified which were in short, consistent with the purposes of their mission. On negative side, however, their sermons were extremely conservative, encouraging divisions of the churches and neglectful of social aspects of the Gospel. Typologically, they were predominantly a topical sermon and rarely a biblical sermon.

## 2. PROPOSITIONS

### **2.1. Proposal for Institutional Changes for the Development of Sermons in Korean Churches**

In order to develop the sermons, homiletics courses should be increased in the curricula of the seminaries; the number of weekly sermons expected of a preacher needs to be reduced; continuous education for preachers need to be carried out; researches and publications, including translation, on homiletics should be encouraged and expanded; establishment of research organizations for homiletics through which the preachers and researchers cooperate for the development of sermons in Korean churches is most desirable.

### **2.2. Need for Biblical Preaching**

Sermons in Korean churches have been predominantly a topical

sermon, but have rarely been biblical. In sharp contrast to Clark's homiletic, contemporary homiletical primers make the biblical text not merely a "phrase" from which to spring into a topic, but foundational to an substantive of the sermon.<sup>1</sup> In addition, contemporary homiletics offers a number of exciting methodologies and formats which enable the preacher to engage the text—as against merely studying it as a container of "eternal truths". These include a verse-by-verse dialogue with the text; a process of deriving a series of conversational "moves" from the text in order to allow the sermon to flow with a conventional rather than a propositional logic;<sup>2</sup> methods of drawing themes from the text which are not peripheral to the text but probes from its heart;<sup>3</sup> and a variety of narrative approaches which range from re-telling the text to laying a contemporary story such as a personal anecdote or a story from the arts alongside the text.<sup>4</sup> Most Korean preachers could benefit immensely from contemporary homiletical and hermeneutical approaches to the biblical text and sermon methodologies and formats.<sup>5</sup>

### **2.3. Stronger Emphasis on Social Preaching**

Under the influence of the early missionaries the Korean preachers have always stressed the gospel of salvation of individual souls. On the other hand, they rarely paid attention to the gospel of society and consequently made little contribution for the realization of social justice in the country. While the society suffered from corruption and injustice

and its ethics suffered the Korean churches neglected the important function of the church as "the light and salt" for the society. The Korean churches need to pay further attention to social preaching. This is especially important for the Korean missionaries who are going abroad as servants of God's Word. They should not only preach the gospel of individual salvation but salvation of the society as well.

#### **2.4. Need for Gospel Preaching**

Under the influence of traditional Confucian culture, the sermons of the Korean churches of the past have often been legalistic preaching which have often caused divisions within the church. Now Korean churches should seek harmony and reconciliation through preaching focused on the gospel messages of love forgiveness as taught by Christ. Furthermore, the divided Korea may soon be reunified. The north and south must give up hostility, forgive and reconcile and start to learn to love each other. In order to rebuild a unified country gospel preaching will be needed more than ever before.

## NOTES

- <sup>1</sup> See for example, Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985); Thomas G. Long, *The Witness of Preaching* (Louisville: Westminster/John Knox, 1989); Paul Scott Wilson, *The Practice of Preaching* (Toronto: United Church Publishing House, 1995).
- <sup>2</sup> David Buttrick, *Homiletics: Moves and Structures* (Philadelphia: Fortress, 1987)
- <sup>3</sup> Haddon W. Robinson, *Biblical Preaching* (Grand Rapids: Baker, 1980); Thomas G. Long, *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress, 1989).
- <sup>4</sup> See Mark Ellingsen, *The Integrity of Biblical Narrative: Story in Theology and Proclamation* (Minneapolis: Fortress, 1990); Eduard R. Riegert, *Imaginative Shock: Preaching and Metaphor* (Burlington, Ontario: Trinity, 1990); Eugene L. Lowry, *How to Preach a Parable: Designs for Narrative Sermons* (Nashville: Abingdon, 1989)
- <sup>5</sup> Very helpful to me has been a classroom manual developed by Eduard R. Riegert, "Sermon Making: Methods and Processes" (Waterloo Lutheran Seminary, 1995).



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