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Christian communication and its impact  
on Korean society : past, present and  
future

Soon Nim Lee  
University of Wollongong

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# **Christian Communication and Its Impact on Korean Society: Past, Present and Future**

**Thesis submitted in fulfilment of the requirements  
for the award of the degree of**

**Doctor of Philosophy  
University of Wollongong**

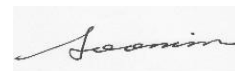
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**Faculty of Creative Arts  
School of Journalism & Creative writing**

**October 2009**

## **CERTIFICATION**

I, Soon Nim, Lee, declare that this thesis, submitted in partial fulfilment of the requirements for the award of Doctor of Philosophy, in the Department of Creative Arts and Writings (School of Journalism), University of Wollongong, is wholly my own work unless otherwise referenced or acknowledged. The document has not been submitted for qualifications at any other academic institution.



**Soon Nim, Lee**

**18 March 2009.**

# Table of Contents

Certification	i
Table of Contents	ii
List of Tables	vii
Abstract	viii
Acknowledgements	x
 <b>Chapter 1:</b> Introduction	 1
 <b>Chapter 2:</b> Christianity awakens the sleeping <i>Hangeul</i>	 12
Introduction	12
2.1 What is the <i>Hangeul</i> ?	12
2.2 Praise of <i>Hangeul</i> by Christian missionaries	15
2.3 The early history of relationship between language and society in Korea	17
2.4 Adaptation of the <i>Hangeul</i> as a missionary language	20
Conclusion	23
 <b>Chapter 3:</b> Bible translation to <i>Hangeul</i> : Development in Korean Public Communication	
Introduction	25
3.1 Early translation work	26
3.2 The effects of Bible publishing on the development of the Korean language	31
3.3 The vital role of colporteurs as communicators	34
3.3.1 Seo Sang-ryoon and Kim Cheong-song	35
3.3.2 Lee Soo-jeong	36
3.3.3 The influences of colporteurs	36
3/3/4 Bible women (women colporteurs) as communicators	38
3.4 The influence of the <i>Hangeul</i> Bible on Korean literature	40
3.5 The influence of the Bible on Korean newspapers	46
Conclusion	50

**Chapter 4:** Christian publishing as a tool of Christian communication  
before the Japanese occupation of Korea

Introduction	52
4.1 Contact with Christianity and its introduction (1800 -1884)	54
4.2 Preparation for mission	56
4.3 Christian publishing grew with Bible translation	61
4.4 Ordinary periodicals and Christianity	64
4.5 Enlightenment and Christians' national consciousness	66
4.6 Beginning of secular Korean newspapers and magazines	71
4.7 <i>Hangeul</i> Bible in action	75
4.8 Early missionaries' literature mission movements	78
-Focused on <i>Baejae Hakdang</i> and the Trilingual Press	
Conclusion	83

**Chapter 5:** Japanese occupation from 1910 to 1945:  
Christian communication in the stage of  
establishment(1911-1934) and the stage of hardship (1935-1945)

Introduction	86
5.1 The 3.1 Independence Movement and Christianity	87
5.1.1 The Christian background of the 3.1 Independence Movement	87
5.1.2 Christian publications related to the 3.1 Independence Movement	91
5.2 Christian social movements	92
5.2.1 Background of Christian social movements	92
5.2.2 Trials in Christian social movements	04
5.3 Christian societies during the later period of Japanese imperialism	96
5.3.1 Resistance and trials	96
5.3.2 In trials and conflicts, Korean Christians persevere	99
5.4 Christian communication during the Japanese period	101
5.4.1 Publishing of Christian newspapers	103
5.4.2 Christian magazines-the birthplace of Korean democratic culture	105
5.5 The changes in Christian periodicals	105
5.5.1 Newspapers	105
5.5.2 Magazines	106
5.5.3 Pro-Japanese government-controlled press	107
5.5.4 Periodicals under pressure	109

5.6	Cultural politics and Christian communication	111
5.6.1	Cultural background of Christian communication	111
5.6.2	Christian communication faces difficulties	115
	Conclusion	118

## **Chapter 6:** Rebuilding Church structures as part of the new liberated Nation

	Introduction	121
6.1	American missionary movements in Korea after Liberation	122
6.2	Destruction and chaos of the Korean War (1950-1953)	128
6.3	Reconstruction of Korean churches and Korean society	131
6.3.1	Oppression, destruction and growth	131
6.3.2	Internal Church activity	135
6.3.3	Influence of the unique Army Chaplain system	137
6.3.4	Broadcasting begins seriously	138
6.4	The impact of the mass media	140
6.5	Revived and expanded Christian publishing	142
6.5.1	Newspaper presses revived	144
6.5.2	Magazine culture established	145
	Conclusion	147

## **Chapter 7:** Christian communication after the Korean War

	Introduction	149
7.1	Established Christian communication	152
7.1.1	Newspapers	152
7.1.2	Diverse magazine cultures	153
7.2	The use of the printed materials and new forms of communication	154
7.2.1	Korea's great contribution to world culture	154
7.2.2	Period of the Korean Religious Tract Society (1890-1909)	155
7.2.3	Christian Literature Society of Korea during the early period of Japanese imperialism (1910-1919)	157
7.2.4	Christian Literature Society of Korea in the late period of Japanese imperialism (1920-1939)	159
7.2.5	Christian Literature Society of Korea from 1940 to 1950	160
7.2.6	Christian Literature Society of Korea from 1953 to the present	162



7.3 Building Christian broadcasting studios(Radio & TV) and Internet broadcasting	164
7.3.1 Overview of Korean broadcasting history	164
7.3.2 Christian Broadcasting System (CBS)	168
7.3.3 The period of <i>Jong-ro 2-ga</i> (1954-1969)	170
7.3.4 The period of <i>Jong-ro 5-ga</i> (1970-1989)	173
7.3.5 CBS's move to <i>Mok-dong</i> (1990-present)	177
7.3.6 The future task of CBS	180
Conclusion	183

## **Chapter 8: Impact of Christian Communication on Church growth and national Issues**

8.1 The Christian voice in the life of Korea	185
8.2 Modernization and Christian communication	194
8.3 The growth of the church and demand for Christian communication	198
Conclusion	210

## **Chapter 9: Christian communication in the lives of individuals, Korean society and education**

Introduction	214
9.1 The influence of Christian communication on individual leaders	216
9.1.1 Rhee Seong-man in the field of politics	216
9.1.2 Choi Byoung-Heun in the field of theology	219
9.1.3 Choi Hyun-bae in the field of linguistics	221
9.1.4 Yang Joosam in the field of Christian publication	222
9.1.5 Kim Whal-ran in the field of women's leadership	225
9.1.6 Hum Suk-hyeun in the field of social thoughts	227
9.1.7 Kang Won-ryong in the field of Christian culture	229
9.2 The influence of the spirit of criticism by Christian magazines on Korean society	231
9.3 Christian communication influence on institutions and general society	236
9.3.1 The Korean educational system in the early period of mission	236
9.3.2 The establishment of Christian educational institutions	238
9.3.3 The extension of women's rights and the education of women	243
Conclusion	249

## **Chapter 10:** Christian Communication and its potential impact in Korea

Introduction	252
10.1 The present impact as seen by some leaders	253
10.2 The future appears to be dynamic	258
10.3 Will Christian communication have a major role in the nation's future?	261
10.4 Without Dynamic Christian communication there would be a vacuum in Korea society	268
Conclusion	270
<b>Epilogue:</b> Korea is still developing: The final story will not be written for a long time to come	272
Bibliography	279

## List of Tables

Table 1.	Bible and Scriptures distributed	33
Table 2.	List of the first Christian newspaper and magazine in Korea	71
Table 3	Printing and publishing by Trilingual Press in 1892	79
Table 4	Churches destroyed in Korea from 1950-53	134
Table 5	Some KRTS publishing figures	156
Table 6	Publishing growth 1911-1912	158
Table 7	Radio listener rating and CBS listener rating (1984)	177
Table 8	CBS listener rating in 1997	179
Table 9	Some Christian broadcasters and their contents	181
Table 10	The profile of Korean Christian broadcasting today	194
Table 11	Japanese statistics 1943	198
Table 12	1985, 1995, 2005 statistics of KOSIS	198
Table 13	The percentage of the Buddhism and Christianity	199
Table 14	The growth of Presbyterian churches and Methodist churches during the great revival period	201
Table 15	Situation of major denominational churches in the 1930s and in the last period of the Japanese rule	202
Table 16	Situation of major denominational churches in 1959	202
Table 17	The membership of churches in Seoul from 1962 to 1979	205
Table 18	The Korean Christianity in the 1980s	206
Table 19	Recent change of denominations except large-scale denominations	206
Table 20	Six stages of the history of <i>Onnuri Church</i>	208
Table 21	Impact of Christian Thought to Korean Society	235
Table 22	Mission schools	243
Table 23	The consumption of paper for a year	255
Table 24	Comparison of secular publication with Christian publication	261

## Abstract

**Background:** Although it is historically acknowledged that the Republic of Korea (South) has become a modern democratic republic, very little has been written or researched about the processes that were involved in achieving this state and the role of Christian Communication in national development. Traditionally, for many centuries, Korea was a feudal kingdom, known as the ‘Hermit Kingdom’. How then, did the country move in a short space of time from this kingdom to the republic of today? What were the most influential factors?

**Aims:** The purpose of this thesis is to demonstrate that Christian Communication has been, and continues to be a major influence in the social and national development of modern Korea.

**Methods and procedures:** First, to research the development of Christian Communication in the nation since the time of the last kingdom to the present time, an examination of historical documents and records were conducted. Secondly, the lives of national leaders were examined and national identities were interviewed for their assessments of the impact of Christian Communication on the character of the nation. Thirdly, the thesis explains the ongoing development of modern methods of Christian Communication and the continuous impact that they have on the nation.

**Outcome and results:** Looking at the overall period from the 19th century to 2008, it is clear that Christian Communication has been one of the most important factors in the development of the character and society of South Korea.

The initial decision of the early missionaries in the 1880s to use the old, common, but neglected *Hangeul* language was probably the most important decision in the life of any nation in the last 150 years. Without the widespread use of this language and the consequent publishing of books and newspapers, Korea would still have been locked in the restrictive use of a Chinese script and traditional governmental methods.

The general population would have been denied the possibility of national

communication across all levels of society. The people of Korea would not have been equipped to survive as a culture, under the Japanese occupation and, later, the catastrophic Korean War.

**Conclusion:** Christian Communication, especially publishing in all its forms, has had a major impact on the character of the democratic life of the nation as seen in the rediscovery of *Hangul*, as the modern language of communication and the development of various communications media pioneered by the early Christian leaders within Korea.

This impact continues today through the use of the electronic as well as the more traditional methods of publishing.

Without the dynamic Christian Communication in its many forms, Korea would not be the nation that it is today. Its prosperity and its educational and social institutions would not have developed as rapidly and dramatically as it can be seen in most areas of national life.

**Keywords:** Christian communication, *Hangul*, publishing, newspapers, Japanese occupation, Christian political participation, radio, television, internet, leaders, missionaries.

## **Acknowledgements**

In submitting this thesis, I would like to acknowledge the help that I have received over a number of years since I first began this study.

I was blessed to be given a scholarship by the World Association for Christian Communication, to undertake a Master of Journalism at the University of Wollongong in New South Wales, Australia, where I studied under Dr. Eric Loo. I am grateful for his attention and encouragement and I could not have undertaken this further degree without his guidance.

My studies in Australia would not have been possible without the friendship and hospitality of Dorothy and Kevin Engel and they have become my Australian family. Kevin has tried to keep me on track, whenever I have been at the point of giving up.

Of course my own family, also, have made this possible, especially during my absences in Australia and I am grateful for the support of my husband Young-il, and daughters, Ze-yeun and Da-yeun.

Many colleagues in Korea have given me their advice, access to information and the use of their files and historical records. I thank God for their friendship and help. I apologize if I do not mention each of you by name.

My aim in submitting this thesis is to make available information about the role that Christian Communication has played in Korea over the last 150 years. This would not have been possible without the help which I have received especially from my Korean friends.

I hope that by making a contribution to the field of Christian Communication in Korea, I will be able to repay all these influential and helpful people in some small ways.

Humbly submitted  
Soonim Lee, 2008

# Chapter 1

## Introduction

One third of the world's population of about 6.6 billion people is currently known to be practising Christians.<sup>1</sup> This provides one of the biggest markets for Christian literature. The Christian publishing industry is probably growing at a faster rate than the rate of growth of Christians worldwide, particularly in South Korea. My research will address this assumption by examining the impact of Christian publishing and Christian communication on Korean national life.

In my 25 years of professional work in Christian communication (1980-2000) and current position as secretary-general of the Korean Association of Women Theologians (2003-2007), I have observed that Korean publishing houses are producing a wide range of Christian literature distributed to many countries around the world. For example, the Korean Bible Society publishes the Bible in over 126 different languages distributed to more than 105 countries.<sup>2</sup> It is estimated that as of 2008 there are around 19,413 Korean Protestant missionaries working in 168 countries along with other Catholic missionaries<sup>3</sup>

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<sup>1</sup> 35% of total population of the world is active Christian. Source: International Bulletin of Missionary Research (2004).

<sup>2</sup> Report on Distribution of the Bible in 2006. <http://www.bskorea.or.kr/bskorea/statusabroad2006asp>. (Accessed October 30, 2007).

<sup>3</sup> Jonathan Park [correspondent], "Major Korean Mission Conference Ends," *The Christian Post* (August, 3, 2008). As this result, South Korea is the second largest missionary-sending country in the world. The July 28 to Aug. 1 conference conducted with a new goal to send out 100,000 missionaries by 2030. This data was analyzed by Korean World Mission Association (president, pastor Gil Za-yeun) on Dec. 31, 2008. Each denomination of the Korean Protestant Church sent the missionaries to other countries as follows: The General Assembly of Presbyterian Church in Korea -2005 missionaries (98 countries), The Presbyterian

in the same way that the missionaries of early Christianity did at the end of the *Chosun* Dynasty.<sup>4</sup>

Historical evidence also shows that Christian publishing exerted considerable influence on the life of Koreans and the country's development that is disproportionate to the number of professing Christians in the country. My thesis will trace the development of Korea's Christian literature and the strong emphasis by the Christian church on learning in the country's cultural history. In particular, I will show that in the last 150 years, Christian publishing in all its forms and associated institutions played a major social, cultural and political role in Korean national life. This influence will be demonstrated by reference to archival materials and my interviews with personalities in the Christian publishing industry and community leaders who have acknowledged the influence of Christian communication in their lives.

Korea as a nation has experienced many military conflicts. Probably the most damaging was during the Japanese occupation from the early 20th century until the end of World War II. My thesis, which is primarily based on historical research, will trace the rapid growth of Christian publishing, especially in the years since World War II. I hope to show that Christian influence through its publications and teachings had kept alive the spirit of nationalism in Korea.

Through the work of Western missionaries and later Korean national leaders many fine institutions were established for training the nation's leaders. I believe that the design and use of a special language, *Hangeul*, during the reign of King *Sejong*, gave rise to the

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Church of Korea - 1102 (83 countries), Korean Methodist Church - 907 (69 countries), The Korea Assemblies of God - 834 (71 countries), The Korean Baptist Convention - 612 (54 countries). And missionary-sent countries are as follows: China (3,343), USA (1,678), Japan (1,341), Philippine (1,145), India (63), Russia (565), Thailand (554).

<sup>4</sup> *Chosun* dynasty is used interchangeably with *Yi* Dynasty in this thesis.



establishment of Korean national institutions and the subsequent emergence of a literate population that would eventually serve to unify the nation. The same 24 *Hangeul* characters are still in use today.

Women have also been very prominent as authors, editors, publishers and leaders. Most of them came from a Christian background even when the Christian faith was a minor religion in the country. This significant role of Christian women leaders continue to be seen today, which I will show in this thesis with particular reference to outstanding Christian women writers and heads of institutions.

Archival materials published by Christian presses range from the most basic primers to advanced academic studies. Much of this had to be researched and written from the beginning as other books were not always available or suitable for translation. Also the “hermit kingdom”,<sup>5</sup> as Korea was often called, was cut off from many external sources of influence. As a result the published works were mostly originals written and produced in Korea.

In succeeding chapters I will outline many of these developments and to prove that Christian publishing and other Christian communication has had, and continues to have, a major impact on the life and socio-cultural structure of Korea as it is today.

## **An Overview**

In the 200 years of history from the late 18th century<sup>6</sup> when Christianity was introduced into Korea through the late *Yi* Dynasty and the period of Japanese imperialism to

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<sup>5</sup> Or ‘hermit nation’. William E. Griffiths, *Corea: The Hermit Nation* (Kessinger Publishing, LLC, 2004), 21.

<sup>6</sup> Among the first Koreans to be baptized was Lee Seung-hoon in Beijing in 1784. The first Catholic mass was held at the house of a man named Kim Beom-woo in Hanyang in 1785. This is regarded as the origin of Catholicism in Korea.

contemporary society, Korean Christianity has maintained its intimate link to the country's national history. There have been some research done on Christian missionary work in Korea <sup>7</sup> but few have studied how Christian publishing was central to the spread of Christianity and its influence on Korean society.

It is significant to examine the effects of Christian communication on Korean society because mass media in Korea - newspapers, magazines and broadcasting - have been spearheaded by Christian publishing from the early days. The Bible was translated and published in Korean even before the introduction of newspapers, magazines and broadcasting. It had a revolutionary impact on the patriarchal Korean society, in that it planted the seeds of a democratic way of thinking in the people. Korean people could read and absorb Christian thoughts by themselves.

The reason that the development and use of Christian communication was so active, and its effect on Korean society was far-reaching, was that missionary work through Christian communication was already deeply rooted in Korean Christians' consciousness long before the first newspaper was printed. Other factors were:

(1) The foundation for missionary work had been laid by Koreans much earlier than the preaching of the gospel and Christian doctrines by foreign missionaries. House churches had been established spontaneously in Korea. Christian doctrines and the gospel were already widespread in the country before foreign missionaries came to Korea.

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<sup>7</sup> Back Nak-joon, *The History of Protestant Mission in Korea, 1832-1910* (Seoul: Yonsei University Press, 1973), 23.

<sup>8</sup> Oh Mun-hwan (1928), *The Biography of Thomas*, Seoul: Commemorative Party for Pastor Thomas. While he was doing his mission in China in 1865, English missionary Thomas visited Korea with the vision of Korean mission. Failing to attain his goal, however, he returned to *Jipu*, China, leaving 100 volumes of Bible behind. The following year, he heard from Kim Ja-pyeong and Choi Seon-il who escaped to China from persecution by Daewongun that the Bibles left by him were distributed to several places and being read, and

(2) The settlement of Christianity prior to the entry of foreign missionaries was a result of Korean people's active reception of the gospel, which has been the driving force for the unprecedented growth of Christianity and its influence in the country until today.

My thesis will also show that the publishing of books and periodicals, newspapers, magazines and broadcasting developed in parallel with the growth of Christian mission movements throughout history. It will also examine how Christian Broadcasting System (CBS) has developed since its opening (1954) and how it has influenced public discourse in Korean society.

Materials on Christianity in Korea collected for my thesis were mainly sourced from historical Christian periodicals, newspapers and magazines, and sorted out bibliographically. There are around 1,000 Christian periodicals currently in circulation in South Korea. There is a publication Audit Bureau, which certifies the names of newspapers and magazines, and how many copies are published every day, week or month.

Thus, the working assumption of my thesis is as follows: "Korean Christian periodicals have been the main actors of Christian mass media and the sole tool that can explain the exchange of information among churches and the realities of theological ideas and belief.

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decided to do Korean mission again. He arrived in *Pyeongyang*, Korea by General Sherman, an armed American commercial ship, on August 9, 1866 but all on the ship were executed on August 27. The following is a testimony to Missionary Thomas by Park Chun-gwon who executed the missionary. "I killed a number of Westerners but one of them was very strange. When I was about to stab, he held his two hands together and said some words and then took out a book covered with red flax and asked me to receive it in a smiling face. Although I killed him, I could not help receiving the book" [Oh Mun-hwan, *The Biography of Thomas* (Seoul: Commemorative Party for Pastor Thomas, 1928), 148]. Thomas distributed the Bible and preached the gospel to the last moment. His last wish is suggested by the episode that one of those who received a Chinese Bible from him visited Missionary Moffet later. Many of those who received the Bible from him raised up major believer families in *Pyeongyang*. Park Chun-gwon became an elder of the *Pyeongyang* Church, and Hong Shin-gil in *Jangsapo* and Choi Chi-ryang in *Seokhojeong Mangyeongdae* founded the *Seoga* Church and the *Pyeongyang* Church, respectively. *Yeongmun Jusa*, Park Yeong-sik's house, the walls of which was papered with leaves detached from a Bible is known to have been a worshipping place of the *Neoldari* Church.

In this sense, Korean Christian newspapers and magazines can be considered as the primary witnesses to Korean church history.”<sup>9</sup>

My thesis will attempt to locate the meaning of Christian journalism in Korean society beyond the boundary of religious orders or denominations. Second, it will discuss how Christian literature and mission movements through the broadcast media have also contributed to the change of people’s consciousness in Korean society.

Korean Christian history and the development of Korean society will be examined according to five stages:

- (1) the stage of introduction of Christianity in Korea;
- (2) the stage of establishment;
- (3) the stage of hardship;
- (4) the stage of chaos; and
- (5) the stage of improvement.

The history and effects of Christian communication in each stage will be discussed. Chapter 2 introduces the rediscovery of the national language, *Hangeul* and looks at its profound effect on Christian activities and society, which will form the basis for stage one. In Chapter 3 I examine the major communication development inspired by the Bible translation into *Hangeul*. It will be shown that this not only resulted in Christian conversions but contributed greatly to raising the status of women in Korea.

Chapter 4 deals with the stage of introduction of Christianity. This part explains the process of preparing Christian mission from the first contact with Christianity in the late 17th century to 1884 and the process of the settlement of mission movements from 1884

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<sup>9</sup> Han Yeong-je, *Korean Christian Periodicals 100 Years* (Seoul: Gidokgyomunsa, 1987), 11.

to 1910. It examines how the process of translating Chinese Bible into *Hangeul* had influenced Korean studies and led to the emergence of Christian publishing business and Christian dialectics. It discusses how Korean enlightenment ideas and national movements were developed through Christian communication.

Chapter 5 covers both the stage of establishment and the stage of hardship. The stage of establishment from 1911 to 1934 was a period when Christianity took root in Korean society, while at the same time, when the Korean church entered an age of trials under Japanese imperialism. Under the veil of cultural politics claimed by Japan, Christian magazines and newspapers played their roles in fostering the birth of Christian culture in Korea.

The stage of hardship from 1935 to 1945 when the Second World War ended saw a depression in Christian publishing activities, thus the discontinuance of periodicals. Through the discussion I will show how Christian publishing activities were replaced by the pro-Japanese government-controlled press, which led to the stage of severe hardships. Discussion will examine the situation that Christians had struggled to resist the Japanese cultural imperialism, and how Korean Christians' spirit of resistance affected Korean society and national consciousness.

Chapter 6 covers the stage of chaos (1946-1960) when Korea was liberated from Japanese occupation only to suffer again during the Korean War. During this period, missionaries who were expelled to their home countries by Japan, which had suppressed Christianity as well as all kinds of Christian literature movements, began to return to Korea.<sup>10</sup>

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<sup>10</sup> Knox, Robert (Missionary from the American Southern Presbyterian Church, 1888-1959), Korean name No Ra-bok, was sent to Korea by the Overseas Mission Department of the American Southern Presbyterian Church in 1906 and worked in the *Jeonranam-do* Province as a member of the *Gwangju* and Mokpo Mission Team. His wife Burdon came to Korea in 1907 when she was unmarried. She married him in 1909 and worked until retirement. Like other missionaries, the missionary couple were expelled due to shrine worship

Furthermore, missionaries and Korean Christian leaders who had refused to worship the shrine, as compelled by the Japanese imperial government,<sup>11</sup> were released from prison. With this, we saw the birth of new Christian community movements. In addition, these Christian leaders were divided into the right and left as they professed different political positions.

Despite the chaotic situations, literature movements and newspapers were reopened, and a Christian magazine culture re-emerged. As a result, Christian literature publishing movements were expanded and in-depth self-reflection was enhanced. Christian Broadcasting System (CBS) was founded as the first private broadcasting station in Korea in 1954.<sup>12</sup> It played the role of leading public opinions on major social issues. This stage was the most chaotic period for Korean society.

Korean Christian history also experienced extreme divisions and conflicts. Nevertheless, with the liberation, Korean people had a fervent desire for books and that desire became a factor that activated every type of publishing activities. In this context, in connection to the revival of the rapidly growing Korean church, Chapter 6 will examine how Christian publishing and broadcasting activities crystallized the people's consciousness in a chaotic Korean society.

Chapter 7 covers the Christian communication during the stage of improvement from

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and the America-Japan War, and returned to Korea in 1948 after the defeat of Japan. Compilation Committee of Supia 90 years' History, *Supia 90 Years' History* (Gwangju: Supia girl's Middle School, 1998), 53.

<sup>11</sup> The most miserable time of Korean Christian history may be the period when shrine worship was forced. The enforcement of shrine worship by Japanese imperialism was done not as 'persecution of Christianity' but for 'the liquidation of Korean nation.' Kim Nam-jik, "Ideological System of Japanese Imperialism and the Apostasy of the Korean Church," *Sinhakjinam* Issue No. 54, 2nd Edition, Vol. 212 (1987, Summer): 184-185.

<sup>12</sup> CBS was launched with the dedication service on the 15th of December (1954), and its first broadcasting began with the hymn "Hail to the Brightness of Zion's Glad Morning" at 6:00 pm on the 15th December. Pastor Gam Eui-do, who was born to an American missionary sent to Korea in the late Yi Dynasty and was once expelled overseas due to his missionary activities, founded CBS, the first private broadcasting system in Korea. Compilation Committee for 50 years of CBS, *Picture Report for 50 Years Anniversary of Christian*

1960 to the present day. This chapter examines the role of Christian mass media, publishing and broadcasting in Korean society, which at that time was experiencing remarkable economic growth while going through the 4.19 Student Revolution and the 5.16 Military Coup. It was a period characterized by struggles for social justice. During the period, Korean Christianity marked its 100th anniversary and reflected on its future direction.<sup>13</sup> This chapter will also examine how Christian communication had contributed to the growth of civil movements in the process of democratization in the 1970s to 1980s and unification movements in the 1990s. There was renewed national missionary vigor with the resurgent Korean Christian press and magazine culture.

Chapter 8 looks at the influence of Christian communication on Korean people's everyday life. It will show that Christian communication, particularly through newspapers, had made great contributions to the improvement of community consciousness and cultural quality in Korean society. At the same time, it will identify specific issues affected by the newspaper coverage. Modernization is eventually the evolution of culture, which is only possible with the development of communication infrastructure and technology.<sup>14</sup> This chapter will examine how Christian communication responded to the process of modernization and its consequence.

Chapter 9 profiles those exemplary leaders who were influenced by Christian publications in the early days of Christianity and those who were influenced by contemporary multimedia and subsequently contributed to the expansion of people's national consciousness in Korean society. This chapter also investigates the influence of

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*Broadcasting System* (Seoul: CBS, 2004), 25.

<sup>13</sup> The Korea Church 100 Year Anniversary Council views that the Korean Protestant Church began with the entry of Medical Missionary H.N. Allen from the American Northern Presbyterian Church on April 9, 1885. However, some insist that the martyrdom of Pastor Thomas (Korean name: Choi Nan-heon, Thomas, Robert Jermain, September 7, 1840-September 9, 1866) on the riverside of the *Daedong* River was the first.

Christian communication on schools and communities through educational institutions – for instance, *Ewha* Women’s University, the first educational institution for women – and the publication of educational materials. The influence of Christianity is not only through print media but also through multimedia like CBS, which will be examined as well.

Chapter 10 examines how leaders, who have been influenced by Christianity, regardless of the genre of Christian communication, view the future of Christian communication in Korean society. It is because their thoughts and ideas will influence the future of Christianity and Christian publishing in Korea. This chapter presents the vision of Christian communication based on the field experiences of leaders working in churches and institutions as well as with ordinary people.

The final Chapter 11 has my concluding arguments to show that beyond any question Christian communication has reached into the very hearts and minds of the nation. In doing this, it has influenced the character of Korean society and made the nation what it is today.

## **Research Questions**

What significant developments or events in Korea, including the historical creation of the *Hangeul* language, laid the foundations on which later Christian communications activities were built? To what extent did Christian communication play a vital role in preparing the Korean nation to face the hardships of colonial occupation and persecution?

Did Christian communication and the Christian faith keep alive the principles of democracy and freedom during the Japanese occupation, the Korean War and after it? Apart from national issues, did Christian communication penetrate the everyday lives of

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<sup>14</sup> Oh Mi-yeong, *What Is Communication* (Communication Books, 2006), 62.



the Korean people?

What forms did Christian communication take and did it keep up with modern technology? Is it true that major organizations and institutions grew out of basic Christian communication?

Who (if any) were the distinguished Korean men and women, based their careers and achievements on the foundation of Christian communication in their lives? Are Korean leaders looking to a future in which Christian communication, in its developing forms, will continue to influence national life?

### **Research Methodology**

I have researched the archives and analyzed the historical background of Christian communication in Korea. This meant visiting libraries and accessing old records, archives, museums and universities. Materials on Christianity in Korea were collected, mainly sourced from historical Christian periodicals, newspapers and magazines, annotated and sorted out bibliographically.

Some of the data were derived from my professional work in publishing and other Christian organizations. I have also done field research with Christian institutions. Several well-known Christian leaders in Korea were interviewed to learn from their personal experiences.

Research on the Internet at national and international sites provided extra materials and verified dates and details. I collected the latest relevant reference materials on communication subjects published around the world.

## **Chapter 2**

### **Christianity awakens the sleeping *Hangeul***

#### **Introduction**

In order to understand the impact of Christian communication on the Korean people it is necessary to examine the significance of the use of the old or ‘dirty language’, (see this chapter p.4), known as *Hangeul*. Although it was established in 1446, it was despised by intellectuals and really went to sleep for about 400 years, as explained below. At that time, the Chinese language and script was regarded as the ‘real’ language for scholars and the expression of philosophical thoughts. It was not until the entry of Christianity that *Hangeul*, the language of the ordinary people of Korea, was revived and eventually became the language of the nation today.

#### **2.1 What is the *Hangeul*?**

*Hangeul* was created by King *Sejong* during the *Chosun* Dynasty (1393-1910). In 1446, the first Korean alphabet was proclaimed under the original name *Hunmin Chong-um*, which literally meant ‘the correct sounds for the instruction of the people.’

King *Sejong* is considered to be one of the greatest rulers in the history of Korea. During his reign, King *Sejong* always deplored the fact that the common people were not able to read or write the complicated Chinese letters, which were mainly used by the elite.

He understood their frustration in not being able to read or to communicate their thoughts

and feelings in written words. Above all, the motivation was to enable the people to write their own language without the use of Chinese characters. Until the introduction of *Hunmin Chong-um*, Chinese characters were used by the upper classes, and *Idu* letters, a kind of Chinese-based Korean character system for the *Silla* <sup>15</sup> language, which had various dialects, were used by the populace intelligentsia of the country. Thus, it could not fully express the words and meanings of Korean thoughts and spoken language. Therefore, the common people with legitimate complaints had no way of submitting their grievances to the appropriate authorities, other than through oral communication, and also they had no way to record for posterity the agricultural wisdom and knowledge they had gained through their experience. Up until this time, most people spoke their local dialect language with some overlaps where clan borders met. Here the people often used the language of their neighbors for trade and relationships. However, nationally there was no wide-spread common language. What King *Sejong* envisioned was a set of letters that was easily learnable and usable especially for the common people.

Thus, the *Hunmin Chong-um* was born. In the preface of its proclamation, King *Sejong* states:

Chinese letters are incapable of capturing uniquely Korean meanings. Therefore, many common people have no way to express their thoughts and feelings. Out of my sympathy for their difficulties, I have created a set of 28 letters. The letters are very easy to learn, and it is my fervent hope that they improve the quality of life of all people.

When first proclaimed by King *Sejong*, *Hunmin Chong-um* had 28 letters in all, of which only 24 are in use today. *Hangeul* has a well-developed grammar and is very easy to learn even by children and foreigners. Throughout history, *Hangeul* has been at the root

of Korean culture, helping to preserve its national identity and independence.

Illiteracy is virtually non-existent in Korea today. This is another fact that attests to how easy it is to learn *Hangeul*. It is easy for a foreigner to gain some knowledge of *Hangeul* after a short time of intensive studying. Because of its scientific design, *Hangeul* lends itself easily for technical use.

It is ironic that the strongest proof of the easy learn-ability of the alphabet came from the critics who argued against the creation of *Hunmin Chong-um*. Some scholars voiced their views against the ‘new’ alphabet because of its easy learn-ability. They called it variously as: *Ach’imgul*<sup>16</sup> (morning letters) or *Amk’ul*<sup>17</sup> (women’s letters) and *Eonmun*<sup>18</sup> (vulgar script).

For those scholars who had spent years learning the complicated letters of the Chinese language, *Hangeul* did not appear to be worthy of learning. *Ach’imgul* meant that it could be learned in the morning. *Amk’ul* meant that even women who had no academic training or background could easily learn the new alphabet. Reading and writing were supposed to be a privilege of scholars who excelled in academic studies.

Such misconceptions were the result of confusing simple linguistic learning with more advanced academic studies. Without learning the basic alphabet, reading and writing would be impossible. Without being able to read and write, there could be no direct

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<sup>15</sup> The *Silla* language was spoken in the ancient kingdom of *Silla* (57 BC- AD 935), one of the three kingdoms of Korea.

<sup>16</sup> *Ach’imgul* (morning letters): it meant that it could be learned in the morning. David Lance Goines, “A Brief History of Pre-Electronic Printing,” *Communication Arts* (January/February, 2003), 34. <http://www.commart.com/ca/coldesign/dav.175.html>. (Accessed Sept. 24, 2008).

<sup>17</sup> *Amk’ul* (women’s letters): “It was so bloody simple that even women could learn it”. David Lance Goines, “A Brief History of Pre-Electronic Printing,” *Communication Arts* (January/February, 2003), 35. <http://www.commart.com/ca/coldesign/dav.175.html>. (Accessed Sept. 24, 2008).

<sup>18</sup> *Eonmun* (vulgar script): when *Hangeul* was first invented the nobility rather preferred the Chinese letters to the new script, and derogatively called it as *Eonmun*. *Dusan Donga Encyclopedia* (Seoul: Dusan Donga Press, 2001).

communication of one's feelings and thoughts. King *Sejong*'s intent was to enrich the lives of the people by creating *Hangeul*, and not to make scholars out of all his subjects.

## 2.2 Praise of *Hangeul* by Christian missionaries

Is it really important to note what the early missionaries thought and wrote about *Hangeul*? Wasn't it only suitable for village women or for people with a poor education? It certainly is worth looking at a few observations because their opinions and subsequent decision to use *Hangeul* affected the course of Korean national history.

J. Ross (1842-1915), a missionary from Scotland explained the strength of *Hangeul* in his book, *History of Corea*, as follows: "Indeed, the beautiful flexibility of the Korean verb, can find no equal in the west among modern languages; old Greek being the only language, it appears to me, which can compare with it."<sup>19</sup>

H.N. Allen (1858-1932) was the first American Presbyterian missionary and ambassador who came to Korea in October 1884. He built two hospitals, *Yonsei* Hospital and the Hospital of *Seoul* University. He expressed that Koreans understood the common written characters of China, Japan and Korea, but they gave these characters their own pronunciation, which has no resemblance to that of their neighbors.<sup>20</sup>

H.B. Hulbert (1863-1949) was a missionary and educator from the USA. When he came to Korea in 1886, he founded a school and publishing house. He wrote in his book as follows:

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<sup>19</sup> J. Ross, *History of Corea, Ancient and Modern with Description of Manners and Customs, Language and Geography* (London: Elliot Stock, 1879), 135.

<sup>20</sup> H.N. Allen, *Things Korean* (New York: Fleming H. Revell Company, 1908), 79.

The Korean language is eminently adapted for public speaking. It is sonorous, vocal language. There is nothing in Korean speech that makes it less adapted to oratory than English or any other Western tongue. Korean is composed of periodic sentences, each one reaching its climax in the verb, which is usually the final word, and there are no weakening addenda, which so often make the English sentence an anticlimax. In this respect the Korean surpasses English as a medium of public speaking.<sup>21</sup>

H.G. Underwood (1869-1916) came to Korea in 1885. He built the publishing house, Christian Literature of Korean Society and newspaper *Christ Shinmun*. He described *Hangeul* in his book, *Call of Korea*:

The pure Korean vernacular differs radically from either the Chinese or Japanese, but the Chinese literature has had such an overwhelming effect upon the Korean mind that the Chinese ideographs have been given sounds or names by the Koreans which have been transferred into the Korean speech. Korea, however, is not confined to the Chinese character for her written expression. She has an alphabet of her own consisting of twenty-five letters, fourteen consonants and eleven vowels, which is extremely simple and easily learned. It is claimed by scholars to be the second-best alphabet in the world as seems evidently based upon the Sanscrit.<sup>22</sup>

J.S. Gale, (1863-1937), came to Korea from Canada in 1888. He worked to translate the Bible and Hymn Book into *Hangeul*. He was installed as the first president of YMCA and wrote many historical and cultural books. He described *Hangeul* as follows:

...that Korea's native script is surely the simplest language in the world. Invented in 1445 A.D. it has come quietly down the dusty ages, waiting for, who knew what? Never used, it was looked on with contempt as being so easy. Why yes, even women could learn it in a month or little more; of what use could such a cheap script be? By one of those mysterious providences it was made ready and kept waiting for the New Testament and other Christian literature. This perhaps

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<sup>21</sup> H.B. Hulbert, *Passing of Korea* (New York: Doubleday Page and Company, 1906), 156.

<sup>22</sup> H.G. Underwood, *The Call of Korea, Political-Social-Religion* (New York: Fleming H. Revell Company, 1908), 69-70.

is the most remarkable providence of all, this language sleeping its long sleep for hundreds of years, waiting till the hour should strike on the clock, that it might rise and tell of all Christ's wondrous works. They call it *Un-mun*, the 'dirty language', because it is so simple and easy as compared with proud Chinese picture writing. God surely loves the humble things of life, and chose the things that are naught to bring to naught the things that are. Tied in the belts of the women are New Testaments in common Korean; in the pack of the mountaineer on his brisk journeying; in the wall-box of the hamlet home; piled up on the shelf of the living-room are the books in *Un-mun* telling of Ye Su (Jesus), mighty to save. <sup>23</sup>

### 2.3 The early history of relationship between language and society in Korea

The brief quotations above by early missionaries and literature workers show why they chose to use *Hangeul*. However, perhaps they did not even imagine the long term effect *Hangeul* would have on national life. It was the major turning point in progressing from a feudal society, with ruling elite of Chinese language scholars, to a democratic nation. This was only possible because of a common language used by all people at every level of society. As Underwood noted:

For literature, if we search for books in their own native script, we shall find practically none. With the exception of a comparatively few cheap, trashy, and miserably printed novelettes and books of songs, there has been almost nothing. The Koreans have, however, for centuries, in their literary efforts, used the Chinese characters, and a few of their books have been reprinted in China and are in use today. <sup>24</sup>

H. G. Underwood added,

The mind of a people is in its speech. Its literature is the photograph of its thought and a mirror of its life. ...In preaching, and public prayer, however, it

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<sup>23</sup> J.S. Gale, *Korea in Transition* (New York: Laymen's Missionary Movement, 1909), 171.

<sup>24</sup> H.G. Underwood, *The Call of Korea, Political-Social-Religion* (New York: Fleming H. Revell Company, 1980), 72.

became a serious matter when one attempted to balance himself on the particular rung of the colloquial ladder, according as he dealt with things earthly or heavenly, high or low. <sup>25</sup>

The lack of literature for ordinary people was reflected in the few books available in bookshops, where these were only in the Chinese language. A few books in *Hangeul* could hardly be called books, as they looked like rubbish and were despised by scholars.

Learning or education applied to Korean had no meaning. The language was in a primitive condition. No great native writers or poets had made use of their own speech. In the two book-shops known in Seoul at the end of 19<sup>th</sup> century, only Chinese books were sold. No printed matter in Korean could be found, for anything in the native script was beneath the notice of an educated man - save the mask! Such a person, besotted with Chinese learning, was often ignorant of his own country's alphabet, or written language. The novels were usually in the form of yellow, paper covered books, nine by seven and a half inches in size, with twenty-four leaves or forty-eight pages stitched together with red thread, the text being in the pure Korean idiom and in the running script of the *Unmun* or native alphabet. No name of author, publisher, or places of publication is given in these uninviting booklets. Their grayish paper is of the coarsest, cheapest, and meanest appearance, while holes, blotches, and bits of straw in the tissue further disfigure them. <sup>26</sup>

When missionaries started their mission, they strongly believed that *Unmun*, the Korean script, should be used by the people rather than Chinese. Although only women and children and the common people were supposed to be taught *Unmun*, they advocated its use for all. <sup>27</sup>

History has proved that because the missionaries made this choice. Korean language was lifted to a higher level of use by the early Christians. It is a language that Korea

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<sup>25</sup> William Elliot Griffis, *A Modern Pioneer in Korea, The Life Story of Henry G. Appenzeller* (New York: Fleming H. Revell Company, 1912), 182.

<sup>26</sup> Ibid 187.

<sup>27</sup> E. A. McCully, *A Corn of Wheat or the Life of the Rev. W. J. McKenzie of Korea* (Toronto: The Westminster Co., 1903), 159.



enjoys to this present day. Korean historians assess that the establishment of *Hangeul* as the people's language would have been difficult without the translation of the Bible into the common language.

The board of Bible translators for Korea, formed in 1887, as pictured in Dr Underwood's book, *The Call of Korea* shows in 1907 three Korean native scholars and some missionaries. The end crowned the work. On September 9th 1900, a service of thanksgiving was held in the first Church in Seoul for the completion of the New Testament in Korean.<sup>28</sup>

The Methodist missionary, H.G. Appenzeller, saw the need for Christian literature, in both Chinese and English as well as Korean, to minister to these enquirers and early converts. There were Japanese also within and outside of the church, who wanted food for the mind. Most educated Koreans were able to read the script and bright youths were beginning to learn English. So, making a small beginning, he opened the first bookstore for Christian and foreign literature in Korea on May 4, 1894.

Soon enlarging the equipment of the printing press, first started by Dr. Ohlinger, Appenzeller added a book bindery, developing the publishing industry as a means of diffusion and knowledge and enlightenment of the Korean intellect. This was the Methodist printing and publishing house, from which was issued later *The Korean Repository* and the *Korea Review*. This monthly magazine, maintained from 1892 to 1906, helped to dissipate the thick darkness of ignorance regarding Korea.<sup>29</sup>

The article below shows how *Hangeul* was helpful in missionary works as it was used extensively in Christian publications from the Bible and books published by the Christian Literature Society of Korea to Christian magazines and newspapers.

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<sup>28</sup> Ibid 192.

<sup>29</sup> Ibid 225.

Thanks to such a useful and easy-to-learn Korean alphabet, Christian messages spread fast to every area and class of the society. Because it has been unused for four centuries since its invention, we do not know when it will be scrapped. Even before schools for modern education were established, unschooled women and children as well as densely illiterate people in Korean churches learned *Hangeul* without effort. They read the Bible and Christian books in *Hangeul* fluently. Even a new missionary can read and write *Hangeul* only after a few hours' learning. Therefore, the contribution of *Hangeul* to the publishing of Christian books and the spread of Christianity is indescribable.<sup>30</sup>

It can be seen from the history of the 'sleeping language' that when the missionaries used it as the main means of media communication, it quickly became the real language of the nation. Before missionaries adopted the *Hangeul* as a mission language, Korean people used Chinese characters and *Idu* letters until the end of 19 century. The Christian books, the Bible, newspapers and other media which were to follow, would cement the place of *Hangeul* forever in the hearts of the Korean people. Later, it will be seen how important this was during the turbulent years that would follow in the 20<sup>th</sup> century. This was the turning point in Korean history. If the missionaries had chosen to use the intellectuals' Chinese language then the history of Korea could have been different. The country could have been bound forever to their giant neighbor, China, and become a mere satellite of that nation losing forever the Korean language and culture.

## **2.4 Adaptation of the *Hangeul* as a missionary language**

A study of how Bible translations had impacted on the spread of the gospel in other countries was done by Lamin Sanneh.<sup>31</sup> Sanneh's observations, however, was derived from his research into the indigenization of language and the spread of the gospel in

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<sup>30</sup> Harry A. Rhodes, *The fiftieth Anniversary Celebration of the Korean Mission* (Seoul: YMCA press, 1934), 22.

<sup>31</sup> Lamin Sanneh, *Translating The Message: The Missionary Impact on Culture* (Maryknoll, NY: Orbis Books, 1989, Revised and Expanded, 2009).

Africa. Nevertheless, it provides an insight into similar phenomenon in Korea when the early missionaries adopted the *Hangeul* language.

Sanneh writes that, “Thoughtful missionaries understood that God preceded them in Africa, as Dr Livingstone was at pains to point out; that translation promoted esteem for the culture in all its variegated expressions, including elevating it.”<sup>32</sup> This was true of the Korean situation where the concept of God was already present in the collective thoughts of the local people. The early missionaries translated into *Hangeul* the word ‘*Hananim*’, which means ‘Only One’, to refer to the concept of ‘God’. ‘*Hananim*’ was translated from ‘Elohim’ in the Old Testament. For those using *Hangeul*, especially the peasant living in the village, ‘*Hananim*’ was thus not a foreign concept, but was easily recognised as part of their indigenous culture.

As Sanneh points out,” Obedience to the gospel was not commensurate with adherence to a universal cultural paradigm. As carriers of the gospel, non-Western languages could be explained only by their own intrinsic grammar and in their social environment. Thanks to Bible translation, these languages provided irrefutable evidence of God’s activity.”<sup>33</sup> Thus, it can be seen that in using the ancient and rediscovered *Hangeul* language, the early missionaries struck a cord in the lives of ordinary Koreans.

Sanneh also points out that, “Protestant missionaries in general accepted Bible translation without reckoning with the fact that Bible translations did not spare missionary assumptions. Whatever the ideology of particular missions, the adoption of local languages changed the course on the ground. ...translation had marked effects on local

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<sup>32</sup> Lamin Sanneh, *Translating The Message: The Missionary Impact on Culture* (Maryknoll, NY: Orbis Books, 1989, Revised and Expanded, 2009), 201.

<sup>33</sup> Ibid 206.

views.”<sup>34</sup>

Although the early missionaries in Korea did not realize it at the time of their initial literature work, “when an indigenous equivalent is adopted as the God of Scripture, worship in God’s name elicits the full range of religious associations of the indigenous term.”<sup>35</sup>

Sanneh’s observations of how the translations of the Bible into African languages helped spread of the gospel in Africa are reflective of how the work of early missionaries in Korea were helped by their use of the *Hangeul* language. The choice of words, phrases and concepts significantly determined “Christianity’s localization” in Korea as it did in Africa.<sup>36</sup>

In summing up his observations of the strengths and weaknesses of language use and translation, Sanneh declares that, “for ...scriptural translation, language may serve an instrumental function and be contextual in character, with Christian mission strengthening vernacular languages in their particularity and in their enormous complexity.”<sup>37</sup>

Probably nowhere else, in such a short period of time, has this been shown to be as true, as it has become in Korea, with the use of *Hangeul* as the national common language. In this century, very few Koreans would even be aware of the dramatic impact that the decision to use *Hangeul* has made on their lives and that of the nation. This is the foundation of all that follows.

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<sup>34</sup> Ibid 211.

<sup>35</sup> Ibid 214.

<sup>36</sup> Ibid 250.

<sup>37</sup> Ibid 251.

## Conclusion

*Hangeul*, the quiet language of women and the village farmers has now been recognized as the means of communication of the highest expressions of human belief and action. Can God use such a ‘dirty language’? Yes. In the translation and communication media, which the early missionaries and Christians used, this language, not only became a means of communication but the absolute expression of national identity and personal faith.

It is clear that the use of *Hangeul* changed forever the life of the ordinary people of Korea. Language and communication was no longer a privilege of the intellectual elite. The common people could now not only communicate right throughout the early kingdom but express themselves in sharing knowledge and using the government systems of that time.

Although the common language fell into disuse by the elite for almost four hundred years it was still the spoken language of the common people. If the missionaries had not adopted *Hangeul* and use this as the language of publications, then education and information would have remained in the hands of select group of scholars. In fact, Chinese may have become the script for communications. The difficulties of the Chinese script would have excluded the majority of the people in the nation.

The rediscovery of this national treasure would equip and sustain Christians and other Koreans in the times of great difficulty and severe trials, which they would face in the years ahead. Neither the missionaries nor the national Koreans knew what lay ahead of them but they were being prepared to face these years of turmoil, that, they or their families would have to confront.

In the next chapter, I will show how this language, *Hangeul*, provided the foundation for

Christian communication had come into its proper place and time in history to be used of God in the development of the nation and a people with an ancient and wonderful culture.

## Chapter 3

### Bible translation to *Hangeul*: Development in Korean public communication

#### Introduction

As we look at the impact of the *Hangeul* Bible on Korean culture, the press and other literature, probably the only comparison we can see in other countries would be the German Bible during the time of Martin Luther,<sup>38</sup> or the English Bibles during the Elizabethan period.<sup>39</sup> Likewise the *Hangeul* Bible's influence on Korean culture went well beyond the missionary and church activities. If the translators of the *Hangeul* Bible had seen it as a minor 'tribal' or auxiliary work, it would never have gained such an important role in Korean national life. Even in a country, which was predominantly Buddhist and Confucian in its religious and cultural traditions, the Bible soon became a major tool of communication.

The *Hangeul* Bible was the most influential element in developing the national language, culture and aspirations of the Korean people in more than six centuries from the time of King *Sejong*. At last, the language had found its place in the hearts and minds of the people of the 'hermit kingdom'. In the Bible they found the cultural, national and spiritual expression of their identity.

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<sup>38</sup> High German is the main national dialect of all German speaking nations because Martin Luther translated the Christian Bible into the High German Dialect in 1534. "History of German High Dialect," [http://en.wikipedia.org/wiki/History\\_of\\_German](http://en.wikipedia.org/wiki/History_of_German). (Accessed Oct. 24, 2007).

<sup>39</sup> English Protestants believed that it was important for lay believers to read the Bible. Education to read the Bible was more widely available by Queen Elizabeth's reign. "Elizabethan England," *Online Encyclopedia*. <http://uk.encyarta.msn.com>. (Accessed Oct. 24, 2007).

Of course, the Bible might have remained a missionary activity only. However, Korean men, and to a greater extent, women colporteurs<sup>40</sup> propagated the teachings of the Bible to the people of Korea, penetrating even the remotest parts of the country.

This chapter will trace the beginnings of the translation of the Bible to *Hangeul* to its completion and examine the enormous influence of the *Hangeul* Bible on Korean modern literature. Because literature is the fruit of the national language, it is clear that the *Hangeul* Bible, as a means of Christian communication, made an enormous contribution to the bearing of fruit from *Hangeul* in all areas of communication and national life.

### 3.1 Early translation work

The first Bibles in Korea were fragmented books translated to *Hangeul* in 1642 and 1866 by the Catholic and Anglican Church respectively. During the early period of Christian mission, newspapers were utilized as a communication channel for preaching the word. *The Christian Advocate*, the first church newspaper in Korea, carried Bible texts in a series of study every week from its first publication in 1897. The translation of Samuel I and II and Kings I were published serially from February 2 to July 14 in 1897. Genesis was also translated and published in a series from June 22, 1898 to June 14, 1899.<sup>41</sup>

The translation of the Bible started with individual books. The New Testament was fully translated in 1910 and the Old Testament in 1911.<sup>42</sup> Later, the two volumes were merged and the whole Bible was published in 1938. The influence of the Bible on

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<sup>40</sup> See page 28 for fuller description of colporteurs.

<sup>41</sup> Bible Society of Korea, from the explanation, "How our Bible came to us," Guide to Bible Exhibition Hall. <http://www.bskorea.or.kr/about/bibcome/bibcome.aspx>. (Accessed Oct. 18, 2007).

<sup>42</sup> This means that the complete Bible was published in Korea in 1911. Appendix 2 complete printed Bibles in vernacular translation, Lamin Sanneh, *Translating The message: The Missionary Impact on Culture* (Maryknoll, NY: Orbis Books, 1989, revised and Expanded, 2009), 286.



Korean modern history since then and until the Korean War led to rapid growth in the Christian faith.

The first record of Korean Christianity was in a two-volume book titled *The History of Korean Catholicism* written by Ch. Dallet. This is the only book that extensively recorded the birth and development of Catholicism in Korea. *The History of Korea* (two volumes) by H. B. Herbert; *The Story of Korea* by J. H. Longford; *A History of the Korean People in the Korea Mission Field* (Seoul, from July 1924 to September 1927) by J. S. Gale; and *Corea, the Hermit Nation* by W. E. Griffis, were all based on Dallet's book.

Although no foreign missionary was left in Korea in 1866 due to *Daewon-gun's* <sup>43</sup> persecution of Catholicism, *Dictionnaire Coreen-Francais* edited by French missionaries and published in Paris in 1880, became the first Korean dictionary that provided a base for the editors of Korean-foreign language dictionaries to be published. The dictionary was meaningful in that it introduced the value of Korean language and *Hangeul* to Western academic circles. In 1881, *Grammaire Coreenne* was published in Paris. This is the first book that introduced Korean grammar to the Western world. For missionaries who came to Korea later, these books were rare references, essential for learning the Korean language. In addition, dictionaries and grammar books sowed the seeds for scientific research of the Korean language by domestic and foreign scholars. <sup>44</sup>

A German, Karl Gützlaff from the Dutch Mission came to Korea in 1832 after staying in Macao, China for a while. He carried with him Chinese Bibles and religious books. Staying a month on the coast to wait for a trade permit from the Korean government, he

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<sup>43</sup> The Daewon-gun was the father of the penultimate *Chosun* monarch Gojong, and for many years during Gojong's minority government, and even afterwards, he effectively wielded royal power.

<sup>44</sup> Kim Yoon-gyoung, *The History of Korean* (Seoul: Donggukmunhwasa, 1938), 34.

distributed the Chinese Bible and religious books and planted potatoes. As he had a distinguished talent in language, Gutzlaff wrote a book of the Lord's Prayer in Chinese and had Korean people note their pronunciation, and used it as a textbook of the Korean language.<sup>45</sup>

For 33 years after Gutzlaff's visit, no missionary visited *Chosun*. Then, in 1865, Reverend Robert Jermain Thomas, the representative of the Scotland Bible Society, visited Korea. On August 9, 1866, American schooner 'General Sherman' sailed upstream in the *Daedong* River and was stranded near *Pyeongyang*. People in *Pyeongyang* floated boats ablaze to the ship to set it on fire. People on board jumped into the river and some of them swam to the riverside but soon they were killed. Pastor Thomas knelt down humbly before the soldier who was about to strike him to death, and offered the Bible in his hand to the soldier. The soldier hesitated but, after killing the pastor, he took the Bible home. Missionary, Samuel A. Moffett, the pioneer of *Pyeongyang*, found the person who had received the Chinese New Testament from the martyred missionary, among those to be baptized in October 1893.

It was the sprout from the seed planted by the blood of Pastor Thomas. Through these ways, the Bible was introduced and Korean people began to have contact with Christianity. Thus, even before missionaries started their activities in Korea, people had already come to know the gospel of Christianity spontaneously.

In 1883, John's Gospel was printed in *Hangeul*. Both Luke's Gospel and John's Gospel were printed in 3,000 volumes each. It was in 1875 that the New Testament began to be translated. Missionary and Pastor John Ross from the Scotland United Presbyterian Church, who had been working in Manchuria, contacted *Chosun* merchants in Bongcheon

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<sup>45</sup> *The Korea Mission Field*, Vol. XXXIV. No.5, May, 1938.

and came to be interested in *Chosun* people but *Chosun* people disliked to be associated with Westerners. In 1873, Ross made a long trip from the *Woojang* Harbor to the border of *Chosun*.<sup>46</sup>

He tried to find a Korean language teacher but could not because of *Chosun* people's strong wariness against foreigners. He returned to *Woojang*, and the following year returned and obtained more knowledge about Korea and Korean people as well as a person who wanted to be his Korean language teacher. With his help, Pastor John MacIntyre met Ross and translated Luke's Gospel into *Hangeul* at the expense of the Scotland Bible Society. There was no particular problem in distributing these books in Manchuria, but many difficulties in importing them into Korea.

It was because at that time Korea strictly prohibited the importation of foreign books. However, there were Koreans who regularly visited *Bongcheon* in Manchuria to buy old paper for official use and had porters carry the goods. Thus, Ross and MacIntyre put printed but unbound gospels into the rolls of old paper and sent them by Korean merchants. This is how portions of the *Hangeul* Bible first came to Korea.

In 1884, the four gospels and Acts, translated by Ross were printed. When the translation of the New Testament was completed, 5,000 volumes were printed. "*Yesu Seonggyo Jeonseo*" (= New Testament) translated by Ross was published in 1887.<sup>47</sup> In 1883 when the regent *Daewon-gun* continued to persecute Catholics, Seo Sang-ryoon and two others sneaked into Korea with Chinese New Testaments and newly printed *Hangeul* Bibles and reached Seoul after all kinds of hardships. Sang-ryoon distributed 15,690

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<sup>46</sup> He mentioned "The Gate of Korea," and its probable meaning is *Euiju*.

<sup>47</sup> The facsimile edition is being sold currently at the Korean Bible Society since 2003.

volumes of Bible until 1886 under the reign of King *Gojong*.<sup>48</sup> Thanks to these efforts, missionaries could baptize many of the local people as soon as they arrived in Korea.

In 1887, the Bible Executive Committee was formed as a permanent organization in Korea. The translation of the Old Testament was completed on April 2, 1910 - 13 years after it was started. The following year, the Old Testament was published.

However, with the influx of Western thoughts, *Hanguel* went through rapid transformation, and this required the overall revision of the translated *Hanguel* Bible. The revised translated version was printed in 1938. (Another revised version, based on the grammar established by the Korean Language Society, was published in 1952).

In June 1937, publishing director, G. Cowan of the British Bible Society, said to Hu Miller, the general manager of the British Bible Society in Korea, “The fact that the Bible and books in the Bible, the four gospels, Acts and Psalms, have been propagated more widely than books that came to us from other countries, evidences that the Korean language has been refined and spread so much. In the past, people read books in Chinese and it was extremely rare for people to read books in *Hangeul*. The Korean language was on the verge of extinction, not to mention development, but the increase in the number of Christians and the spread of the Bible show that many people have learned *Hangeul* and come to read the Bible, and this has developed the language.”<sup>49</sup>

There were around one million volumes of the Bible in stock before World War II, but all of the remaining stock was destroyed by fire together with valuable historical documents and older versions of the Bible during the Korean War.

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<sup>48</sup> Kim Jeong-hyun, *First Missionary of Korea*. (Daegu: Publication department of Keimyung University, 1982), 110.

<sup>49</sup> Compilation Committee for the 40th Anniversary of Gidokgyomunsa, *Love of the Nation and Gospel Put in a Book* (Seoul: Gidokgyomunsa, 1995), 39.

The Korean Bible Society subsequently built a large new office building on the 2<sup>nd</sup> Avenue of *Jong-ro*, and staged a large-scale Bible publishing project under the leadership of Lim Yeong-bin. The publishing of the revised *Hangeul* version of the Bible by the Korean Bible Society in 1952 was the most memorable project in Korean church history, confirming again the contribution of Christianity to the development of *Hangeul*.

### **3.2 The effects of Bible publishing on the development of the Korean language**

Out of its colonial and aggressive policies in its last period, Japanese imperialism provoked the Manchurian incident in 1931 and 1932, which led to the establishment of a puppet state called ‘Manchukuo’.<sup>50</sup> The Japanese next invaded China in July 1937. In December 1941, it declared war against the U.S. and the Allies and thus entered the Second World War. As Korea, which it had already devoured, was not digested well, Japan adopted the assimilation policy, prohibiting the use of Korean words and letters and annihilating national thoughts in order to change Koreans to become spiritless Japanese. As evidence, educational institutions were forced to remove the subject of “Korean Language” and to use only Japanese (from elementary school to college), not only in public offices and companies but also at home. People were compelled to speak “Gokugo Jyoyo” (Japanese language).<sup>51</sup> Even in those days, however, it could not force the use of Japanese in church worship and Bible study. In this sense as well, Christianity made an enormous contribution to the preservation of the language. Aware of this, Japanese

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<sup>50</sup>Manchukuo was a puppet state in Manchuria and Eastern Inner Mongolia.  
<http://en.wikipedia.org/wiki/Manchukuo>. (Accessed April 16, 2007).

<sup>51</sup> The *Chosun* Language Society Incident was the event that in October 1942, when the Japanese government arrested, tortured and imprisoned Korean scholars and relevant people who studied and spread the Korean language. In the incident, 33 persons were arrested, and 16 were prosecuted. Among them, Han Jing and Lee Yoon-jae died in prison.

imperialism coerced the Bible Committee into admitting Japanese to its membership on Nov. 23, 1940.

With the liberation and end of the Second World War (Aug. 15, 1945), institutions branded as ‘enemy’ properties, such as the Korean Bible Society, all mission schools and foundations, were reinstated. During the period of stoppage, the American Bible Society sent 50,000 volumes of Korean New Testament (as well as 164 volumes of the Bible, 2,947 volumes of New Testament and 1,210 volumes of fragmented books in foreign languages, so a total of 54,321 volumes), quenching the thirst for the Bible in World War II. In 1948, the British Bible Society sent 5,020 volumes of the Korean Bible (as well as 100 volumes of the Bible in English and 50 volumes of Chinese New Testament, so a total of 5,170 volumes).<sup>52</sup>

A land area of around 300,000 *pyeong*<sup>53</sup> was donated by Lee Pung-han at the recommendation of general manager Jeong Tae-woong on Oct. 11, 1945, and the Korean Bible Society was licensed as a foundation by the Ministry of Education on Aug. 19, 1947.<sup>54</sup> However, during the Korean War, the retreating Communist army set fire around *Jong-ro*, which destroyed the building of the Korean Bible Society.<sup>55</sup> After the Society was evacuated to *Busan*, a big fire took place<sup>56</sup> and destroyed around 200,000 volumes of Bible as well as 500~600 reams of printing paper and 400~500 volumes of references.

The table below shows the total number of Bibles distributed in Korea, including those

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<sup>52</sup> Kim Yoon-gyoung, “Impact of the Bible on Korean Language,” *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea, 1960), 34.

<sup>53</sup> A ‘*pyeong*’ is about 3.3 square meters.

<sup>54</sup> Ibid 42.

<sup>55</sup> It was September 27 1950.

<sup>56</sup> There were burnt 2,000 houses by this conflagration on 27. November, 1953.

distributed in secret, right under the eyes of the government even during times of oppression, over 77 years from 1883 to 1959.

**Table 1. Bible and Scriptures distributed** <sup>57</sup>

Years	Bibles	New Testaments	Fragments	Bibles in Braille	Others
<b>1883~1936</b>	129,035	1,364,724	16,585,707	-	18,079,466
<b>1937~1952</b>	148,409	1,143,281	5,093,587	-	6,385,277
<b>1953</b>	36,955	160,507	502,062	504	700,028
<b>1954</b>	35,420	188,394	386,983	1,144	611,941
<b>1955</b>	32,656	151,090	342,362	697	526,805
<b>1956</b>	34,075	214,027	559,515	1,643	809,260
<b>1957</b>	28,865	172,060	663,792	1,549	756,266
<b>1958</b>	28,436	143,695	634,366	1,122	807,619
<b>1959</b>	28,342	28,342	523,185	2,532	712,741
<b>Subtotal</b>	224,749	1,188,404	3,502,265	9,243	2,924,660
<b>Total</b>	<b>502,193</b>	<b>3,696,409</b>	<b>25,181,559</b>	<b>9,242</b>	<b>29,389,403</b>

The Korean Church was focused on the mission of the written form including Bible in the early mission period. <sup>58</sup> The general public together with Christians could easily read the Christian book and other written materials published in the Korean language. Accordingly, publishing the Bible resulted in the huge spread of the use of *Hangeul*. Especially the *Hangeul* Bible left a great accomplishment in the standard of everyday language, a decrease in illiteracy and the enlightenment of women. At the same time,

<sup>57</sup> Information Bank of the Bible Society of Korea. <http://www.bskorea.co.kr>. (Accessed Aug. 29, 2006).

<sup>58</sup> Material Book, *The First Mission Conference of Written Form of Korean Christianity* (Seoul: Korea Christian Publication Association, 1992. 6. 2.), 29.

this brought the development of grammar and expression for the Korean language from the Bible. What should also be mentioned is that missionaries had published Korean dictionaries to learn Korean and to teach and preach the Bible.<sup>59</sup>

### 3.3 The vital role of colporteurs<sup>60</sup> as communicators<sup>61</sup>

As soon as Christianity took root in Korea, a unique phenomenon was observed, which had never happened in other countries. As missionaries had described, Koreans loved to read books and had an incomparably strong desire to share their beliefs with others. For this reason, the soil had already been prepared by Koreans before the gospel was sown by missionaries, and a few small house churches had been established before missionaries came in.

I believe that Christianity had rooted deeply in Korea in this way because of the great role of the colporteurs. If there had not been thousands of colporteurs in the early days of Christianity in Korea, the rapid growth of Korean churches as we see today could not have happened. Their contribution had continued until 1972 when the system of colporteurs was abolished after working since 1882. This can be counted as a peculiar

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<sup>59</sup> H.G. Underwood, *An Introduction to the Korean Spoken Language*, 1889; *A Concise Dictionary of Korean Language*, 1890, Yokohama. Vol.I. *Korean-English*. Vol.II. *English-Korean*. Bang Dal-ji, *Parvum Vocabularium Lation-Coreanum, ad usum Studiosae Juventutis Coreanae*, Hongkong. Typis Societatis Missionum ad Exteros, Hong Kong, 1891. John Scott, *English-Korean Dictionary*, 1891. J.S.Gale, *Korean Grammatical Forms*, 1893; *A Korean-English Dictionary*, 1897. Charles Alevogue, *Petit Dictionnaire Francais-Coreen*, 1901. John W. Hodge, *The Stranger's Handbook of the Korean Language*, 1902 (The title inside the cover read: "Corean Words and Phrases being a handbook and Pocket Dictionary for Visitors to Corea and New Arrivals in the Country").

<sup>60</sup> 'Colporteurs' are the people who sell the Bible or books. The system of the colporteurs existed from Oct. 6, 1882 to May 1972. This system was involved with the Bible Society of Korea, the Christian Literature Society of Korea, Gidogyumunsa and other organizations. They contributed significantly to the growth of Church, the diffusion of *Hangeul* and the development of Korean culture.

<sup>61</sup> Early missionaries called the colporteurs 'Bible lovers'. Which means a person, who encourages others to buy and read the Bible. They sold the Bible and taught it. Wherever they found people interested to find out what Christianity was all about, they gave them the opportunity to explore the Bible in their own language in their own time and place.



phenomenon in world Christian history. Furthermore, it was Bible women who played a decisive role as Christian communicators in distributing Bibles and spreading Christianity. Thus, I call the Bible women as the first Christian communicators and will discuss their activities and roles in the next section.

I will also investigate their influence on Korean modern history. What is more, as a model case, I will trace the life of some colporteurs who had enormous influence not only on Christian society of Korea but also on its politics as Christian leaders and communicator in Korean modern and contemporary history.

### **3.3.1 Seo Sang-ryoon and Kim Cheong-song**

It is widely accepted that colporteurs scattered the seeds for the distribution of Bibles in Korea. In 1882, Pastor John Ross baptized Kim Cheong-song, a printer and Seo Sang-ryoon who came to Manchuria as a merchant. His life was saved with the help of Missionary McIntyre. Around that time, Korean Bible translation was completed and printed successfully. Pastor Ross sent out the two he had baptized. In 1882, Kim Cheong-song was first sent to *Seogando*, China and Seo Sang-ryoon was sent to Seoul as the first Korean colporteur of the British Bible Society.

Kim Cheong-song was later based in *Jeupan*, a town in China. According to Pastor Ross's report, a hundred people were baptized and another 600 men applied for baptism at the end of 1884.<sup>62</sup> Because of this, Chinese landlords dismissed Korean villagers in 1885, house churches in *Jeupan* were moved to a mountainous area near the *Aprok* River in the northern region of the Korean Peninsula and formed a Christian community.

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<sup>62</sup> Kim Jeong-heun, John Ross, *First Missionary of Korea* (Daegu: Publication Department of Kemyung University, 1982), 48.

Seo Sang-ryoon came to Seoul, the center of the Korean Peninsula. On his way to Seoul, he preached the gospel in *Euiju* and *Hwanghae-do* for three months. Arriving in Seoul at the beginning of 1883, Seo Sang-ryoon found a dwelling place inside the *Namdaemun* Gate in Seoul, and started his activities and obtained a number of converts. Seo Sang-ryoon sent a letter to Pastor Ross in China, asking him to come to Seoul to baptize 13 converts. However, the pastor could not enter the country because of the political situation. They were baptized by Pastor Underwood in 1885.

### **3.3.2 Lee Soo-jeong**

Lee Soo-jeong was sent to Japan as a member of Park Yeong-hyo's envoy group and studied there, a reward for saving Queen *Minbi* <sup>63</sup> was recognized. He attended "the National Christian Conference" held in Tokyo in May 1883, and prayed there in Korean and presented his confession of faith in Chinese.

With the support of the American Bible Society, Lee Soo-jeong added Korean pronunciation to the four gospels and Acts in Chinese in 1884 and translated Mark's Gospel into *Hangeul*. The Bible carried by Pastor Underwood when he got off the ship at the *Jemulpo* Harbor was the Mark's Gospel translated by Lee Soo-jeong. Lee Soo-jeong also organized a Christian community of Korean students in Tokyo. According to American missionary Henry Louis' report in 1883, there were 12 converts and Sunday school was started. However, unlike those in Manchuria, Christians in Japan appear not to have continued in their faith for very long.

### **3.3.3 The influences of colporteurs**

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<sup>63</sup> She was the last Queen of the *Chosun* Dynasty.

Considering that the miracles of conversion took place just with the distribution of Bibles before the entrance of missionaries, it is no exaggeration to say that the spread of a large number of Bibles accelerated evangelism and conversion. Bibles were distributed, read and meditated, and the Word penetrated into the bone and flesh of the people and surely regenerated them into new men and women. For Koreans who had already had the tradition of scripture since the introduction of Buddhism and Confucianism, a religion without scripture (the Bible) could hardly be successful because educated Koreans were people of reading. Seeing the effects of the Bible on the evangelization of Korea, Pastor Bessie Rayner Parkes (1829-1925), who worked for Bible publishing at the Korean branch of BFBS<sup>64</sup> for nearly four years, left a moving remark as follows:

“Today there is no place kept from the Bible in Korea. The Bible has passed through prisons, hospitals, leper houses, whorehouses, gambling houses, drug users’ dens, the palace and shops on the street. The Bible reached ugly haunts for beggars, temples in the mountains, poor thatched houses, fishers’ barges, ferries, schools and colleges. People are reading the Bible and twice-born men and women are rising all over the country.”<sup>65</sup>

However, it should not be overlooked that behind the active distribution of Bibles in Korea were colporteurs’ hidden services. Colporteurs are those who sold and distributed Bibles under the supervision of the Korean Bible Society or missionaries. Carrying Bibles on their backs and traveling around the country, they committed their life to delivering Bibles and what is written in the Book.

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<sup>64</sup> The British and Foreign Bible Society, often known in England and Wales as simply as the Bible Society, is a non-denominational Christian charity that exists to make the Bible available throughout the world. The Society was formed on 4 March 1804.

<sup>65</sup> Yi, Man-yeol, “The Growth of Korean Churches and the Factor,” *A Study on the History of the Acceptance of Christianity in Korea* (Seoul: Institute of the Christian History of Korea, 1998), 229.

The Korean branch of the British Bible Society relied on colporteurs for around 85 percent of its distribution of Bibles, and the Korean branch of the American Bible Society for around 98 percent. Consequently, the distribution of Bibles during the late *Yi* Dynasty and under the rule of Japanese imperialism was carried out mostly by colporteurs, ‘the pack of the good news’ and their blistered feet. If the active spread of Bibles is counted as one of crucial factors of Korean evangelization, the evangelization of Korea under the rule of Japanese evangelism should be credited to the colporteurs. Thus, the American Methodist Church attributed the acquisition of 225 churches and prayer house and 3,545 believers in 10 years’ mission wholly to colporteurs and pointed out that around 70 percent of 100,000 Christians belonging to Protestant churches in Korea were the fruit of the colporteurs’ work. These statements evidence the colporteurs’ contribution to the evangelization of Korean through the distribution of Bibles and the spread of God’s word.<sup>66</sup>

#### **3.3.4 Bible women (women colporteurs) as communicators**

In the Korean church, the emergence of Bible women had already been expected from the beginning of evangelism. With the entrance of missionaries, Korea was evangelized rapidly but the barrier of culture was hardly surmountable for the foreigners. What was the most critical problem for the foreign missionaries was their fundamental limitation in approaching Koreans and preaching the word to them. The most effective strategy was preaching by Koreans to Koreans.

In the case of mission for women, Korean women’s assistance was indispensable. Because Confucian culture was rooted deeply in Korean society, it was almost impossible for missionaries to preach directly to women who were confined in a ‘back room’ culture.

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<sup>66</sup> Ibid 235.

In that situation, the role of Bible women was essential. They worked like the missionaries' hands and feet, and were the only evangelists who could meet women in 'the back room', kept away from men.

The role of Bible women was vital in the growth of the Korean Church. Because missionaries were able to accompany the Bible women in order to meet and preach to women, who stayed in the back room of the houses. <sup>67</sup>

We can infer the role of Bible women from the name. As the words mean, they were 'women in charge of the Bible.' According to materials from the Korean Bible Society, Bible women were female colporteurs and also meant as lady evangelists. This shows that, in the course of the formation of the Korean church, Bible women's job was missionary activities through the sale of Bibles. In the early days of evangelism, the sale of Bibles was spreading the gospel among Koreans and converting them to Christianity. Particularly in the situation with few female ministers, Bible women had to play the roles of both female colporteurs and lady evangelists.

Before Koreans' independent churches were formed, most of the Bible women belonged to foreign missions and worked under the supervision of female missionaries. Depending on the mission area, they were divided into city Bible women, school Bible women and hospital Bible women. City Bible women covered a specific district or church and school Bible women worked at schools founded by missionaries while playing their roles as Bible women. Hospital Bible women served missionary works at medical institutions established by missions, and their job was equivalent to hospital chaplains today.

Bible women's roles can be divided largely into three types: educational activities

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<sup>67</sup> Lee Soon-rye, "Bible women, the Leading Role for the Growth of Church," *Kukmin Ilbo*, 1992. 8. 31, 22.

centering on Bible lecturing or study meetings, evangelical activities at home and in China, and the establishment and growth of churches. Evangelical activities were the most essential works for Christians who cultivated the soil of the early Korean church.

As their name says, Bible women's most essential work was evangelical activities. Particularly in the course of organizing the church and drawing converts, the importance of Bible women's evangelical activities was indescribable. It was because Bible women were the only people who could draw into the church Korean women from the Confucian culture who occupied a large percentage in the population but were kept from outside contacts.

Bible women played the role of laying and solidifying the foundation of the church from the early days of Korean mission to the 1930s. Without Bible women's sacrificial evangelical activities, today's prosperity of the Korean church would not have been possible.

### **3.4 The influence of *Hangeul* Bible on Korean literature**

What were the influences of Christian communication through the Bible on Korean literature particularly modern novels? As mentioned above, the religious influence of Christianity is quite profound, and the reason can be found in its unique method of evangelization. That is, it uses languages and letters. Specifically, the active spread of the Bible has been emphasized, and it has infallibly brought amazing results to missionary activities.

In the background of today's growth of Korean Christianity is the fact that more than thirty million Bibles have been distributed in just half a century since the beginning of Bible publishing in Korea.<sup>68</sup> Concerning this, Lee Hee-seung, the authoritative Korean linguist, emphasized as follows:

A religion that uses a language efficiently is spread quickly and knocks at the window of believers' heart more earnestly and seriously. Today's growth of Christianity can be explained with various causes but a large part of it should be attributed to the merits of Christian ministers' study on dialects ... This shows how great Christian activities through the language and letters are. I feel again that the success of Christianity is not accidental at all.<sup>69</sup>

However, what I am arguing here is the relationship between the spread of the Bible, evangelism and the influence on the nation as a whole. Here, let us see the effects of the Bible on new culture in Korea. It is generally accepted that Korean culture began with the political reform in 1894 when Korea started its modernization campaign. What should be remembered here is that the most conspicuous characteristic of the new cultural movement launched with the political reform in 1894 was the renewed recognition of *Hangeul* and the unity of speech and writing. This is why Yoo Gil-joon is counted as the pioneer. His book *Seoyugyeonmun* was written in the Korean-Chinese writing style but it was unprecedented in Korean modern cultural history. So it is considered to be the first writing showing the unity of speech and writing.

Although the Korean Bible was not perfect, it played a pioneering role more than Gil-joon's *Seoyugyeonmun*, in that the *Hangeul* Bible was written in the popular spoken style. It was the first proof for the expressive possibility and efficiency of *Hangeul*, and one of the secrets related to the rapid growth of Christianity in Korea. In addition, it was a

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<sup>68</sup> Kim Woo-gyu, "The Effects of the Bible on Korean Modern Novels," *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea, August 1960), 35.

great contribution to the development of the new culture, characterized by the unity of speech and writing. Here are some testimonies for that.

There would be no one who does not appreciate the great work of Christianity in the popularization of *Hangeul*.<sup>70</sup>

The translation of the Bible into the *Chosun* language has been started ... Of course, because of this Christianity was spread easily, but also because of this new culture was propagated widely to the ordinary public and the Korean language was refined significantly. That is, the Korean modern language is believed to owe a large part of its establishment to Christianity. Now people have realized that the Korean language is enough for public and private writings, which people thought had to use Chinese in the past. In the past, culture was exclusively for a small number of special-class people, literate in Chinese but now there can be, and actually is, culture for all people. In fact, it would have been impossible to foster the spirit of modern culture without the Korean language.<sup>71</sup>

These testimonies give a fair appreciation to the effects of the Korean Bible on new cultural movements, which have brought about a modern speaking and writing culture. The Bible applied a dynamic force to the turning of Korean culture into a new phase.

In his work on “the History of Christianity in Asia”,<sup>72</sup> Samuel Moffett records the arrival in Korea of the early American missionaries and their efforts in mastering the *Hangeul* language.<sup>73</sup> He notes the different approaches to the *Hangeul* language adopted by the Anglicans, Presbyterians and Methodists: “In missionary outreach to non-Christians, however, the Anglicans were somewhat delayed by their admirable determination to master the Korean language before they felt it

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<sup>69</sup> Lee Hee-seung, *Study on the Korean Language* (Seoul: Eulryumunwhasa, 1947), 135.

<sup>70</sup> Choi Hyeon-bae, *Hangeulgal* (Jeongeumhak) (Seoul: Jeongeummunwhasa, 1982), 248.

<sup>71</sup> Cho Yoon-je, *The History of Korean Literature* (Seoul: Dongkukmunwhasa, 1963), 478.

<sup>72</sup> Samuel H. Moffett, *A History of Christianity in Asia*, Volume II: 1500-1900 (Maryknoll, NY: Orbis Books, 2005).

<sup>73</sup> Ibid 531.



proper to attempt to evangelize, lest they shame the gospel by clothing it in broken grammar.”<sup>74</sup>

Moffett comments that although this was praise worthy, the Presbyterians and Methodists, “perhaps a little too trusting that the Lord would make up for their mistakes, butchered the language for a while”.<sup>75</sup> However, Moffett highlighted that the Anglicans, through their literature and master of the *Hangeul* language, showed “their sensitivity to Korean culture” and “the graceful artistry of their Christian literature won the Anglican missionaries a significant following among the *literati*”.

Summing up, it was arguably natural that the Korean Bible triggered the so-called new cultural movements and new literature movements, made enormous contributions to the spread of *Hangeul*, and was reflected in Korean modern literature.

The next section explains how the Korean Bible was reflected in contemporary novels and how the writers’ attitudes were shown in receiving the Bible.

**Literary works using articles from the Bible** as their materials can be categorized as a trend of literature proving biblical (or Christian) influence on Korean modern novels. It is because such a trend emerged not by any specific literature movement but by individual writers’ consciousness in their writing. Therefore, for convenience sake, I will examine works related to articles in the Bible, dividing them into a number of patterns instead of by chronological order. Regardless of whether the biblical article is the materials of the whole story or part of it, novels related to the Bible include<sup>76</sup> Kim

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<sup>74</sup> Ibid 543.

<sup>75</sup> Ibid 543.

<sup>76</sup> Kim Woo-gyu, “The Effects of the Bible on Korean Modern Novels,” *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea, 1960), 38.

Dong-ri's *Saban's Cross*,<sup>77</sup> *Maria's Pregnancy and Carpenter Joseph*, Gang So-cheon's *A Goat*,<sup>78</sup> Song Gi-dong's *The Tropics*,<sup>79</sup> and Park Yong-sook's *Appendix*.<sup>80</sup>

**Literary works using the core elements of the Bible** as their materials are meaningful in that, as mentioned earlier, they opened a new chapter in the history of philosophy by checking feudal lifestyle and promoting modern life consciousness (or intelligence), but they also reflect the effects of the Bible on modern literature particularly in the spiritual sense, namely, its theme consciousness. Biblical lessons, if they are understood as faith materialized in real life, are "biblical principles" or using a more common term, "Christian truths." Then, how were the Christian elements reflected in the themes of Korean modern novels? To discuss this, I selected a number of works considered to be influenced by Christian truths and divided them into several types, as follows from the biblical viewpoint.

**Works on the theme of 'love' :** These works, which describe the morality of Christian love in the form of *sacrifice, service or forgiveness*. The novels of Park Gye-joo, who debuted as a popular writer by publishing a long novel, *A Dream of Love*, in 1938, deals with love affairs without exception, and what is notable is that they are thoroughly based on Christian morality. Thus, most of the main characters in his works are of Christian types. In this sense, Park Gye-joo<sup>81</sup> is indeed considered to be a writer consciously

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<sup>77</sup> The background of the Jewish state in Jesus' days (particularly for the three years of Jesus' ministry), and the two main characters are Jesus and Saban, a person who was executed as a robber on the cross left of Jesus.

<sup>78</sup> This deals with the scene when Abraham in the Old Testament was about to offer Isaac as a burnt offering as God commanded to him. This is an example showing that the inclusion of a biblical event in a novel makes the story much more impressive.

<sup>79</sup> This novel deals with incidents that took place before and after the crucifixion of Jesus. However, as it changed the facts in the Bible, it caused many troubles after it was published.

<sup>80</sup> This work deals with Simon from Cyrene who took up Jesus' cross. It is considered a good idea to choose Simon who was unconsciously given the privilege to participate in Jesus' holy suffering.

<sup>81</sup> Seowoon Park Gye-joo pursued the subject of love based on definite Christian thoughts. His intentional attitude was expressed as he put up a verse from the Bible or an aphorism at the beginning of his works. This also proves his efforts to deduce the themes of his stories from biblical lessons. Kim Woo-gyu, "The Effects of the Bible on Korean Modern Novels," *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea,

engrossed in Christian themes.

**Works on the theme of ‘repentance’:** Genuine Christian novels seriously developed the process of new exploration through literary creation and the realities of faith. ‘Repentance’, to be examined here must also be regarded as a pattern of religious process. Works dealing with the religious process of ‘penitence’ or ‘repentance’ include Jeon Yeong-taek’s *Father and Son*<sup>82</sup> and *Christmas Eve*, Park Gye-joo’s *Everlasting Passion*,<sup>83</sup> and Park Yeong-joon’s *Remission*.<sup>84</sup>

**Works on the anti-Pharisaical attitudes:** When advocating the position of pure faith, it is natural to reject secular elements confronting the pure faith. It is because the position of faith always demands anti-secular characteristics. Thus, for pure faith, Jesus also said, “Do not follow them (secularism).” He also did not miss denouncing the Pharisees’ secularism by saying, “Woe to you, teachers of the law and Pharisees, you hypocrites!” Doesn’t this mean that faith stands when it negatively criticizes and rejects secularism? Novels that make a strong negative criticism on secularism include Lim Yeong-bin’s *Seomunhakja*, *The Adventure of Love*, *Mr. Min’s Saturday Afternoon* and *Story of a Half-*

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August 1960), 37.

<sup>82</sup> This work describes the story that the barrier of hatred between a father and his prodigal son breaks down by the dying mother’s earnest request (will) and the father and the son are reconciled with each other.

<sup>83</sup> In ‘Everlasting Passion,’ which deals with martyrdom in the late Yi Dynasty with an extensive scale and dynamic structure, the main character is Asim, the only daughter of Kim Eung-gyeon, the Minister of Culture and Education. Asim is a talented girl good in arts and even in martial arts. She comes to know a boy named Simeon, who is the ministry of a Catholic father, by accident. She loves him desperately but her love is rejected. As her love is betrayed, Asim informs the district office of the secret place where Catholic believers gather. All the Catholic believers are arrested and sentenced to death. Asim goes to the place of execution and finds that ministry’s Simeon is not a boy but a girl. Regretting what she has done, the girl repents deeply from her heart and becomes restless. Moreover, she realizes the power of faith through those who are killed in the execution ground and her compunction grows sharper.

<sup>84</sup> In this story, the main character is distressed by compunction for 30 years because of 50 cents. The main character is Seunggu. When he is in middle school, his class collects money to give a farewell party to the class teacher. Hyeonsu, who is collecting the money, told him, “You have paid, haven’t you?” Seunggu answers “Yes” although he has not paid and spends the money for himself. Since then, he feels guilty for 30 years. Because of the memory, he has the habit of raising up and down his hand holding the money when offering in church or paying in stores. Then he meets his old classmate Hyeonsu, takes him to the church by force, confesses what he did in the past, and asks his forgiveness. This is the outline of ‘Remission.’

*mad Person.*

As presented above, I have examined specific evidence how the Bible is weaved into Korean literature particularly Korean modern novels. Of course, there are a lot of other works showing the influence of the Bible but the scope and nature of the influence does not deviate much from the categories mentioned above. Thus, the works discussed above can be regarded as examples of biblical influence on Korean modern novels. It is obvious that the influence of the Bible occupies an outstanding position, in today's background of literature. <sup>85</sup>

### **3.5 The influence of the Bible on Korean newspapers**

It is quite meaningful to examine the influence of Christianity on, and its roles in, Korean mass communication. It is because mass media such as newspapers and magazines appeared early in the Christian circles and led the press in Korea. What is more, prior to newspapers and magazines, the Bible had been translated and published in Korean so that Korean people themselves could read and absorb Christian philosophies. In this way, even before Christianity was transmitted to Korea, the Korean Bible was prepared, and the *Hangeul* Bible was the only means for the spread of the gospel. The translation of the Bible into the Korean language made an absolute contribution to the spread of Jesus' Gospel, but at the same time it paved an incomparably good way for the development of Korean national culture.

Christianity reached Korea in a disorderly situation, so we can surmise that it could not be preached in an organized way. Therefore, direct face-to-face preaching had to be

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<sup>85</sup> Kim Woo-gyu, "The Effects of the Bible on Korean Modern Novels," *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea, 1960), 82.

restrained. This is why the gospel had to be disseminated through printed materials.

Concerning the situation in those days, G. Gilmore stated as follows.

The Korean government requested the U.S. Consul once or twice to stop missionary work. At the same time, however, the king knew why missionaries were coming and what they were doing. It should be noted that such a request to the U.S. Consul was made during a politically tumultuous period. The request was made when missionary work was likely to be risky to both the missionaries and believers and to contribute to riots against the government. Thus, the government kept silent about persecution on missionary activities. For this reason, missionaries could not be aggressive in preaching to the public. Missionary work began with the distribution of books. That is, they sold Mark's Gospel, which was prepared by missionaries in Seoul through modifying the Chinese Bible, and other tracts and translated materials.<sup>86</sup>

Cautious missionaries were very doubtful about the sales of the Bible. It was because they promised the Korean government to do educational and medical services. To be faithful with the promise, they were not allowed to sell the Bible through colporteurs as well as to do any type of missionary work. However, concluding that reading the Bible and realizing the truth personally is a matter of individual conscience and cannot be prohibited, the missionaries continued to sell the Bible. As a result, missionary work was started through the distribution of the Bible, namely, literature. This not only fueled the growth of Christianity itself but also triggered the active development of communication in Korea. In fact, the contribution of Christianity was absolute to the development of mass communication as active as today in Korea.<sup>87</sup>

Another point to note is that the success of Christianity in Korea came from the active literature movement particularly based on *Hangeul*. Christian missionaries came to

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<sup>86</sup> G. Gilmore, *Korea from its Capital: With A Chapter On Mission* (Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1892), 296.

<sup>87</sup> Choi Joon, "The Effects of the Bible on Korean Newspapers," *Bible and Korean Modern Culture* (Seoul: Bible Society of Korea, 1960), 135.

Korea with *Hangeul* Bibles, imported printing facilities, and even published newspapers.

*The Christian News* was distinguished not only in its editorial style but also in operation. It opened a new way in terms of operation and became a great stimulation to Korean private owned newspapers. It published the photograph of *Gojong*, the king of the *Daehan* Empire, and religious photographs as appendices and distributed them to subscribers who paid one-year's subscription in a lump sum. In addition, it awarded a sewing machine to those who raised 15 subscribers who paid one-year's charge in a lump sum. Its aggressive sales operation played a pioneering role and a good model for Korean newspapers concerning the issue of appendices and gift certificates.<sup>88</sup>

The Christian newspapers discussed above were legal publications issued under the license of the Ministry of Agriculture, Commerce and Industry of the *Daehan* Empire. The emergence of the two newspapers, *The Christian News* and *Korean Christian Advocate* issued under the influence of American Christianity was a remarkable phenomenon and stimulation to Koreans. It was also a great challenge to Japanese Christianity, which was looking for a way to advance to the *Chosun* Dynasty.

In this way, the publishing of newspapers, which were the flowers of Christian communication, had significant effects on ordinary newspapers in Korea, and the publishing of various religious books including the Bible made absolute contributions to the development of communication in Korea where mass media was still underdeveloped.

However, with the establishment of the residency-general by Japan, the militant nation, Christianity was watched more closely and, as a result, the two newspapers were stopped. Succeeding them, *The Christian Messenger* was published from January 1910 but it did

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<sup>88</sup> Ibid 142.

not last long. Then in August 1916, *The Christian Messenger* was relaunched. This was now a Christian newspaper, which combined *The Korean Christian Advocate* and *The Christian News*. It was around this period when military policies were executed under the Japanese government general, and all private newspapers published by Koreans were prohibited.

Christianity was now rooted in the spirit of self-reliance and independence deeply in the heart of Korean people. All newspapers were exposed to direct and indirect influence of Christianity. Summing up what has been stated above, it was Christianity that brought the ideology of democracy to Korea. In addition, the ideology was actively promoted by *Dokrip Sinmun* and *Hyeopseong-hoi Bulletin* among others. Christianity held elections to select pastors, elders or deacons in church and, through such occasions, taught the basic methods of democratic politics. This is indeed a noteworthy fact. The introduction of democracy to Korea is one of great merits of Christianity.

In Christianity, Korean believers found not only a new religion but also the spirit of democratic independence. Therefore, not to mention the government, the public were in sympathy with the Christians' proclamations and position because these were regarded as just. Another reason was that Japanese aggressive policy extended its hand to Korea. Thus, Christians were not only God's servants spreading His Words but also combatant guides who aroused the spirit of self-reliance and independence in Korean people who had long been sleeping. Furthermore, Christian newspapers contributed to the enlightenment of *Minjung*,<sup>89</sup> the diffusion of scientific knowledge and the solution of the social problem.

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<sup>89</sup> *Minjung* Theology developed around the 1970s. South Korean Christians were engaged in the struggle for social justice and this theology is an expression of the Gospel in the light of Korean reality.

## Conclusion

The early translation of the Bible was slow and mainly appeared in Christian newspapers. However, even this method of publishing the Bible in *Hangeul* aroused a wide interest in readers. Using the long dormant language, translating the Scriptures, learning to preach in *Hangeul*, could have been very limited missionary activities. As we have seen, it was the sacrificial work of Korean women and some men, as colporteurs that took the Bible to the people. These Koreans, especially the women, were not only Bible distributors but evangelists. Their communication skills further developed *Hangeul* as the national language and the Bible, now readily available influenced all other communications as we will see in the following chapter.

Then secular novels and other books picked up and used Bible themes and ideas. The Bible had a profound effect on Korean literature and many writers acknowledged its easy popular style.

As the Bible sections and later the one volume edition found a central place in peoples' homes, the Bible teachings became part of national life and a foundation for democratic movements, as we will see in Chapter 4.

Without the Bible written in *Hangeul*, the language of the ordinary people, the nation of Korea would have been left without an identity that was really Korean. It might just have been a copy of text from China or Japan. But, thankfully, the early translators chose *Hangeul* as the Bible language which subsequently determined the course of Korean history to this present day.

Bible publishing was purely started as a part of the method to engage in Christian mission



work. But gradually, evangelization was charged with the character of enlightenment. As a result, it contributed to the political, cultural and intellectual development of Koreans, specifically the grassroots population, who until today are practicing Christians.

## **Chapter 4**

### **Christian publishing as a tool of Christian communication before the Japanese occupation of Korea**

#### **Introduction**

Historically speaking, there were no print media materials available to the ordinary (common) people of Korea before foreign missionaries came to Korea. I will examine the developments of Christian print media and the personalities involved from the first efforts by Christian missionaries to evangelize the Korean people through to the period of Japanese occupation. This chapter will show that early Christian missionary activities laid the foundations for the publishing of books, newspapers and magazines, which followed both for the churches and for secular society. As a result, Korea witnessed a significant growth of Christianity, an awakening of a national consciousness and unity among the Korean people in the face of adversities brought about by the Japanese occupation.

#### **The early Christian communication stage from 1884-1910**

Foreign missionaries who came to Korea during the period of enlightenment in the late Yi Dynasty<sup>90</sup> (from 1393 to 1910) first brought with them medical arts and an education system before they introduced the Christian gospel. They also brought with them a publishing culture and to an extent the ideology of democracy. During the period 1884

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<sup>90</sup> Yi Dynasty is also called the “*Chosun* Dynasty”, a term which is more widely used by foreign scholars when they discuss the history of Korea.

to 1910 when Christianity began to be introduced in Korea, the feudal system of the *Yi* Dynasty collapsed. That paved the way for the invasion of Japanese imperialism and final occupation in Korea in 1910. At the same time, the social and moral value systems of Koreans were challenged with the influence from Western civilization, specifically through its Christian teachings. As a consequence, the moral culture based on Confucianism, Buddhism and folk beliefs, which had supported the monarchy system of the *Chosun* Dynasty (or also known as the *Yi* Dynasty) gradually eroded.

During this period, while Christianity was carrying out the urgent task of establishing its own position, it began to suffer under the invading power, Japan. Koreans needed to accept personally the Christian faith and at the same time to demonstrate their national identity. Some ordinary people were converted to Christianity to elevate their social standing, thus facilitating their acquisition of private properties. However, bureaucrats were converted to Christianity primarily for the perceived goal of becoming more enlightened and independent thinking. Conversion to Christianity reflected the social consciousness of Koreans at that time in three aspects —anti-feudalism, independent spirit, and anti-Japanese.

Anti-feudalism was related to the corruption of government officials during the *Chosun* Dynasty. This was evidenced in a report in *Dokrip Sinmun* at that period, which pointed out that “bureaucrats think about money during daytime and count money at night.”<sup>91</sup>

The 1890s saw the emergence of civil organizations such as *Hyeopseong-hoi* and the Independence Association. *Hyeopseong-hoi* is a student association of *Baejae Hakdang*, a university in Seoul, but ordinary citizens were admitted as members, so the total number of members was over 600. The Independence Association was led by Christians

or those who were pro-Christians.<sup>92</sup>

The period from 1905 to 1910 saw Japan's mission to annex Korea. That stimulated Christians to embark on anti-Japanese activities. In his book, W.J. MacKenzie noted:

Before Korea was annexed to Japan, many Koreans were converted to Christianity. Mission schools taught stories about fighters for freedom such as Jeanne d'Arc and George Washington as well as modern poems. Missionaries distributed and taught the Bible, the most dynamic and agitative book in the world. When a nation soaked with the Bible is under tyranny, either of two things happens: the people are exterminated or the tyranny stops.<sup>93</sup>

Christians at that time, who coped with the national crisis, demonstrate to today's Christians how to respond to crisis situations. Their attitude toward the society and the country enabled Korean Christians to assume leadership roles in education, economy, society, art and youth movements in those days.<sup>94</sup>

Christians were mainly at the forefront during national crises. Each crisis saw Christian publishing and Christian communication emerged as a force to serve and educate the community. Newspapers along with education and medical services were also recognized as one of the main contributions to Korean society at that time.<sup>95</sup>

#### **4.1 Contact with Christianity and its introduction (1800 -1884)**

The first Westerner who came to Korea was Catholic Father Gregorio de Cespedes<sup>96</sup> in

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<sup>91</sup> *Dokrip Sinmun*, August 14. 1899. The first name of this newspaper was *Doknip Sinmun*.

<sup>92</sup> Yi Man-yeol, *Korean Christianity and Historical Consciousness* (Seoul: Jisiksaneopsa, 1992), 272.

<sup>93</sup> W.J. MacKenzie, *Independence Movements in Korea, Korea's Fight for Freedom* (New York: Fleming H. Revell Company, 1920), 7.

<sup>94</sup> Ibid 112-113.

<sup>95</sup> *Doknip Sinmun*, March. 1. 1899.

<sup>96</sup> As a Portuguese in charge of Japanese mission, he was the first Westerner who came to Korea upon the Japanese invasion to Korea in 1592, "History of Seoul Metropolitan," <http://seoul600.visitseoul.net/seoul->

1594 when Japan invaded Korea. De Cespedes came to Korea as a war chaplain for the Japanese army and conducted services as a priest. Thus, it was hard to expect him, a war chaplain for the invaders, to have any direct connection with Korean Christianity or to evangelize to Koreans.

After about 60 years, in 1653, Dutch sailor, H. Hamel,<sup>97</sup> a Protestant was rescued from his drifting boat around the *Jeju* Island. He was exiled for 13 years and returned to his home country. He learned the Korean people's way of life and culture while staying in Korea. On returning home, he wrote a book on his experiences in Korea. His book, *The Journal of Hendrick Hamel*<sup>98</sup> was the first book to expose Korea to Europe. Hamel did not have a direct connection to Christian mission either, but his writing played a decisive role in fostering European interest in Korea. In this sense, he contributed to Koreans' contact with Christianity. Therefore his book can be regarded as the first tool of Christian communication between European and Korean so that missionaries could get the information of Korea and decided on Korea as a mission field.

However, it was in 1520 when the Western world was first revealed to Koreans. Lee Seok, an envoy to China, introduced a Western country to Korea in a book titled *Bulanggiguk*. But it was unknown what country *Bulanggiguk* represented.<sup>99</sup> Western

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history. (Accessed Jan. 15, 2008). .

<sup>97</sup> Rhie Deok-ju, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 12.

<sup>98</sup> It was written by Hendrick Hamel and published in Amsterdam and Rotterdam, 1668. It was translated to Korean language in 1937. The Journal of Hendrick Hamel is a record, that describes the fate of Hendrick Hamel and his 36 mates shipwrecked in *Chosun*, escaping to Japan in 1666, arriving in the VOC (which was built in 1602, Dutch: Vereenigde Oostindische Compagnie and English: United East India Company) branch in Nagasaki, Japan, and leaving for their country with eight survivors including Hamel, who was a bookkeeper of the Sperwer. He described his 13-year experience in *Chosun* and wrote a great deal of information about the place. The Journal of Hendrick Hamel describes *Chosun* in many aspects such as politics, economy, foreign policies, society, and culture. The Journal's historical value is very precious and beyond measure. <http://www.hendrick-hamel.henny-savenile.pe.kr/>. (Accessed Sep. 30, 2008).

<sup>99</sup> Hendrick Hamel, Trans. by Sin Bok-ryoung, *A Report of Hamel: A Chronological History of the Voyages and Discoveries in the South Sea or Pacific Ocean : 1620-1628* (Seoul: Jipmundang, 1999), 123.

society and Christianity was only introduced in detail when Heo Gyun imported *Gal 12 Jang* (translated literally from Chinese as ‘Speak Out 12 Chapters’) from Beijing in 1610. From that time on, a large number of Western books translated into Chinese began to be imported into Korea, particularly books written by Catholic fathers working in China. New sciences and philosophies known through these books were named *Seohak* (Western studies) and they were actively criticized as well as studied by Korean scholars. Through Western books translated into Chinese, some Korean scholars took a positive attitude toward *Seohak* as well as toward Christianity implied in *Seohak* literature. In this way the idea of Christianity was accepted. It could be argued then that Western books translated into Chinese provided a pathway for the introduction of Christian history to Korea. They sowed the seeds for the spontaneous spread of Christianity before foreign missionaries entered Korea.

## 4.2 Preparation for mission

It was a German, Karl Gützlaff, mentioned in the previous chapter, who was also a linguist in China then, who contacted Korea first as a Protestant Christian missionary. He landed on *Godae* Island in 1832 by a commercial ship of the British East India Company, which was then trading with Korea. During his one-month stay on the island, Gützlaff translated the Lord’s Prayer into Korean. However, his main contribution to Korean Christianity was not his translation of the Lord’s Prayer. After returning to China, he wrote a number of articles about Korea in a missionary magazine published there.<sup>100</sup> Gützlaff’s writings were enough to raise interest in Korean mission among

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<sup>100</sup> Karl Friedrich August Gützlaff(1803-1851), William Ellis, *Journal of Three Voyages Along the Coast of China, 1831, 1832, 1833* (London: Frederick Westley and A.H. Davis, Stationers’ Hall Court, 1834), 316-356. “On the Corean Language,” *Chinese Repository* (1832); “The Corean Syllabary,” *Chinese Repository* (1832).

missionaries based in China at that time.<sup>101</sup> His writings reflected his dream of completing a Korean mission. Some 100 volumes of the Bible in Chinese that he imported were distributed throughout the country.

Missionaries from the Scotland Union Presbyterian Church - J. Ross<sup>102</sup> and J. MacIntyre<sup>103</sup> -were at that time evangelizing in the Manchurian area and took an interest in neighboring Korea. They arrived in China in 1872. Ross took to learning the Korean language from Lee Eung-chan, a Korean businessman, whom he met at Goryeomun in the *Bonghwang* Province in China. Ross, who was excellent in the language, published a Korean grammar book, *Corean Primer* in 1877.

Besides Lee Eung-chan, Ross worked with other Korean businessmen<sup>104</sup> in China to translate the Bible into Korean. In 1882 Ross printed the first Korean Bible (*Yesuseonggyo Nugabokeum Jeonso* Luke's Gospel of the Christian Bible) in *Bongcheon*. Finally in 1887 the whole of the New Testament was translated and published under the title *Yesuseonggyo Jeonso*. It was the first translation of the New Testament Bible into Korean.

What were Ross's motives for translating the Bible into Korean? According to records, first, he prepared for the time when the Korean closed-door policy would be withdrawn.

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<sup>101</sup> A specific example was English missionary and Pastor R. J. Thomas who entered Korea on board an American commercial ship, General Sherman, in 1866. He was martyred on board before finishing his mission.

<sup>102</sup> Pastor John Ross, a missionary sent by the Scotland Presbyterian Church, visited *Dandong*, China with the vision of evangelizing Korea. At that time, he met Lee Eung-chan and translated the Chinese Bible into Hangeul and accelerated the publication of the *Hangeul* Bible with the support of many helpers.

<sup>103</sup> Pastor J. MacIntyre, a Canadian, graduated from Nova Scotia University and Theological Seminary and, impressed while reading a book about Korea, decided to come to Korea. Entering Korea in 1894, he adopted the adaptation method and founded the *Sorae* Church, the first church in Korea. After around a year from the construction of the church, he suffered a mental breakdown out of sunstroke and fever and committed suicide in July 1895.

<sup>104</sup> Baek Hong-joon, Kim Jin-gi, Choi Seong-gyun, Seo Sang-ryun. Yoon gyong-ro, *History for 100 Years of Semunab Church* (Seoul: Compilation Committee for the History of Semunan Church, 1995), 102.

Second, he had a sense of mission to deliver the Bible to Koreans. Third, he realized the easiness of *Hangeul* as he learned it from Koreans. Fourth, the superiority of *Hangeul* he came to know in learning the language and translating the Bible motivated him to execute the translation project.<sup>105</sup>

Besides Bible translation, Ross published *Corea: Its History, Manners and Customs*. This was the first English book about Korean history and culture. Ross also translated books of Christian doctrines such as *Hunajineon*, *People of Day*, *Yesuseonggyomundap* (it means ‘Questions and Answers on Christianity’) and *Yesuseonggyoyoryeong* (it means ‘Guidance to Christianity’). The Bible and these books were smuggled into Korea by colporteurs<sup>106</sup> such as Baek Hong-joon, Seo Sang-ryun<sup>107</sup> and Choi Myeong-o.

Thanks to the colporteurs’ activities, Christians began to appear from 1884 in *Euiju*, *Sorae* and Seoul. The distribution of the Bible was partly carried out by women evangelists. Because of patriarchal culture and Confucianistic customs in those days, men could not have direct contact with women. Thus, women only got to hear about Christianity from female evangelists. Many of them accepted modern ideas and realized the essence of Christianity from these women evangelists.

As a consequence, women’s rights were enhanced and their social activities began to be noted.<sup>108</sup> At that time, the independent middle class emerged in the *Gwanseo* Province

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<sup>105</sup> J. Ross, “The Christian Dawn in Corea,” *The Missionary Review of the World* (April, 1890), 215.

<sup>106</sup> Those who traveled around the country during the early days of Korean Christian mission and sold the Bible and Christian books. The colporteurs were the main actors in the proclamation of the Bible and the pioneers of Christian evangelism. Their previous statuses were businessmen (see. reference 13 of this chapter).

<sup>107</sup> He was the first colporteur in Korea. He was baptized in 1882 and helped Bible translation in Bongcheon, China for six months, and then was sent by BFBS(stands for British and Foreign Bible Society) on the 6th of October and acted in *Euiju*, Seoul. Yoon gyong-ro, *History for 100 Years of Semunab Church* (Seoul: Compilation Committee for the History of Semunan Church, 1995), 51.

<sup>108</sup> Yang Mi-gang, “A Study on Lady Evangelists from the Viewpoint of Participation and Exclusion,” *Korean Christianity and History* (Seoul: The Institute for Korean Church History, 1996), 178.



and they attempted to trade with China from the beginning. They were intellectuals fluent in Chinese and Manchurian language. Concerning social classes in those days, John Ross said,

Koreans are divided into three classes. The high class are government officials and their children, and the middle class are merchants and those who could employ workers, and the low class were manual laborers.<sup>109</sup>

At that time, those who had contact with missionaries, such as Lee Eung-chan and Seo Sang-ryun, were from the middle class. Thus, with economic and intellectual power, they were more open and independent than other classes of people and very receptive to new culture and social order.<sup>110</sup>

While Christian literature was being published in China, the same work was in progress in Japan as well. Lee Soo-jeong,<sup>111</sup> the Korean envoy to Japan in 1882, became a Christian in 1883 and began to translate the Bible into Korean with the support of H. Loomis, a missionary from the American Bible Society. The translated *Sinyak maga jeonbokeum seoeonhoi* (Korean Mark's Gospel of the New Testament) was imported by

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<sup>109</sup> J. Ross, "The Christian Dawn in Korea", *The Missionary Review of the World* (April, 1890), 241.

<sup>110</sup> Yi Man-yol, *A Study on the History of Introduction of Christianity to Korea* (Seoul: Duresidae, 1998), 47.

<sup>111</sup> As a member of the Enlightenment Party in the late Yi Dynasty, his position reached up to Doseungji. During the Military Insurrection in 1882 (19th year of King Gojong), he escorted the queen safely to Chungju, and in recognition of the merit, was sent to Japan as an observer. In Tokyo he met Tsudasen, an agricultural doctor, and became a Christian, and was baptized by Pastor Yasukawa in the following year. From that year on, he taught the Korean language in Tokyo Foreign Language School and began to translate the Bible into Korean with Pastor Rumith, the manager of the American Bible Society Yokohama Branch. He completed so-called annotated Bible (Chinese Bible annotated with Korean) of the four gospels (Matthew, Mark, Luke and John) and the Acts, and published the book under the title Korean-annotated Mark's Gospel. It was the oldest Hangeul Bible together with Luke's Gospel published by Ross and Baek Hong-joon in *Bongcheon*, Manchuria and carried by Underwood and Appenzeller when they came to Korea. He taught Missionary Underwood and Appenzeller who stopped by Japan on their way to Korea in 1885 and introduced the members of Enlightenment Party such as the Kim Ok-gyun and Seo Jae-pil, who stayed in Japan, to American missionaries Knox and MacLay so that they could have contact with Western culture and knowledge. In addition, he evangelized to Korean students in Japan, such as Yoon Chi-ho and seven people had worship services together in 1885. This was the origin of Korean Student Association in Tokyo. He returned to Korea next year and was executed by the political power.

H. G. Underwood <sup>112</sup> and H. G. Appenzeller <sup>113</sup> who came to Korea in 1884. Beside the Bible, Lee Soo-jeong translated *Rangjahoigae* for preaching, and first among Korean Christians, contributed 'Confession' to Japanese Christian magazine *Yukhap Magazine*.

In this way, preparation for Korean mission was first promoted in China, and then Japan before the influence reached Korea. Considering that antipathy against Christianity was very high due to *Daewongun*'s closed-door policy and his persecution of Catholicism in the late *Yi* Dynasty, it is surprising that the Bible and Christian books were able to be smuggled into the country. Assuming that it would be difficult to preach the gospel directly to Koreans in the situation, missionaries changed their strategy. They came to Korea with only the Bible printed in Korean language in Japan and China. <sup>114</sup> Thus, before missionaries began to preach the gospel, Korean Christians had already had part of their Bible and were equipped with some of the scripture. One of the early missionaries said, "I came here to sow seeds but am busy to harvest." <sup>115</sup> Out of all these efforts,

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<sup>112</sup> Korean name: Won Doo-woo. Born in London (1859-1916). Underwood graduated from the New York University in 1881 and New Brunswick Theological Seminary in 1884. He was sent to Korea as a missionary together with H.G. Appenzeller by the American Northern Presbyterian Church in 1885, and taught physics and chemistry at *Gwanghyewon* in Korea. He began to evangelize in remote places in 1887, founded the *Saemoonan* Church in Seoul, and formed the Christian Literature Society in 1889. He also organized the Committee for Translating the Bible into the Korean Language and, as its chairman, directed Bible translation, and on the other hand, published Korean-English and English-Korean dictionaries in 1890 and created weekly magazine *Christian News* in 1897. In 1900, he organized YMCA and opened the college division in *Gyeongsin* School in 1915 and developed it into *Yeonhee* College. He returned to his country due to illness in 1916 and died in Atlantic City. He left many achievements in several areas including religion, politics, education and culture during the period of enlightenment in Korea. Major writings are *Malbon: A Concise Dictionary of the Korean Language*(1890), *For Twenty-three Years, a Missionary in Korea* (1908), etc.

<sup>113</sup> Born in Sonderton Pennsylvania (1858-1902). Appenzeller was originally a Presbyterian but moved to a Methodist church in 1876. He attended Franklin and Marshall College in Lancaster, Pennsylvania and graduated from the Department of Theology of Drew University in Madison, New Jersey in 1882. He was appointed as a missionary to Korea by the Mission of American Methodist Church in 1884 (21st year of King *Gojong*), and coming to Korea with his newly married wife D. Ella, founded the Korean Mission and *Baejae Hakdang*. As the Board of Bible Translation was organized in 1887, he participated in the translation of the Bible into Korean with H. G. Underwood and J. S. Gale and completed the translation of Matthew's Gospel, Mark's Gospel, and Corinthians I and II. He also revived the monthly magazine "The Korean Repository" in 1895 and took charge of editing. He made a significant contribution to the change of memorizing-oriented Korean education to understanding-oriented one. In 1902 (6 *Gwangmu*), he died by drowning when the boat that he was on board to attend the Bible translator meeting in Mokpo collided in the sea off *Mokpo*. He was buried in the foreigners' graveyard at *Yanghwajin, Mapo-gu*.

<sup>114</sup> Yi Man-yol, *Korean Christianity and Historical Consciousness* (Seoul: Jisiksaneopsa, 1982), 11.

<sup>115</sup> H.G. Underwood, *The Call of Korea, Political-Social-Religion* (New York: Fleming H. Revell Company,

Christianity spread relatively smoothly in Korea.

### 4.3 Christian publishing grew with Bible translation

A revised edition was prepared based on the Bible translated by Lee Soo-jeong in 1885. With the help of Korean language teachers, a *Korean Mark's Gospel* was printed in Yokohama in 1887. In the same year, Presbyterian and Methodist missionaries organized the *Committee for Translating the Bible* into the Korean Language<sup>116</sup> and promoted the Bible translation project systematically. As a result, the New Testament was translated and published under the title *Sinyakjeonseo* (The New Testament). The Old Testament began to be translated from 1906, completed in 1910, and printed in 1911. In translating the Bible, Korean translators attempted to render it into pure Korean words. In this process, Christianity was naturally localized.

As the Korea-America Amity and Commerce Treaty and the Korea-France Amity and Commerce Treaty were concluded in 1882 and 1886 respectively, missionary activities by the Paris Overseas Missionary Association of France and the American Presbyterian and Methodist Church, which were major organizations in charge of Korean mission, were guaranteed to some degree. However, it was still not easy for missionaries to go out to the street and preach the Bible to people because of their poor Korean language and the social atmosphere watchful against *Seohak*. Thus, the most effective method was indirect evangelization using Christian literature. The effect of evangelization was obtained by distributing literature through Korean colporteurs. Thus, foreign missions that settled in Korea concentrated their attention on establishing publishing companies or

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1908), 136.

<sup>116</sup> Chairman: Underwood, Committee members: Allen, Appenzeller, Scranton and Heron.

literature movements.<sup>117</sup>

In 1886, the printing shop in Nagasaki, Japan was moved to Jeong-dong in Seoul. In addition, the American Methodist Church was equipped with independent printing facilities and a publishing company. Appenzeller, who came to Korea in 1884 and founded *Baejae Hakdang* called F. Ohlinger in China to Korea in 1887 and had him promote the publishing business.

*Dokrip Sinmun*, the *Christian Advocate* and *Christian News* launched in 1896 opened a new chapter in the history of newspaper publishing in Korea. Thus, the publishing and literature business promoted by the printing shop installed in *Baejae Hakdang* by early Methodist missionaries can be considered to be the origin of today's magazines and newspapers in Korea. From that time on, newspapers and magazines, which are indeed modern communication, began to be issued. Concerning this, Professor Choi Joon recorded in detail,

In Baejae Hakdang founded out of the effort of American Methodist missionary Appenzeller, a printing facility was prepared for occupational education. As a printing machine, which could print 32 pages, was imported first in Korea, religious newspapers and other books were printed.... The facility with various metal type founts including Korean, Chinese and English was the best among printing facilities in Korea.<sup>118</sup>

In this way, the first modern printing shop was installed in Korea and missionaries launched the first magazine, *The Korean Repository*, which was a journal on Korean studies. The printing shop known as *Miimi*, also called the Trilingual Press<sup>119</sup> issued

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<sup>117</sup> Rhie Deok-ju, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 19.

<sup>118</sup> Choi Rin, *Korean Newspaper History* (Seoul: Ilzogak, 1967), 78.

<sup>119</sup> The publishing company was named Trilingual Press because it printed using three kinds of types, namely, *Hangeul*, English and Chinese. It was renamed Korean Methodist publishing House in 1900. Until it was

various books on Christian doctrines for preaching, Catechism, Old Testament Study and Basic Catechism. The books were printed in three languages (English, Korean and Chinese). Trilingual Press was founded and operated by the Methodist Church but it put out many publications translated by Presbyterian missionaries and printed *Independence Association Bulletin*, *Hyeopseong Bulletin*, and *Dokrip Sinmun*. Thus, it was non-denominational and functioned as an ordinary printing shop for Korean society.

Besides the Methodist Church, the Anglican Church also had its own printing and publishing facilities. The Anglican Church, which started its Korean mission in 1890, took a keen interest in literature mission from the beginning so that it separately appointed missionaries to be in charge of printing. The church established a mission base in Seoul in 1891 and founded a hospital as well as a printing shop.<sup>120</sup>

The printing shop operated by Pick and Haji cast Chinese and Korean types in China and installed the printing facility. The first work was *Jomanmingwang*<sup>121</sup> published in 1894. The book was a kind of lectionary according to the Anglican Church's rituals, extracting the contents from the gospels and epistles for preaching. Many books were also published.

There were ideas raised among Methodist and Presbyterian missionaries to form a new association for effective literature mission in Korea. As a result, the Korean Tract Society was born in 1890. It is the forerunner of today's Christian Literature Society of

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closed in 1909, it had huge effects on Korean society by publishing Christian literature as well as ordinary newspapers and books.

<sup>120</sup> Rhie Deok-ju, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 20.

<sup>121</sup> It was published by the Anglican Church and translated by M.N. Trollope as a result of closing examination of Korean history and culture. It functioned as a third Bible and regarded as the lectionary and lesson of the Catholic. It was published in Seoul in 1894. It consisted of 28 chapters and extracted from the New Testament (384 passages). Rhie Deok-ju, "Study of Jomanmingwang, extracted Bible of Englican Church," *Christianity and National Culture*, Vol. 2 (Seoul: Gidokgyomunsa, 1987), 273-301.

Korea, and the only organization and ecumenical body that implemented a combined movement of Korean Christianity through literature. With this, denominations' opinions on the publishing and distribution of literature were integrated and literature business executed systematically. The company has published over 3,000 books since 1890 until today. These books have exerted enormous influence not only on Christians but also on the intellectuals in Korean society.<sup>122</sup>

Other publishers run by and for Christians include *Dongyangseowon*, *Bakmunseogwan*, *Taegeukseogwan* and *Yesugyoseowon*. These companies issued not only Christian books but also ordinary non-Christian ones. In addition, people involved in the 105 Persons' Event were selected as revisers and proof-readers and this suggests that the national consciousness of early Christian national leaders was based on the Bible of Christianity.<sup>123</sup> Moreover, enlightening books were also published including new novel *Maninsan*, which indirectly criticized corrupt officials' misconducts in those days. This in a way reflects the contribution of Christian publishing to civic engagement and democratic discourse.

#### 4.4 Ordinary periodicals and Christianity

As mentioned above, Christian newspapers and magazines were forerunners of mainstream Korean newspapers and magazines. The shops that printed Christian newspapers and magazines were the birthplace of Korean newspapers and magazines. In 1883, the Korean government, which by then had installed a *Bakmunguk*,<sup>124</sup> imported

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<sup>122</sup> *The Hankyreh*, August 1, 2007. "Those books including the monthly magazine, Christian Thought have been providing to intellectuals a strong humanistic knowledge. Therefore, although they are not Christians, those who have a conscious intelligence, take pride in reading the books of this company."

<sup>123</sup> Rhie Deok-ju, *A Study on the History of Early Christianity in Korea* (Seoul: Institute for Korean Church History, 1995), 271.

<sup>124</sup> Bakmunguk which was a printing organization of the government was built in 1883 in order to publish the

printing machines from Japan and issued a newspaper called *Hanseongsunbo*. But it was merely an official gazette informing officials or lower-class civil servants of governmental news. It was discontinued after three or four years. Around that time, *Church* a semi-monthly magazine; and *The Korean Repository*, a monthly English magazine were published by foreign missionaries in Korea. This led to private newspapers being issued. Whether they were Christian newspapers or ordinary ones, they were printed at the Trilingual Press. Arguably, the printing shop in *Baejae Hakdang* became the birthplace of the first newspapers and magazines in Korea.<sup>125</sup> It was the cradle of modern education and the meeting place of politicians. At that time, Seo Jae-pil, Lee Seung-man, Yoon Chi-ho visited *Baejae Hakdang* frequently to discuss politics.

According to newspaper historians, the origin of Western newspapers is the official gazette in the Roman Age; the beginning of Chinese newspapers is *Jeobo* in the *Tang* Dynasty. In Korea, the first newspaper is arguably *Gibyeolji* issued in the 12th year of King *Sinmun* rule in the *Shilla* Dynasty in 682 and *Chosunbo* in the 11th year of King *Seonjo* rule in the *Chosun* Dynasty in 1578.<sup>126</sup> However, they were merely official gazettes that recorded governmental affairs and reported them to subordinate agencies or government officials.

What is regarded as the first form of modern newspaper is *Hanseongsunbo* launched in October 1883.<sup>127</sup> In the late *Yi* Dynasty, figures such as Kim Ok-gyun and Park Yeong-hyo in the Enlightenment Party imported modern printing machines and metal types from

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newspaper, *Hanseongsunbo*.

<sup>125</sup> Yoon Chun-byeong, *Korean Christian Newspapers and Magazines 100 Years: 1885~1945* (Seoul: Christian Literature Society of Korea, 1984), 15.

<sup>126</sup> Ibid 25.

<sup>127</sup> Kim Geun-soo, *Study on the History of Korean Magazines* (Seoul: Korean Studies Institute, 1992), 27.

Japan and installed *Bakmunguk* to modernize Korea, and issued *Hanseongsunbo* with the support of three newspaper technicians brought from Japan. However, *Hanseongsunbo* was a newspaper only in name. Using purely Chinese characters, it was no more than a kind of official gazette for communicating governmental news to bureaucrats. After three years, namely, from January 1886, it began to be issued weekly and used the Korean language together and its coverage was widened for citizens. Despite such efforts to be a popular newspaper, however, it could not cast off the trait of being an official gazette. <sup>128</sup>

#### **4.5 Enlightenment and Christians' national consciousness**

The motive for conversion in early Christianity tends to be somewhat political rather than purely religious. Korea was not an exception. Western democratic thoughts and consciousness began to flow in through missionaries' activities and literature. Thus, at the beginning of the Korean mission, Christianity was understood as a means of enlightenment. If enlightenment is defined as the collapse of the absolute feudal system based on Confucianism and the introduction and settlement of Western libertarian democracy based on Christian ethics and ideas, Christianity was indeed the leading actor of enlightenment. Thus, early Christian newspapers and magazines took a high interest in this aspect, and the influence of enlightenment thoughts was dominant in Christian newspapers and magazines.

The first periodical in Korea was the semi-monthly magazine *Church* launched by Methodist missionary, H.G. Appenzeller in May 1889 and printed at the Trilingual Press. The first newspaper issued in due form was *The Christian Advocate* launched in January

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<sup>128</sup> Yoon Chun-byeong, *Korean Christian Newspapers and Magazines 100 Years: 1885~1945* (Seoul:



1897. Its purpose was clarified by the address on the first publication. “This bulletin is published not for the truth but for enlightening people's confused mind, so anyone who wants to make progress in enlightenment are recommended to buy and read this magazine...”<sup>129</sup> This was issued as an official bulletin of the Methodist Church.

Two months later, H.G. Underwood in the Presbyterian Church launched *The Christian News*. This newspaper proclaimed the same purpose as that of *The Christian Advocate*.

<sup>130</sup> The two newspapers were issued in *Hangeul* and opened the first chapter of Korean Christian newspapers as well as the beginning of the Korean newspaper press, introducing new sciences and knowledge from the West. These newspapers were more than church bulletins, covering various contents including church news, theology and common sense. They paid keen attention to enlightenment, democracy, Western culture and politics, and contributed to the establishment of the basic concept of national movements through patriotism in the late Yi Dynasty.<sup>131</sup> Influenced by their tone, *Dokrip Sinmun* (1896), *Hyeopseong Bulletin* (1897) and *Daehan Maeil Sinbo* (1904) were issued. These newspapers also advocated the enlightenment of Korea, eradication of corruption among officials and promoted an independent spirit against foreign powers. Those newspapers were considered to be crucial to enlightenment and are manifested by statements as follows.

For any country to be enlightened, it must have various types of newspapers and now in Korea are several newspaper publishing companies...<sup>132</sup>

...To be a civilized nation, the best way is to install newspaper publishing companies throughout the countries...<sup>133</sup>

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Christian Literature Society of Korea, 1984), 26.

<sup>129</sup> *The Christian Advocate*, Vol. 1, No. 1, Feb. 2 1987.

<sup>130</sup> *Christian News*, Vol. 1, No. 2, Apr. 8 1987.

<sup>131</sup> Rhie Deok-ju, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 21.

<sup>132</sup> *The Christian Advocate*, May 5 1898.

<sup>133</sup> *The Christian Advocate*, March 30 1898, Editorial.

One newspaper *Hyeopseong Bulletin* was directed at turning Korea into a civilized country. Workers at *Hyeopseong Bulletin* even went out to the street and sold the newspaper.<sup>134</sup>

Not only newspapers but also magazines showed a strong interest in politics and society. Representative magazines include *Sinhak Wolbo* in 1900, *Epworth Youth* in 1904, *Family Magazine*<sup>135</sup> in 1906 and *Deado*<sup>136</sup> in 1908. In addition, *The Korean Repository* published by Missionary Hulbert who understood Korea intimately carried academic views of Korean culture and history and commentaries on the political situation of the country. The newspaper, however, only targeted readers in the English-speaking area.

By the late 1890s, the Christian press, which had been emphasizing enlightenment and the practice of democracy, began to turn its attention to Christian evangelism. *The Christian Herald* (1907), which combined the *Christian Advocate* and *Christian News*, *Gusegongbo* (1907) by the Salvation Army, *Religion Mission Wolbo* (1908) by the Anglican Church, carried contents related to church news, faith and theology.

The *Christian Herald* was closed on February 21, 1910, and was replaced by the *Christian News* (February 28 1910) of the Presbyterian Church and the *Korean Christian Advocate* (January 31 1911) of the Methodist Church. After all, Christian newspapers in this period were launched denominationally, then united non-denominationally, and again divided into separate denominations.<sup>137</sup>

*The Korean Repository*, a monthly in English published by Methodist missionary F. Ohlinger from January 1892 is regarded as the first, not only among Christian magazines

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<sup>134</sup> The newspaper was sold almost 1,000 copies (*Maeil Sinmun*, April 9 1898).

<sup>135</sup> Published by national leader Pastor, Jeon Deok-gi at the *Sangdong Church*.

<sup>136</sup> Published by Dr. Yang Joo-sam in San Francisco, USA.

but also among ordinary ones. This magazine, which was compiled mainly with missionaries' writings, contained valuable materials on early missionaries' Korean studies. It was stopped in December 1892 but resumed by H. B. Hulbert in January 1895 and issued up to the 60th volume until December 1898.

In 1900, an English magazine titled *The Transaction of the Korea Branch of the Royal Asiatic Society* came into the scene. Containing articles contributed by missionaries, it was more a research journal than a magazine. Besides, magazines published in the form of missionaries' bulletin such as the *Korean Field* of the Presbyterian Church (1901), the *Korean Methodist* (1904) and the *Korean Mission Field* (1905) carried few mentions of Korean political situations or issues.<sup>138</sup>

This was the result of non-political and politically neutral policies adopted by missionaries and churches, and particularly because of the determination of the U.S. and the U.K. that were in a diplomatic relationship with Japan, which tried to annex Korea. Western powers were reluctant to have unnecessary conflicts with Japan over the mission field in Korea, and missionaries pursued non-political Christianity in the excuse of separation between Church and State. This resulted in a tragic phenomenon that the Korean church neglected the national realities, and nationalistic believers had friction with missionaries.

However, Hulbert tried to report the realities of Korea to Western society by publishing the *History of Korea* (1905) and the *Passing of Korea* (1906). In addition, English reporter F. A. McKenzie wrote the *Tragedy of Korea* (1908) after witnessing Korean patriotic soldiers campaigned and exposed the Japanese cruelty. Due to missionaries'

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<sup>137</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 14.

<sup>138</sup> Rhie Deok-ju, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 22.

policies of non-politicization and the separation of Church and State around the annexation, however, newspapers and magazines were daunted in their function of criticizing political and social issues.<sup>139</sup>

One more notable fact in literature movements in this period was that there were signs showing the localization of Christianity from the West. Some of them were an evangelical book titled *Childeuk* (1895) – which meant “the gaining of seven things” – written by Hong Jeong-hoo; *Paheukjinseonron* (1897) by Rho Byeong-seon; and *Haetaron* (1904) by Gil Seon-joo. In the academic area, *Seongsanyuramgi* (1907) was published by collecting a series of articles contributed by Choi Byeong-heon to *Sinhak Wolbo* (Monthly Magazine of the Theology). The book is considered as a work of comparative science of religion, making comparative analysis of Christianity with the three greatest Oriental religions Confucianism, Buddhism and Zen. From these writings, we can derive early Christians' understanding of Christianity and the process of localization of Christianity.

As for the trend in magazine publishing in this period, first, missionaries published English magazines, and then Korean magazines appeared with contents for evangelism and doctrines with denominational background. Those before the annexation were purely private, bearing the trait of nationalism and enlightenment. Along with newspapers, magazines as a tool of Christian communication were closely linked to national movements and enlightenment movements in those days.<sup>140</sup> The following below<sup>141</sup> shows the list of Christian newspapers and magazines that significantly influenced the national consciousness.

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<sup>139</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 19.

<sup>140</sup> Ibid 16.

**Table 2. List of the first Christian newspaper and magazine in Korea**

Newspaper/ magazine	Date founded	Publisher	Organization	Reference
<b>The Christian Repository</b>	1892.1	F. Ohlinger	Mimi Press	1899.6.
<b>The Christian Advocate</b>	1897.2.2.	H. G. Appenzeller	American Methodist Church	1905.7.1.
<b>The Christian News</b>	1897.4.1.	H. G. Underwood	North Presbyterian Church	1907.12.3.
<b>Translations of the Korea Branch of the Royal Asiatic Society</b>	1900	G. S. Gale	Royal Asiatic Society, England	
<b>The Korea Mission Field</b>	1904.11	C. C. Vinton	The General Council of Evangelical Missions in Korea	1940 12.
<b>The War Cry</b>	1909.7.1.	R. Hoggard	Salvation Army	Still going
<b>The Christian News</b>	1910.2.28	J. S. Gale	Presbyterian Church, Korea	1914.8.18.
<b>The Christian Messenger</b>	1915.12.8.	W. G. Cram	Christian Literature Society, Korea	1937.
<b>Catholic Shibo</b>	1927.4.1	Wermorel	Great parish of Catholic	Still going
<b>The Christian Herald</b>	1936.11.21.	W. J. Anderson	Gyeongseung Co.	Still going
<b>Kidok Sinmun</b>	1938.8.16.	Kim U-hyeun	Kidok Sinmun sa	1942.4.23
<b>Gidok News</b>	1942.4.29.	Jeong I-gwah	Christian Newspaper Association	Still going
<b>The Christian Weekly</b>	1946.1.17.	Kim Chun-bae	Division of publication, Christian Council of the South	Still going
<b>The Christian Times</b>	1946.3.6.	Chang Si-wha	Geongchunsa	Still going

#### 4.6 Beginning of secular Korean newspapers and magazines

Lee Deok-jong classified magazines into four types.<sup>142</sup> And he put those published by the Christian circle at the top and commended Appenzeller and Underwood for their influence on Korean publishing history, saying:

First, as a part of their mission, they founded modern educational institutions and executed modern education and raised talented people. In addition, opening modern medical facilities and introducing new medical arts, they opened people's eyes to health and science. Moreover, publishing through modern publishing

<sup>141</sup> The Fourth Christian Historical Material Exhibition (1987. September 28- October 24 at Seoul).

<sup>142</sup> Lee Deok-jong, "The Bibliography of Korean Magazines," *Magazine's World of Korea* (Seoul : Korea Magazine Association, 1973), 43-45. According to this article, magazines are classified into those published by: 1) Christian circle, 2) Overseas Korean students, 3) Korean organizations or associations, and 4) Enlightenment movements.

facilities to translate and issue the Bible, spread Western culture and knowledge and provided a turning point to Korean publishing culture.<sup>143</sup>

He also mentioned *The Korean Repository* launched by Methodist Missionary Ohlinger and his wife in 1892 as the first magazine in Korea. Professor Kim Geun-soo said :

*Baejae Hakdang* issued a small two-page bulletin titled *Church* in May 1889 and later renamed it *The Christian Advocate* and it was the first newspaper in Korea ... In addition, Korean magazine history was initiated by *The Korean Repository*, which was edited by Ohlinger at first and then by Appenzeller and Johns, and was launched and stopped in 1892, revived in 1895 and discontinued in 1899.<sup>144</sup>

However, opinions on the beginning of Korean magazines differ among historians. Even if some historians do not regard *Church* and *The Korean Repository* as the beginning of Korean magazines, they are highly meaningful in Korea's publishing history in that they were pioneers in publishing various newspapers and magazines in the period of enlightenment. If *Dokrip Sinmun* is recognized as the first newspaper from the same viewpoint, its contribution should not be underestimated in that the publisher was Methodist missionary Appenzeller and he tried to implement democratic politics through the newspaper, it was printed in *Baejae Hakdang*, and missionaries and Christian leaders from *Ewha Hakdang* and *Baejae Hakdang* who were exposed to the ideas of independence and civil rights participated in the publishing of the newspaper.

Therefore, those who study the history of Korean newspapers and magazines should not overlook *Baejae Hakdang* and the printing shop in the school. Moreover, it is undeniable that Missionary Appenzeller who extended his activities not only to church newspapers and magazines but also to ordinary newspapers was a modern cultural

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<sup>143</sup> Lee Deok-jong, "The Bibliography of Korean Magazines," *Magazine's World of Korea* (Seoul : Korea Magazine Association, 1973), 43.

<sup>144</sup> Kim Geun-soo, *Overview of Magazines in the Late Yi Dynasty* (Seoul: Youngsin Academy, 1973), 78.

pioneer in the political, cultural and artistic circles of Korea.

We cannot help honoring missionaries in discussing Korean newspapers and magazines and their merits can be understood as the contributions of Korean Christianity to the Korean press.

Then, *Dokrip Sinmun* was launched in April 1896, a private newspaper published purely in Korean. The publisher was the Independence Association led by Yoon Chi-ho, Joo Si-gyeong and Nam Gung-eok under the leadership of Seo Jae-pil, a Christian who returned from the U.S.<sup>145</sup> The newspaper made a great contribution to social reforms through the press in a purely private dimension. Together with this, *Hyeopseong-hoi*, a self-governing student association in *Baejae Hakdang*, issued *Hyeopseong-hoi Bulletin*, which was similar by nature to *Dokrip Sinmun*.<sup>146</sup> The bulletin was renamed *Maeil Sinmun* in April 1898 and developed into the first secular newspaper in Korea.

Along with these newspapers, *Jeguk Sinmun* were created for the public, specifically targeted at women; and *Daehan Maeil Sinbo* by Englishman E.T. Bethel in 1904. Newspapers involving representative nationalists like Yang Gi-tak, Shin Chae-ho, Jang

Do-bin and Ahn Chang-ho, were the most anti-Japanese publications at that time.<sup>147</sup>

Private newspapers examined above were all amicable to Christianity. Koreans involved in their publishing were mostly early Christian leaders. This suggests that the influence of Christianity reached the public through newspapers. Moreover, their comments and editorials mentioning Christianity led many people to become Christians and fostered church growth.<sup>148</sup>

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<sup>145</sup> The publishing of the newspaper is considered impossible without the help of Yoo Gil-joon who was baptized as a Christian.

<sup>146</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 12.

<sup>147</sup> Ibid 13.

<sup>148</sup> Ibid.

The early form of magazines were bulletins of various academic and social associations. *Chinyukhoi Bulletin* and *Great Chosun Independence Association Bulletin* were published in 1896 among others. *Youths* created by Choi Nam-seon in November 1908 provided an important turning point to Korean magazine history. *Youths* marked ‘the beginning of modern magazines’ by carrying contents on literature, science, geography and history. However, it was closed in 1911, the year after Japan annexed Korea.

Newspapers and magazines, which were mainly published by enlightened nationalists, were put under the supervision and regulation of the government and Japan. In particular, the Japanese Residency-General<sup>149</sup> of Korea concentrated on oppressing strongly nationalistic periodicals. According to the *Newspaper Act* announced in July 1907, the government was allowed to stop the publishing of newspapers and to impose monetary penalties and imprisonment - even the right to confiscate printing machines. According to the law then, all periodicals issued in Korea had to be inspected by the government until the 8.15 Liberation (1945). Even before the annexation, Japan began to inspect the press via the Chosun government through the Residency-General and the military police.<sup>150</sup>

As a consequence, *Hwangseong Sinmun*, *Daehan Maeil Sinbo*, *Youths*, were prohibited one by one and finally closed with the annexation. What should not be missed in this situation was the Residency-General’s policy on Christianity. It insisted, “Politics should be in the hand of the Residency-General, and moral cultivation in the hand of religions.”<sup>151</sup> Thus, some leading missionaries like Scranton, Johns and Harris agreed

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<sup>149</sup> Head of the Japanese Colonial Government. The Colonial Government of Japan in Korea that ruled and plundered the Korean peninsula for 36 years from 1910 when *Chosun* lost independence to the nation’s liberation in 1945.

<sup>150</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 13.

<sup>151</sup> George Trumbull Ladd (1842-1921) was an American philosopher and psychologist. *In Korea with Marquis Ito* (London : Longmans, Green & Co., 1908), 63.



with the policy.<sup>152</sup> The early missionaries followed a strict policy of keeping the Church separate from the State and the Church today follows the same policy, although as we will see Christians have had a great impact on national life.

#### 4.7 *Hangeul* Bible in action

Due to the closed-door policy that kept missionaries from coming to Korea, it is believed that the Bible was translated into the Korean language in Manchuria and Japan before missionaries entered Korea. This arguably might have contributed to the rediscovery of the value of *Hangeul*. These works that popularized *Hangeul* played crucial roles in abolishing illiteracy and promoting enlightenment in Korean society. Thus, it was inevitable to distribute the Bible and to teach *Hangeul* so that the Korean people could learn the truth in the Bible.

There have been few people who read the Bible in Chinese and not many who read it in Korean, but as from this year the Korean language is being taught steadily in every afternoon, people will be able to realize the meanings of the Bible for their soul and to be literate.<sup>153</sup>

This record indicates that churches provided their believers with opportunities to study *Hangeul*. As *Hangeul* was taught widely through the Bible in church, many believers came to be able to read *Hangeul*. Even most of the women attending church could read the Bible in Korean. These facts are recorded well in *Christian News*:

Of the sisters, some 60 learned *Hangeul* after believing in the Way and became literates...<sup>154</sup>

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<sup>152</sup> George T. Ladd, *In Korea with Marquis Ito* (London : Longmans, Green & Co., 1908),.

<sup>153</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 20.

<sup>154</sup> *Christian News*, August 1, 1901.

When lecturing the Bible in *Haeju*, 12 women among the attendants came from remote places and many women were good in reading the Bible and listening to the lecture as they mastered *Hangeul*.<sup>155</sup>

It should not be overlooked that the popularization of *Hangeul* opened the way for the distribution of a large number of Bibles in Korean churches and reinforced believers' confidence in the authority and value of the Bible. Fervent Bible study activities like Bible classes incomparable with churches in other countries were based on Bible reading resulting from literacy in *Hangeul*. The *Hangeul* movement that saved women from their illiteracy made a huge contribution to the elevation of women's status and thus, the public opinion that women should be given equal opportunities for education. This was a major impact on Korean national thinking, society and the future life of the nation.

In addition, Christians' literacy in *Hangeul* and Bible reading must have stimulated the translation and publishing of the Bible in *Hangeul*. In the early days when only part of the Bible had been translated, there were urgent requests from localities to translate the whole Bible into *Hangeul* and those who did not know Chinese waited for the *Hangeul* Bible as if the hungry sought for food and the thirsty for water.<sup>156</sup>

In response to such demands for the translation and publishing of the Bible, an organization in charge of the publishing of the Bible and various types of literature was formed mainly by missionaries. It was the Christian Literature Society of Korea. The organization issued many books in *Hangeul*, which was called *Eonmun*.<sup>157</sup> The purposes of publishing *Hangeul* books were to enlighten people in darkness and to make *Eonmun* respected. These suggest that the activities were closely connected to the

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<sup>155</sup> *Christian News*, January 2 1902.

<sup>156</sup> *The Korean Christian Advocate*, January 12 1898.

<sup>157</sup> *Eonmun* (vernacular script). This ancient name may need an explanation. When *Hangeul* was first invented the nobility rather preferred the Chinese letters to the new script, and derogatively called it as

establishment of an independent spirit.

Our people have been enclosed... as if walking through the night in darkness...our company was founded and has published hundreds of thousands of books for the last several years... in addition, Korean scholars neglect *Eonmun* and respect only Chinese characters. Isn't this that they know others but not themselves?... as the company publishes books in *Eonmun*, even among the ignorant are appearing those literate in *Eonmun*, and carpenters, young woodcutters, women and children are gradually learning their own language. Thus I am greatly thankful that *Eonmun*, which has been stashed for 400 years, is now flourishing. <sup>158</sup>

The phrase “*Eonmun*, which has been stashed for 400 years, is now flourishing” explicitly acknowledges the contribution of Christianity to Korean culture. Christians in those days understood the convenience and easiness of *Hangeul* and had absolute confidence in the value of *Hangeul*. Moreover, they wanted to have broad learning using *Hangeul* and move forward to enlightenment. In fact, the spread of *Hangeul* reinforced Korean people’s national consciousness. <sup>159</sup>

In addition, the distribution of the *Hangeul* Bible made people interested more in the Bible than church ceremonies or systems and at the same time discovered problems to be corrected in the *Hangeul* grammar. <sup>160</sup> In addition, as mistranslations were found in the *Hangeul* Bible, new translation projects were launched. All these were natural phenomena in the process of establishing the Korean language based on *Hangeul*.

The Christian circle that had made efforts to rediscover *Hangeul* through the translation of the Bible and the exclusive use of *Hangeul* paid attention also to scientific research on the Korean language itself. Christian circles also executed interdenominational

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Eonmun.

<sup>158</sup> *The Christian News*, February 14 1901.

<sup>159</sup> Isbella Bird Bishop, *Korea and Her Neighbours* (Yonsei University Press, 1970), 21.

movements concerning *Hangeul*, and led discussions on the scientific and practical features of *Hangeul* from the public position. These efforts were several years ahead of the official installation of the Korean Language Research Institute by the government.

#### 4.8 Early missionaries' literature mission movements

##### — Focused on *Baejae Hakdang* and the Trilingual Press

Since Methodist missionary Dr. S. MacLay in Japan took the first step in 1884, missionaries had executed their mission plans one by one including the foundation of educational institutions, hospitals and churches and the operation of the publishing business. Moreover, Appenzeller who arrived in Korea in 1885 started *Baejae Hakdang*<sup>161</sup> in June of the same year, and Scranton opened *Jeongdong Hospital* in October, and Mary Scranton opened *Ewha Hakdang*<sup>162</sup> in May 1886, the first institution for educating women.

However, Methodist missionaries like Appenzeller were not satisfied with medical and educational works, and decided to install a modern printing shop and carry out literature mission. Thus, they invited a missionary, Ohlinger who was operating literature mission in Shanghai, China, and had him found a publishing company equipped with modern printing facilities. Pastor Ohlinger purchased a printing machine that could print 32 pages from Shanghai in 1889 and imported a Korean and English type casting machine. In the printing shop, *Baejae Hakdang* students could do part-time works such as typesetting, composition, printing and binding. At that time, it was the only printing

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<sup>160</sup> "Chosun Kukmun," *The Korean Christian Advocate*, May 26 1897.

<sup>161</sup> Named by Emperor *Gojong*. It means "A hall for making people useful," [http://www.encyber.com/search\\_w/ctdetail.php?gs=ws&gd=&cd=&q=&p=&masterno=72229&contentno=72229](http://www.encyber.com/search_w/ctdetail.php?gs=ws&gd=&cd=&q=&p=&masterno=72229&contentno=72229). (Accessed Jan. 15, 2008).

<sup>162</sup> Queen *Myeongseong* named it *Ewha Hakdang*, and delivered it via Kim Yoon-sik in Autumn, 1887.

shop except *Bakmunguk* run by the government. <sup>163</sup>

In 1889, Underwood gathered Presbyterian and Methodist missionaries and discussed literature mission, and formed the Christian Literature Society of Korea on June 25, 1890. The Trilingual Press printed all Christian books published by the society as well as by other denominations and ordinary books and even newspapers and magazines. Here are some data on its printing works: <sup>164</sup>

**Table 3 Printing and publishing by Trilingual Press in 1892**

Type	Quantity of printing	Number of printed pages
<i>Hangeul</i> books	13,100 volumes	362,500 pages
Tracts	14,000 pieces	14,000 pages
Korean and Chinese books	3,000 volumes	654,000 pages
English books	150 types	38,000 pages
Periodicals	7 types	94,560 pages
Others	2,000 types	2,000 pages

According to data above, Trilingual Press printed 1,130,860 pages in 1892 and 1,801,440 in 1893. These were surprising records in those days.

When Ohlinger left Korea in 1893, the publishing business was transferred to another missionary H. B. Hulbert. <sup>165</sup> In 1895 he bought types from Shanghai, China and expanded the printing facilities of the Trilingual Press, and in 1896, installed a binding

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<sup>163</sup> Yoon Chun-byeong, *Korean Christian Newspapers and Magazines 100 Years: 1885~1945* (Seoul: Christian Literature Society of Korea, 1984), 33.

<sup>164</sup> Ibid, Extracted from 34 and presented in a table.

<sup>165</sup> 1886-1949. A son of the Dean of Middleberry College and Pastor Hulbert. After graduating from New York Theological Seminary, he came to Korea in 1886 as a teacher of *Yukyeonggongwon*. As *Yukyeonggongwon* was closed in 1893, he became a Methodist missionary and contributed to publishing, writing and independence movements.

shop within the printing shop. In 1895, he opened Methodist Book Store at Jong-ro and attempted to sell books published by the publishing company throughout the country. The company was renamed Methodist Publishing House in 1900.

Books published by the Trilingual Press can be classified largely into three types: periodicals such as Christianity newspapers and magazines; textbooks for several schools including *Baejae Hakdang*; and Christian books including the Bible and hymn books.<sup>166</sup>

**1) Periodicals:** Periodicals in the early days of Christian mission included the church bulletin issued by Appenzeller in 1889, and *The Korean Repository* an English monthly edited by Ohlinger in 1892. As Appenzeller developed the bulletin into *The Christian Advocate* in 1897, Underwood also published *Christian News* in the same year. In addition, G. H. Jones published *Sinhak Wolbo*, the first theological journal in Korea in 1900. In 1901, Hulbert published English monthly *The Korea Review*, and Vinton *The Korea Field*, and G. H. Jones *The Korea Methodist*. Then, the two magazines were merged into *The Korea Mission Field*. Besides, there were *Dokrip Sinmun* and *Hyeopseong Bulletin* printed at the Trilingual Press as well as *Gyeongseong Sinmun* and *Maeil Sinmun*.

In this way, the Trilingual Press was the only printing shop equipped with modern facilities in Korea, and the first newspapers were printed in the shop. It was used by many others and fueled the prosperity of publishing culture during the period of enlightenment in Korea. It can be seen from the figure and facts above that the print media efforts of the early missionaries had a profound effect on educational, church and national development.

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<sup>166</sup> Yoon Chun-byeong, *Korean Christian Newspapers and Magazines 100 Years: 1885~1945* (Seoul: Christian Literature Society of Korea, 1984), 36.

**2) Textbooks:** In 1890, the Trilingual Press printed the rules of *Baejae Hakdang* using both Korean and Chinese, and parliamentary general rules as the textbook of the Parliament Operation Act. Missionaries published many textbooks, dividing the tasks by area. *Taeseosinseo*, *Korean History* and *Saminpilji* written by Hulbert were so prominent that they were more cultural books for the public than school textbooks. In addition, *Jeonchegongyongmundap* authored by Scranton as a textbook of *Ewha Hakdang* was published in 1899 as an elementary physiology, with which Korean women could study their own physical structure and functions for the first time. Johns' *Chohakmundap* was equally influential in helping eradicate illiteracy.

In his book *Korean Newspaper History*, Professor Choi Joon stated, "At that time when Korean people could barely peep new trends of Western thoughts through works written purely in Chinese, missionaries published books in *Hangeul*."<sup>167</sup> This reveals the historical meaning of textbook publishing in the Trilingual Press. Professor Choi Joon emphasized the great influence that the different types of printed materials produced had on national life.

**3) Christian books:** From 1889, the Trilingual Press published the Bible and hymns as well as missionaries' writings and translations. In 1900, the company was renamed the Methodist Publishing House. In the same year the Committee for Translating the Bible into the Korean Language published the New Testament, which had been translated for many years, and had a celebrating ceremony at the Jeongdong Church. Besides, Christian cultural books, introductions to the Bible, commentaries, books and individuals' writings and translations from other denominations or missions, were printed and published. These books were sold around the country through the Methodist Book Store.

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<sup>167</sup> Choi Joon, *Korean Newspaper History* (Seoul: Ilzogak, 1982), 326.

Concerning this situation, Pastor Kim Yang-seon said,

Until 1903, the Trilingual Press had published 250,000 volumes of Christian books including Missionary Underwood's *Seonggyochwalri*. Moffet's *Theory of Jangwonyang Idols*, Gale's *The Pilgrim's Progress* and Hulbert's *Saminpilji* were read widely not only in church but also among the public.<sup>168</sup>

The quantity of printing in 1900 increased by 10 times more than that in 1892. The publishing of church books and ordinary publications steadily increased in 1901, and the publishing company became completely independent in 1904.

Although missionaries in other denominations ran publishing businesses, they could not match the Methodist Publishing House in printing facilities and distribution structure. With regard to this, Baek Nak-joon appreciated the publishing business of the company, saying,

The Trilingual Press achieved a great success as the only printing shop of missionary organization. The facility was so busy that it could not meet all demands in those days. Taking all printing works in the capital area, the shop printed the New Testament, other Christian books and English weekly *Dokrip Sinmun*.<sup>169</sup>

A report of the Mission of the American Methodist Church in 1902 quoted the public opinion in those days, "These days, the power of Christianity is dominating Korean culture.

The fact that 250,000 volumes of Christian books were published and distributed from 1884 to 1905 proves the dominance of Christian literature over the reading public in Korea. The Trilingual Press did not only print *Maeil Sinmun*, *Gyeongseong Sinmun* and

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<sup>168</sup> Kim Yang-seon, *A Study on the History of Korean Christianity* (Seoul: Gidokgyomunsa, 1971), 9.

<sup>169</sup> Baek Nak-joon, *The History of Protestant Mission in Korea, 1832-1910* (Seoul: Yonsei University Press, 1973), 395.



*Dokrip Sinmun* but also operated them. Historian Cha Sang-chan said:

What should be particularly noted here is that *Dokrip Sinmun*, *Gyeongseong Sinmun* and *Maeil Sinmun* were all published purely in Korean language and ran by Americans and their printing shop was in *Baejae Hakdang*... inspired Korean people with the spirits of independence and self-reliance and the thoughts of freedom and equality and made great contributions to the popularization of *Hangeul*. Today the *Baejae School* is merely an educational institution but at that time it was the base of the Independent Party and the origin of public opinions, so it must not be forgotten to anybody who writes the history of the late *Yi* Dynasty or Korean newspapers. <sup>170</sup>

All these achievements and the comments by historians and writers show quite clearly that the publishing business pioneered by the Methodist missionaries, whom I have quoted, had a long term effect on Korean life. Their achievements during the period known as ‘the enlightenment in Korea’ left an enduring impact not only on publishing but also in politics, the economy and religion. This was acknowledged by Yoon Chun-byeong, the historical writer. <sup>171</sup>

## Conclusion

There is no doubt, that modern technology in the form of printing presses, type casting and design would have reached Korea in the late 1800s due to international influence, with or without the initiatives taken by the early missionary groups. However, several significant developments took place during these years that were the direct result of the decisions and work by Christian communication leaders.

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<sup>170</sup> Cha Sang-chan, *History of Chosun Newspaper Development* (Seoul: Jogwang, 1936), 192.

<sup>171</sup> Yoon Chun-byeong, *Korean Christian Newspapers and Magazines 100 Years: 1885~1945* (Seoul: Christian Literature Society of Korea, 1984), 42.

As we have seen, for several centuries the only printed materials were of an official nature and were produced in the Chinese language. This could easily have become the normal form of publishing in later years and the Chinese script be used as the publishing language. Had this happened, then a large part of the population, especially the women of Korea, would have been excluded from access to literary materials.

Also, it is obvious that this would have brought the elite scholars, Chinese readers and leaders, within the Chinese area of influence and had a different effect on the developing, independent and democratic nature of the Korean nation. Confucianism almost disappeared, apart from a few elderly conservative people. However, Buddhism continued to be part of national life for many Koreans. The decision by the missionaries to use *Hangeul* as the publishing script, resulted in it becoming the language of all communication forms and Chinese language gradually disappeared from national use.

Another strong possibility was that if *Hangeul* had not become popular through the publishing work of the young churches, the common national foundations set before the Japanese occupation, might have been replaced by Japanese language and culture.

As will be seen in the following chapters, the Japanese imposed their oppressive laws to introduce Shintoism and Emperor Worship. However, the years which have been reviewed above, had seen good teaching materials in the common tongue become available and provided the Korean people with a personal and national foundation on which to build their resistance to the Japanese.

As the first books, magazines and newspapers in *Hangeul* were written, designed and produced by foreign missionaries, using what were then the latest methods, this set the

pattern which secular Korean publishers followed. The distribution of books by women colporteurs and through bookshops also helped to show others how to market their printed materials.

The period which has been reviewed in this chapter was very important in setting the foundations and influencing the Christian communication which was to follow in the years ahead. In many ways it can be said that these years changed the whole life of the Korean nation. The impact of the decisions made at that time and the early work done is still being felt today.

**Chapter 5**  
**Japanese occupation from 1910 to 1945**  
**— Christian communication in the stage of establishment**  
**(1911-1934) and the stage of hardship (1935-1945)**

**Introduction**

In this chapter we enter a very dark period in Korea's history - the Japanese annexation of Korea. However, many Christian movements also started during this time. The earlier Christian communication had provided Korean Christians with a solid foundation on which they built social and nationalist movements. This led to major conflicts with the Japanese occupation power. Many Christians suffered persecution.

In this chapter, I will show how Christians managed to continue communicating their faith and beliefs even under the oppression of the Japanese. They not only survived but flourished during persecution due to the reinforcement of Christian communications at a local and national level. The big question is would these movements have become strong, if there had not been Christian newspapers and magazines to provoke and support their thinking? Also would the Japanese have easily suppressed any similar movements if there were no Christian communication outlets? What drove the Christians to start alternative newspapers when the Japanese had closed down existing newspapers and Christian magazines?

## 5.1 The 3.1 Independence Movement<sup>172</sup> and Christianity

### 5.1.1 The Christian background of the 3.1 Independence Movement

This section describes the background of the founding of the anti-Japanese 3.1 Independence Movement. From the early days of its rule in the Korean Peninsula, Japan had been aware that Korean Christians were playing leading political roles. Christianity was then outwardly promoting Korean nationalism. Japan's policies were, on the surface, seemingly favorable to Christians. Even missionaries openly welcomed the Japanese colonial rule. One of such examples was noted in Presbyterian missionary Arthur J. Brown's letter to a Japanese government official.

The Japanese government's policies are superior to the Korean government's ones, and much better than those when Korea exercises its sovereignty.<sup>173</sup>

Brown's amicable attitude began to be accepted as the official position of his denomination.<sup>174</sup> Missionaries were at that time strictly prohibited from being involved in any political movements and those who violated the rule were excluded from responsible positions in the church.<sup>175</sup>

Japanese imperialism applied both conciliatory and oppressive measures against Christian movements' attempts at restoring Korea's national sovereignty. Such policies were

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<sup>172</sup> The March First Movement, or the Samil (3.1) Movement, was one of the earliest displays of Korean nationalism during the Japanese Colonial Period. The name refers to an event that occurred on March 1, 1919, hence the movement's name. The Korean name literally means 'Three-One Movement,' since it occurred on the first day of the third month. It composed of 33 Cheondogyo, Buddhist and Christian leaders including Son Byong-Hi, it was decided that the time to act was nearing. Secret plans were drawn up and information disseminated by word of mouth throughout the towns and villages of Korea. It is said that the 3.1 Movement was one of the most extraordinary examples of passive resistance to foreign domination that the world has ever seen.

<sup>173</sup> The Federal Council of the Churches of Christ in America, *The Korean Situation: Authentic of Recent Events by Eye Witnesses* (New York :The Commission on Relations with the Orient of, 1919), 8.

<sup>174</sup> Wi Jo Kang, *Christ and Caesar in modern Korea: A History of Christianity and politics* (New York: New York University, 1997), 76.

<sup>175</sup> Samuel A. Moffet, trans. by Kim In-soo, *Moffet's Missionary Letters* (Seoul: The Press of Presbyterian College and Theological Seminary, 2000), 23.

manifested by the 105 Persons' Event.<sup>176</sup> The Japanese imperial government also introduced regulations on missionary works in 1915 as grounds for religious intervention. Preachers must have a certificate. The establishment and change of churches and mission houses must be permitted by the resident-general. In addition, assemblies in churches such as preaching meetings, Bible classes, revival meetings, prayer meetings and worship services were watched by Japanese policemen and sometimes participants were falsely charged.<sup>177</sup>

Oppression was inflicted upon Christian publications. Published materials were thoroughly inspected. A pamphlet issued by the Anglican Church was prohibited from distribution because it contained the phrase, "Dear brothers in *Chosun*! You must be on your guard against Satan." The reason was that Satan was supposed to remind Koreans of the Japanese occupation. Regulations were also imposed on education as well. In

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<sup>176</sup> The event, which became known as the 105 Persons Event, was a scheme by the Japanese to remove prominent Christians who opposed them. Under false accusations that they had tried to assassinate Governor-General Sanae, 105 people were sentenced in October 1912. The Anak Incident on December 1910 through to the Ahn Myeong-geun's incident, Japanese imperialism fabricated crimes such as attempted treason and attempted premeditated murder and prosecuted Christian leaders in *Hwanghae-do* such as Ahn Myeong-geun, Kim Hong-ryang, Choi Gwang-ok, Lee Seung-gil, Choi Myeong-sik, Kim Gu, Do In-gwon and Kim Yong-je. Soon after, it again fabricated the 105 Persons' Event to remove Christians in *Pyeongang-do* and those related to Sinmin-hoi. It was a weird incident, saying that Christians had tried to assassinate Governor-General Sanae in *Seoncheon* on his way back from the celebration of the completion of the iron bridge over the *Aprok* River on December 28, 1910.

In the incident, 157 persons were arrested until the winter in 1911 including Yoon Chi-ho in Seoul, the chief editor of *Daehan Maeil Sinbo* Yang Gi-tak, Yoo Dong and Lim Chi-jeong. Among them, Jeon Deok-gi, Kim Geun-hyeong, Jeong Po-soon and Choi Gwang-ok died of illness caused by severe torture. The other 123 persons were tried at the *Gyeongseong* District Court on June 28, 1912, and 105 persons were sentenced on October 18, 1912. Among them, 96 were Presbyterian Christians and 6 were Methodist Christians. The case was found to be fabricated by Japanese imperialism as Ahn Tae-guk presented the evidence.

However, six persons Yoon Chi-ho, Yang Gi-tak, Ahn Tae-guk, Lee Seung-hoon, Lim Chi-jeong and Ok Gwan-bin were sentenced to imprisonment in the second trial at the Daegu Retrial Court, and were not released until February 1915. This was the most systematic maneuvering to dissolve the Korean church as the source of national energy, and the plan was led by Major General *Myeongwonseokirang*, the commissioner of the Police Affair Division of the Government-General. The plan was so cruel and inhumane in destroying the church that a foreigner said, "This is one of the most wicked and absurd trials in the world." However, as Japanese imperialism knew its limitation, it had to devise long-term measures.

When Yoon Chi-ho was released and appointed as the general manager of the *Gyeongseong* Christian Youth Association on May 6, 1916, Governor-General Sanae contributed 300 won to the association. It must have been the expression of repentance or conciliation. "Invasion of Japanese Imperialism" in *The History of Seoul 600 Years* (Completed by the Seoul City History Compilation Committee from 1977 to 1996).

<sup>177</sup> Yi Man-yol, *Korean Christianity and Historical Consciousness* (Seoul: Jisiksaneopsa, 1992), 346.

1915, worship and religious education at Christian private schools were outlawed by the promulgation of the revised Private School Act. In addition, the Japanese authority tried to spread Japanese religions such as Shinto.<sup>178</sup>

In this situation, theology magazines such as *Sinhaksegye* and *Sinhakjinam* were published, and Korean churches raised church leaders to achieve quantitative and qualitative growth through them. The results of such efforts to secure self-identity by Korean Christianity laid the foundation for the nationwide 3.1 Independence Movement. On the other hand, we cannot overlook the activities of fighters for national independence working at home and overseas.<sup>179</sup>

With the end of the First World War, US President Woodrow Wilson promoted the ideals of self-determination and the notion of sovereign nationhood at a peace conference in Paris, January 1919. Leaders of small and weak nations took inspiration from President Wilson's principle of self-determination. Korea was not an exception. Around that time, Christian leaders at home and overseas began to plan active anti-Japanese independence movements. Thus, in February 1919, Presbyterian national leaders<sup>180</sup> were assigned to encourage this movement.

The 3.1 Independence Movement was a consequence of the united work between Christianity and Korea's national religion, *Cheondogyo*. The *Cheondogyo* side drafted the

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<sup>178</sup> Shinto shrines are places of worship and the dwellings of the kami, the Shinto "gods". Sacred objects of worship that represent the kami are stored in the innermost chamber of the shrine where they cannot be seen by anybody. People visit shrines in order to pay respect to the kami or to pray for good fortune. Shrines are also visited during special events such as New Year, setsubun, shichigosan and other festivals. New born babies are traditionally brought to a shrine a few days after birth, and many couples hold their wedding ceremonies there. Yi Man-yol, *Korean Christianity and Historical Consciousness* (Seoul: Jisiksaneopsa, 1992), 346.

<sup>179</sup> Christian evangelists Yeo Woon-hyeong, Jang Deok-soo and Seon Woo-hyeok acted in Shanghai, China, and Ahn Chang-ho and Lee Seung-man in America, and Chol Gwal-yong and Lee Gwang-soo in Tokyo.

<sup>180</sup> Kim Gyu-sik was sent to Paris, Jang Deok-soo to Japan, Yeo Woon-hyeong to Noryeong (in China) and Seon Woo-hyeok remained in Korea.

Declaration of Independence in February 1919 and was to deliver the declaration to Japan. The Christianity side was: (1) to deliver petitions of 33 signatures to the US President and the representatives of the countries participating in the Paris Peace Conference; (2) to send negotiators to Japan to negotiate with the Japanese government; (3) to distribute the Declaration of Independence throughout the country; and (4) to mobilize students and citizens on the day of uprising. It was recorded in the government-general's document that the movement spread to 212 out of 218 counties in Korea.<sup>181</sup> Christians' national passion and anti-Japanese struggles commitment to the 3.1 Independence Movement was indeed surprising.

On March 1, 1919, the Declaration of Independence was formally proclaimed in the presence of 29 national representatives at the *Taehwa* Hall at *Insa-dong*, Seoul. After that, there were demonstrations at the Pagoda Park, declaration ceremonies at the *Namsanhyeon* Church and *Jangtaehyeon* Church in *Pyeongyang*, and street marches.

At this time, 33 national representatives of Christian and non-Christian movements gathered in Seoul to stage a demonstration for national independence, despite objections by the Japanese colonial government. The demonstration marked the birth of the 3.1 (March 1) Independence Movement. From that time on, the 3.1 Independence Movement symbolized all anti-Japanese national independence movements. The movement was an important watershed not only for Korean national and people's movements but also for Korean church history. What is to be appreciated is the fact that 16 out of the 33 national representatives of the 3.1 Independence Movement were

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<sup>181</sup> Although many of materials from the Government-General of *Chosun* were deliberately exaggerated or reduced, this part was mentioned because there is no other data available. According to the material, there were 1,214 demonstrations during March and April and 1.1 million people participated, and there were 1,542 demonstrations in May with 2.02 million participants. Reference from the material article as follows: It was presented on 27. February 1999 at the Korea-International Scientific Meeting which was held by Moscow-Korean School. Yi Man-yol, "Position of 3.1 Movement in the History of Korea and World," *History of*



Christians. And through the activities of Korean churches, the 3.1 Independence Movement spread to the provinces.<sup>182</sup>

Following the 3.1 Independence Movement, Japanese imperialism's retaliation against Christianity was also extremely cruel. Loss of lives and properties, such as the destruction of churches and houses, happened only to Christians.

The 3.1 Independence Movement adopted a non-violent approach to protest against Japanese imperialism, such as fasting every week and reading recommended verses in the Bible from Monday to Saturday.<sup>183</sup> This shows that their resistance against Japanese imperialism was purely based on their theological understanding. Its non-violent approach however did not prevent its members from being persecuted by the Japanese. That led to armed struggle through the civil disobedience and trial rejection movements.

<sup>184</sup> After the 105 Persons' Event, the biggest national trial of Christianity became a factor that prompted the founding of the 3.1 Independence Movement.

### **5.1.2 Christian publications related to the 3.1 Independence Movement**

Because of the nature of the March 1919 Meeting, there were few records of witnesses to the 3.1 Independence Movement in Korea. But several were published overseas.<sup>185</sup>

And *Korea's Fight for Freedom* (1920) recorded by F.A. McKenzie who also wrote *The Tragedy of Korea*, a book about Korean patriotic soldiers' campaigns, also contained

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*Christianity in Korea* (Seoul: Institute for Korean Church History, 1993), 47.

<sup>182</sup> Yi Man-yol, *Korean Christianity and Historical Consciousness* (Seoul: Jisiksaneopsa, 1992), 273.

<sup>183</sup> Rhie Deok-ju, *A Study on the History of Early Christianity in Korea* (Seoul: Institute for Korean Church History, 1995), 226-7.

<sup>184</sup> Ibid 228.

<sup>185</sup> Those written by Koreans are Shin Heung-woo's *The Rebirth of Korea* (1920), Jeong Han-gyeong's *The Case of Korea* (1921) and those published by American National Council of Churches (NCC) with materials sent by American missionaries in Korea are *The Korean Situation* (1919) and *The Truth about Korea* (1919), *Flash-Light from the Seven Seas* (Stidger, 1921). Besides, those edited by Koreans in the U.S. are *Little Martyrs of Korea* (1919), *Japanese Atrocities in Korea*, *Account of Japanese Military of Koreans* (1920).

information on the 3.1 Independence Movement. In addition, *The History of Korean Independence Movements* (1920) that Pastor Kim Byeong-jo, one of the 33 representatives in the 3.1 Independence Movement, wrote after he took refuge in Shanghai, China is a valuable record. These records were made available to the public only after the Liberation (1945).<sup>186</sup>

The two strong developments, the 105 Persons Event and the 3.1 Independent Movement show clearly the impact of Christian communication, in raising up and preparing people, who exercised leadership in these movements. This leadership was shown, not only in the major city events, but also through Christian groups at village level in rural communities.

The increasing availability of Christian publications and communications meant that Koreans were being equipped to lead in the community as well as the churches. Their in-depth knowledge of the Christian faith in life and action, prepared them for leadership and also, when necessary, to suffer for their beliefs as Christians and Korean nationalists.

## **5.2 Christian social movements**

### **5.2.1 Background of Christian social movements**

With the protectorate treaty in 1905 and Japanese annexation of Korea in 1910, Koreans were deprived of all their political freedom and rights. In addition, Japan plundered farmlands from Koreans, most of who were farmers, under the guise of land survey and the Company Law and blocked the way to the building up of Korean-owned finance or business capital.

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<sup>186</sup> Han Yeong-je, *Korean Christian Literature Movement 100 Years* (Seoul: Gidokgyomunsa, 1992), 25.

In the areas of education and culture, Koreans were compelled to adopt Japanese culture and values. Koreans came to harbor an anti-Japanese sentiment and sought for opportunities for independence. Such complaints about the realities fueled the spread of Christianity amidst the trials and oppression.<sup>187</sup> The churches provided the base for organizing anti-Japanese emotions as national driving forces. In the early 1920s, people's social consciousness was stimulated, and historical consciousness of national survival was triggered by economic analysis of Korean society. As a consequence, the churches were faced with immediate need for strenuous participation in social movements.

Such stimulations came from several sources. Lee Gwang-soo urged Christians' social activities,<sup>188</sup> and *Donga Ilbo* called believers' participation in the real world.<sup>189</sup> However, the rapid decline of farm villages by the colonial exploitation of Japanese imperialism raised serious responses from the churches. In 1926, the YMCA<sup>190</sup> tried to inform other countries that *Dongyangcheoksan*<sup>191</sup> and the Oriental Colonization Company<sup>192</sup> are utterly destructive, depriving Korean people of their livelihood.<sup>193</sup>

The next impetus was the influence of communism and socialism. Communists began

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<sup>187</sup> The Independence Movement Compilation Committee, *Collection of Materials on Independence Movements, 4th Volume* (Seoul: Institute for History of Independence Movement in Korea, 1971), 459-463.

<sup>188</sup> Lee Gwang-soo, "Faults of Today's Korean Christianity," *Cheongchoon*, No. 11, November 1917. *Cheongchoon* (1914.10-1918.9) was the first magazine in Korea which regularized readers' writings. This study focused on the educational role of articles for readers' writing of this magazine. The summary is as followed. *Cheongchoon* gathered three kinds of writing such as 'texts for making a records of native place', 'texts for informing of oneself', and 'short stories'. Among these three texts, 'short stories' are first contributed item in Korea.

<sup>189</sup> "Believers, Rise and Go Out to the Street," *Donga Ilbo*, January 7, 1922.

<sup>190</sup> It led by Shin Heung-woo, Yoon Chi-ho, Hong Byeong-bok, Gu Ja-ok.

<sup>191</sup> *Dongyangcheoksan* was a major Japanese export company which was stripping Korea of its assets and products and sending these to Japan.

<sup>192</sup> After colonizing the Korean Peninsula in 1905, the Japanese colonial government established the Oriental Colonization Company (Oriental Development Company, in Korean, *Dongyang Cheoksik Hoesa*) in Seoul in 1908 as an economic base to control Korea's land and business. Japan forced Korea to transfer the ownership of some state land to the company on the pretext of modernizing agriculture, and the Japanese company lent money to Korean farmers at high interest rates, controlling nearly a third of the cultivated land of the peninsula within 20 years. <http://ko.wikipedia.org/wiki>. (Accessed July, 21, 2006).

<sup>193</sup> "Christian Youth Association Leaders' Movement to Oust the Oriental Colonization Company," *Chosun Ilbo*, January 17, 1926.

their activities in Korea by organizing labor mutual aid associations in April 1920, but restrained themselves from destructive activities against Christianity.<sup>194</sup> Even some Christians identified socialism with Christianity due to its willingness to form the fighting line against Japan on the one hand and their lack of understanding of communism on the other hand.

From October 21-28, 1925, the *Chosun* Sunday School Conference<sup>195</sup> was held in Seoul. At that time, a left-wing organization called *Hanyang* Youth Union staged an anti-Christian rally in the square in front of the conference place. The church had to clarify its firm position against class struggle in social movements, social restructure as a means of revolution, and materialism, and to reform its movements within Christianity.<sup>196</sup> The church was in the position to assume all responsibilities for the moral aspect of social reforms, and “the rise and fall of the nation” was in the hands of the Christian churches. In the urgency, Christian movements were limited to the humanization of industrial issues and the implementation of Christ’s teachings on labor issues.

### 5.2.2 Trials in Christian social movements

Noteworthy among national Christian movements in *Gyeongseong* was the Bible Korea Movement led by Kim Gyo-sin who was studying in Japan at that time and was profoundly affected by Uchimura Kanjo, an ecumenical Christian leader.<sup>197</sup> Gyo-sin

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<sup>194</sup> “Christian Youth Association Leaders’ Movement to Oust the Oriental Colonization Company,” *Chosun Ilbo*, January 17, 1926.

<sup>195</sup> The Sunday School movement in Korea covered people of all ages from the very young to the elderly and everyone in between. The first *Chosun* Sunday Conference was held in Seoul in 1920 and the second conference in 1925.

<sup>196</sup> “On Anti-Christian Movements,” Editorial of *The Christian Messenger*, November 11, 1925.

<sup>197</sup> Nonchurch advocator, deprived of his professorship at Tokyo First High School for lese majesty against the emperor. “Nonchurch Advocator Uchimura Kanjo,” The Culture Column, *OhmyNews*, 13. November, 2007.

began to publish a monthly magazine titled *Bible Korea* <sup>198</sup> with six associates in 1927, and its purpose was as follows:

Our only purpose is to establish the skeleton and produce blood by giving the Bible to Korea. Though they are the same Christians, some advocate the rapture of prayer life, some insist on the mysterious world of spiritual experiences, and some treasure systematic theological knowledge, but we are going to learn the Bible and give it to Korea. <sup>199</sup>

Christian schools in Seoul set the foundation for other movements related to the enhancement of social consciousness. In 1931, Japan regarded YMCA's farm village program as one of the Christian community efforts to build up people's power for future movements. <sup>200</sup> Social movements by Endeavor Associations were also suppressed with the arrest of Lee Yang-seop, the general manager of the Korean Union of Christian Youth Endeavor Associations, for violating the Security Law in May 1937. <sup>201</sup>

The imperial government later closed the association by implicating the key members in the *Heungeop* Club incident in March 1938. The government arrested Bae Min-soo in June 1938, the general secretary of the Farm Village Department of the General Assembly of the Presbyterian Church, for plotting independence movements through the Farm Village Research Group and, as a result, the flow of farm village movements within the churches was stopped at once. <sup>202</sup> In the same year, both the Presbyterian Church

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<sup>198</sup> Six associates, Kim Gyo-sin, Ham Seok-hyeun, Song Du-young, Jeong Sang-hun, Yoo Suk-dong, Yang In-sup published this magazine in 1927 and closed in 1942 by Government General of *Chosun*.

<sup>199</sup> "Collection of Kim Gyo-sin's Writings," *The First Issue of Bible Korea*, Volume 2 1965, 20.

<sup>200</sup> Ibid.

<sup>201</sup> Pastor Joo Gi-cheol of the *Pyeongyang Sanjeonghyeon* Church who was martyred in April 1944 was also arrested for this. Park Young-gyu, *Pyeongyang Sanjeonghyeon Church, Awakened the Korean Church and the Nation* (Seoul: The word of Life press, 2006), 57.

<sup>202</sup> The Independence Movement Compilation Committee, "Recent Situation of Security in *Chosun*," *History of Korean Independence Movements*, Volume 3 (Seoul: Institute for History of Independence Movement in Korea, 1969), 487.

<sup>202</sup> Joeng Byoung-joon, A Study on Unam Rhee Syng-man, *A Collection of Korean Studies* 26 (Seoul: Company of History and Critics, 2005), 350.

and Methodist Church were forced to pledge themselves to national service and loyalty to the imperial state.

This shows that 1937-38 was the watermark period in which the social consciousness of the Korean church was persecuted and the change of its constitution was forced. These Christian Communication movements had provided the foundations for social action by Christians. Now the Japanese were determined to wipe out such activities.

### **5.3 Christian societies during the later period of Japanese imperialism**

#### **5.3.1 Resistance and trials**

In 1924, Japanese imperialism began to enforce shrine worship and pressure was placed on Christian schools particularly from 1932 to follow the practice. In schools belonging to the Presbyterian Church, many missionaries resigned from their teaching positions because of the enforcement of shrine worship. As a result, *Gyeongsin* (Boys School) and *Jeongsin* (Girls School) withdrew from the mission in 1938. The five continuing committee members requested the Overseas Mission of the American Presbyterian Church to reconsider their withdrawal but their effort was of no use.<sup>203</sup> It was because they could not preserve the spirit of Christianity and the local Koreans who took over the operation, though they were Christians,<sup>204</sup> could not resist the assimilation policy enforced by the Japanese imperial government.

In order to mobilize the churches into a wartime regime, “the *Gyeongseong* Association for the Full Mobilization of National Spirit” was organized in August 1938. Churches

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<sup>203</sup> Overseas Mission of the American Presbyterian Church, *Gyeongseong Division's Minutes*, July 8, 1938, 35.

<sup>204</sup> For example, Kim Hong-ryang in Anak took over Gyeongsin. Paik Lak-geon, George, *The History of Protestant Mission in Korea* (Seoul: Yonsei University, 1990), 127.

were conscripted to village events and forced to form patriotic groups, to dig air-raid shelters in the front garden, to donate patriotic airplanes, to contribute steel gates and bells.<sup>205</sup>

The churches formed the *Chosun* Christian Association<sup>206</sup> based on the *Chosun* Christian Leaders Association in *Gyeongseong* in May 1938, and in October of the same year, YMCA and YWCA were disintegrated and annexed to the *Chosun* Branch of the Japanese Christian Association. Because of the sincerity of imperial subjects' national services, the Sunday School Association withdrew from the World Association in June of the same year,<sup>207</sup> and the Ministers Association was dissolved in September.<sup>208</sup>

In such difficulties, the *Pyeongyang* Theological Seminary was closed in 1938 due to its opposition to shrine worship, but enthusiasm for theological education was continued in *Gyeongseong* as the *Chosun* Theological Seminary<sup>209</sup> which was opened at the *Seungdong* Church with "the object of studying Christian theology based on evangelical faith and raising loyal and capable imperial Christian leaders."<sup>210</sup> In theology, the deputy president was Yoon In-goo and the professor was Kim Jae-joon. The *Chosun* Theological Seminary acquired a permit for forming the general assembly and the license from the governor of *Gyeonggi-do* in 1938.<sup>211</sup> Later, it was developed into the Korean Theological Seminary. Kim Jae-joon stated the purpose of the *Chosun* Theological

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<sup>205</sup> The Minutes of Saemoonan Church Leader Meeting, October 4, 1942.

<sup>206</sup> "The Birth of Christian Association," *Youth*, Volume 3, 1938, 18.

<sup>207</sup> *Maeil Sinbo*, June 16 and 22, 1938.

<sup>208</sup> "The Minutes of the 29th General Assembly of the Chosun Presbyterian Church," 1940, 43. *Maeil Sinbo*, September 24, 1938.

<sup>209</sup> It was built by Kim Dae-hyeon's donation of a huge amount of money. He was a elder of the Presbyterian Church in the Republic of Korea. Reference from the history of general meeting of the Presbyterian Church in the Republic of Korea. <http://prok.onmam.com>. (Accessed Jan 20, 2007).

<sup>210</sup> "The Minutes of the 29th General Assembly of the Chosun Presbyterian Church," 1940, 43.

<sup>211</sup> Rejected to grant pastor certificates to those graduated from the *Chosun* Theological Seminary, *Maeil Sinbo*, September 14, 1940.

Seminary as “the independence of theological movements by Koreans.” <sup>212</sup>

The Methodist Theological Seminary was once closed for a time due to the incident of a seditious document at the Women’s Theological Seminary in April 1940, but reopened in 1941. At that time, the school had joint lectures with the *Chosun* Theological Seminary and, once when a pro-Japanese denomination called Reformed Denomination was installed temporarily in April 1943, it was merged into the *Chosun* Christian Reformed Denomination. However, with the collapse of the denomination, the school was restored to its original state.<sup>213</sup> The Methodist Theological Seminary had to change its name to Teacher Training Institute in 1945. It was the continuity of the renaming from the Severance Medical College to *Wookeuihak* College in 1943, from *Yonhee* College to Industry and Business Administration College in 1944, and from *Ewha* Woman’s College to Young Women’s Training Institute in 1943.

Each of these activities and suppressions showed the strong determination of the Christians to maintain Christian communication, including theology. Whenever the Japanese took action against some institutions, the churches found other ways of continuing in a different form or place.

In 1943, Japanese imperialism broke up the Seventh-Day Adventist Church and the Holiness Church for the reason that their eschatology challenged the imperial system, and at last integrated all remaining denominations into the *Chosun* Denomination of Japanese Christianity in July 1945. The integration was to undermine the foundation of the Korean church in order to mobilize church resources to the war and to destroy the national traditions of the church. What is more, Japanese imperialism schemed mass

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<sup>212</sup> “Footsteps of Korean Theological Seminaries, Appendix 3,” *Study of Theology*, 9th Issue (Seoul: The Theology Club of Korean Theological Seminary, 1965), 266.



murder of around 50,000 Korean Christians on August 18, 1945.<sup>214</sup>

Although there were many noble Christians who sustained the life of the Christian church through martyrdom and resistance and performed their mission to guide the course of the country during the time of hardships, there were also inadequate people who stood with the oppressors and supported them. It was, because, through its history, the Christian church was always in the middle of facing the two extremes - martyrdom and renouncement - within the same community.

### **5. 3.2 In trials and conflicts, Korean Christians persevere**

In this period, as churches in Korea were persecuted by Japanese imperialism, Christian publications were put under the same pressures. The first incident was the authority's confiscation of Christianity newspapers in August 1910. *The Christian News* was seized by the Resident-General<sup>215</sup> for the reason that it disturbed public peace. On November 29, 1910 just after Japanese annexation of Korea, it was confiscated by the Japanese Government-General for the same reason. *The Christian Messenger*, published jointly by the Presbyterian Church and the Methodist Church, had been monitored continuously since its foundation.

The first issue of *The Christian Messenger* noted in its editorial: "We have decided to

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<sup>213</sup> Ibid.

<sup>214</sup> Moon Jeong-chang, *The History of 36 Years' Occupation of Chosun by Military Japan*, the 2nd volume (Seoul: Baemundang, 1966), 550. The information was from Choi Gyu-ha, the chief detective of the Jongro Police Station.; Jeon Pil-soon, *Aftereffect of Ministry* (Seoul: Educational Department of the Presbyterian Church of Korea, 1965), 115. In this book, it is informed by Pastor Ryu Jae-gi.; S. A. Moffett, *The Christians in Korea* (New York : Friendship Press, 1962), 36.

<sup>215</sup> This term indicated the head of the Japanese Government-General. Japanese Government-General was the chief administrative office in Seoul during the Japanese occupation of Korea. After Korea lost its independence to Japan in 1910, Seoul was made the Japanese colonial capital. It was decided in 1911 to erect a building in Seoul to house the Japanese administration.

stay away from writing on political issues or condemn others.”<sup>216</sup> It would only focus on religious articles. However, as the chief editor, Park Dong-wan, participated in the 3.1 Independence Movement as one of the 33 national representatives, the newspaper was persecuted.

*Maeil Sinbo*, a pro-Japanese newspaper,<sup>217</sup> reported that *The Christian Messenger* had been persecuted by the Japanese government. Although the details were unknown, it seemed that *The Christian Messenger* was confiscated and the publisher Bonwick was summoned and investigated after the paper reported on the Japanese police brutalities. An aspect of persecution of the newspaper can be read from the writing of D. Pfeiffer, an American, who revealed the truth of the 3.1 Independent Movement:

A few years ago, *The Christian Messenger* was prohibited from being sold for its editorial titled ‘New Spring’, saying, “In new spring, everything revives. Life also receives new energy and vitality.” Reading this, the inspector of the Government-General got angry, screaming “New spring, revival, to resist the Government-General... to establish a new country,” and stopped the publishing.

<sup>218</sup>

Pastor Kim Choon-bae acting as a reporter of *The Christian Messenger* at that time witnessed, “In those days, the articles of the newspaper were attacked by both the Christian circle and the police of the Government-General... continuous deletion and confiscation were the inevitable fate of the newspaper.”<sup>219</sup> Some of the arrows at Christian newspapers were often shot by Christians. That is, surfacing conflicts among churches began to affect Christian newspapers and magazines. The conflicts were mainly over the interests of sects and denominations, Koreans’ opposition to missionary-

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<sup>216</sup> *The Christian Messenger*, 8. December, 1915.

<sup>217</sup> *Maeil Sinbo*, No. 4,604, September 15, 1920, 3.

<sup>218</sup> Kim Geun-soo, *The History of Korean Magazines* (Seoul: Cheongwa Publishing, 1980), 58-59.

<sup>219</sup> Kim Choon-bae, *Trials of the Press 50 Years* (Seoul: Seongmunhaksa, 1977), 14.

centered church governance and theological divergences were caused by the import of liberal progressive theology.<sup>220</sup>

In the 1930s, *The Christian Messenger* could not maintain its non-denominational characteristic and began to transform itself into a gazette representing a specific Christian group. In response, the Methodist Church published the *Methodist Bulletin* and the Presbyterian Church the *Religion Review*. The two denominations, which had used the same hymnal, began to use the *Sinjeong Hymnal* and the *Sinpyeon Hymnal*, respectively from the 1930s. Criticisms of the division of churches and missionary-centered church governance began to appear in magazines published by individuals and groups. Elder Kim In-seo in *Pyeongyang* who had been publishing a personal magazine titled *Life of Faith* raised his voice on the same issue:

The Korean church has fallen sick. It is easy for the Korean church, an assembly of Koreans with diseased nature, to fall ill but the virus was brought by the West, the origin of Christianity ... to save my heart burning because of the worsening condition of the Korean church, I write this and wait for the Lord's coming.<sup>221</sup>

## 5.4 Christian communication during the Japanese period

### 5.4.1 Publishing of Christian newspapers

As mentioned in Chapter 4, *The Christian Advocate* of the Methodist Church and *Christian Sinmun* of the Presbyterian Church launched in 1897 were merged into *Christian Sinmun* in 1905, and it was renamed *The Christian Herald* in 1907. In 1910,

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<sup>220</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 29.

<sup>221</sup> *Life of Faith*, Volume 2, No. 5, 1933. 5, 5-6.

The *Christian News*<sup>222</sup> emerged as a new weekly newspaper published by Underwood of the Presbyterian Church, and three months later *The Korean Christian Advocate* was published by Cram of the Methodist Church. While the Presbyterian Church and Methodist Church were publishing their own newspapers, in 1915 the leaders of the churches gathered and agreed to publish a joint newspaper. As a result *The Christian Messenger* was born. The publishing of the newspaper was commissioned to the Christian Literature Society of *Chosun*.<sup>223</sup>

It stated that the newspaper would carry mainly religious contents but included articles on agriculture, and that it would not deal with political issues.<sup>224</sup> Thus, any national characteristic, which was observed in early newspapers such as *The Christian Advocate* and *Christian Sinmun*, could not be expected from *The Christian Messenger*. While the publisher of the newspaper was a missionary, Koreans took charge of the editing and set forth the position of the Korean church subjectively. It is true that for 18 years until the newspaper fell into private operation by Jeon Pil-soon in 1933, the newspaper played a leading role not only in Korean Christianity but also in the Korean press.<sup>225</sup> Moreover, as all reputed writers participated in the newspaper, it became the center of Christian culture as well as Korean culture.

However, as Jeon Pil-soon became the publisher and editor in 1933, a dispute over the copyright broke out with the Christian Literature Society of *Chosun*. The society gave up the newspaper and Jeon Pil-soon kept it for four years only to cease operation later. At that time, however, the Presbyterian Church and Methodist Church had already been

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<sup>222</sup> October 20, 1910.

<sup>223</sup> The newspaper launched on December 8, 1915 was a weekly with 6 pages. It was edited by Missionary Cram and E. M. Cable and Korean Kim Pil-soo, and published by Bonwick, the general manager of the Christian Literature Society of *Chosun*.

<sup>224</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Gidokgyomunsa, 1992), 23.

<sup>225</sup> Ibid.

publishing the *Religion Review* (1932) and the *Methodist Bulletin* (1933) in the form of gazettes. The two publications were part newspaper and part magazine. During this period, other denominations also published their own gazettes and some missionary organizations issued their own newspapers. These publications took the form of newspapers but, considering their contents, they were also magazines.

A remarkable one among these periodicals was the *Methodist Bulletin*, which was published before 1930. The newspaper, which was different from *The Korean Methodist* issued in 1933, was originally launched in 1919 as a monthly, under the title of *The Centenary Bulletin* to celebrate the 100th anniversary of mission by the American Southern Methodist Church and was issued continuously under the title of the *Methodist Bulletin*, and later the two were combined. <sup>226</sup>

#### **5.4.2 Christian magazines - the birthplace of Korean democratic culture**

At the time of Japanese annexation of Korea, there were few combined Christian magazines. The force of Christian national movements was severely damaged by the 105 Persons' Event in 1911 and as a consequence private magazines were hardly expected. There were some magazines published overseas but they were also closed. Amidst the difficult situation, theological magazines were published mainly for the purpose of teaching denominational theology. *Sinhaksegye* (1916) was launched by *Hyeopseong* Theological Seminary of the Methodist Church, *Sinhakjinam* (1918) by *Pyeongyang* Presbyterian Theological Seminary, and *Hwalcheon* (1922) by *Gyeongseong* Theological Seminary. They were seen as representative magazines of Christian

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<sup>226</sup> In 1930, the Southern and Northern Methodist Church jointly organized the Chosun Christian Methodist Church by electing Pastor Yang Joo-sam as the first bishop of the Korean Methodist Church, and in 1933 selected as the first editor of the integrated magazine. <http://www.newsjoy.co.kr>. (Accessed March 3, 2009).

communication.

With changes in the political situation in the 1920s, significant changes took place in the circle of Christian magazines. A large number of new private magazines emerged. A woman missionary A. B. Chaffin<sup>227</sup> issued *My Home* and V. W. Peters published *Yeomgwang*. In addition, *Life of Faith* published by layman Kim In-seo<sup>228</sup> in *Pyeongyang* in 1931 continued after the Liberation. These magazines were recognized as major contributors to the cultural movements of Korean Christianity during the 1930s and 1940s.

Among the most influential magazine on Korean churches was *Bible Korea*<sup>229</sup> issued in 1927 under the leadership of Kim Gyo-sin.<sup>230</sup> The magazine, which was issued in the form of a subscribed magazine, played the role of representing the non-church movement. The magazine persistently promoted the movement for implementing the pure faith of Christianity based on the Bible in people's real life. Most of magazines changed pro-Japanese's coat but *Bible Korea* strived against Japan continually.<sup>231</sup>

Magazines during this period are classified as follows: (1) religious magazines in the

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<sup>227</sup> Anna Bair Chaffin (1883-1977) was born in Iowa, USA and came to Korea with her husband, a missionary Dr. Victor Chaffin in 1913. In 1920, she was installed to a principle of the *Hyeupseong* Women's Theological Seminary and ordained the first woman pastor of the Methodist Church in Korea. *My Home* was published in 1931 and she was a editor. Reference from: Chaffin, Rev. Anna Bair, Personel Dictionary of the Korean Methodist, Historical material data, The Korean Methodist Church. <http://kmc.or.kr/board/viewphp?id=head history> (Accessed Jan. 28, 2008).

<sup>228</sup> Kim In-seo (1894-1964) was an activist for the independence from Japanese occupation and after graduating the *Pyeongyang* Theological Seminary, he published the *Life of Faith*, first edition 1,200 copies, in 1931. It was discontinued issuing in 1941 and republished in 1951 until 1956. Kweon Pyoung, "The 8<sup>th</sup> Conference: A study on Kim In-seo's Idea of Mission in 1930s," *Historical Theology Articles*, Vol. 6 (Seoul: Korea Evangelical Historical-Theological Society, 2003, December), 119.

<sup>229</sup> It was issued in Tokyo, Japan, at first (1927), but from the 8th issue it was moved to Seoul and issued monthly until 1942. <http://enc.daum.net/dic100/contents.do?query1=b12so80ba>. (Accessed Jan. 28, 2008).

<sup>230</sup> Kim Gyo-sin, Ham Seok-hyeon, Yoo Suk-dong, Jeong San-hun, Yang In-sup, Song Du-young studied in Japan at that time and were influenced by Uzimura Ganjo's thought. Seo Jeong-min, *Love for the Brethren and the Bible of Kim Gyo-sin* (Seoul: Meeting with the Word, 2002), 52, 104.

<sup>231</sup> *Literature of Poetry* (1930), *Light of Chosun* (1935), *Oriental Light* (1939), *Humanistic Critique* (1939), *National Literature* (1941) so on.

form of personal or subscription magazine; (2) gazettes of churches and Christian organizations, (3) magazines related to Christian social movements like the rural temperance movement, which emerged after the 3.1 Independence Movement; (4) magazines related to Sunday School and Christian education; and (5) magazines dealing with denominational theology.

Many writers contributed to these magazines, which paved the way for the spread of Christian culture and literature in the country. In addition, during the period, Korean scholars who had studied overseas began to found theological and Christian thought movements and communicated their ideas through these Christian magazines. Their articles influenced not only Christians but also intellectuals in Korean society, playing a central role in leading the ideology of Korean society and opening a new chapter of Korean culture.

## **5.5 The changes in Christian periodicals**

### **5.5.1 Newspapers**

*The Christian Messenger*, a newspaper published in 1915 jointly by the Presbyterian Church and the Methodist Church, as mentioned earlier, went through periods of internal conflicts in 1933 and was discontinued in 1937. Two new magazines began. These were the *Religion Review* of the Presbyterian Church and the *Methodist Review* of the Methodist Church, but they could not fill the vacuum left by *The Christian Messenger*. In January 1936, the Presbyterian Church restructured the *Religion Review* into a newspaper titled *The Christian Herald*, which closed after two years, but it was replaced by *The Christian News*, which was created in the form of a non-denominational periodical. The purpose of the newspapers, as stated in the first issue, was “to be an

institution that preaches the gospel of Christianity, to develop Christian culture and to serve the country.”<sup>232</sup>

The first issue was published in Japanese and Korean. The newspaper had pastors leading pro-Japanese movements as its directors, and used their position to speak for Japanese policies. The newspaper was discontinued on April 23, 1942 and, a week later, a more openly pro-Japanese newspaper, *Christian Sinmun* was issued. The newspaper was created with the object of “national service through religion” under the control of the Japanese police. It resulted from the merger and abolition of existing denominational periodicals.

Although other newspapers were closed, it was the only Christian newspaper that survived in 1943 and afterward. It appointed leaders in the Presbyterian Church, the Methodist Church, the Holiness Church and the Salvation Army as its executives, and functioned as a government-controlled gazette which was supervised as part of the approved publications under Japanese imperialism. However, it was also stopped in September 1944.

### **5.5.2 Magazines**

Until the order of national full mobilization and the enforcement of shrine worship in 1938, many new magazines were created. Entering into the wartime regime, however, Christian periodicals were suppressed. As a result, many magazines ceased publication, and few Christian magazines remained in 1942. One or two years earlier, two major theological magazines *Sinhaksegye* and *Sinhakjinam* had already been discontinued, and *The Korea Mission Field*, run by missionaries for 35 years, was stopped with the

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<sup>232</sup> August 16, 1938.



outbreak of the Pacific War. The 10 year old magazine *Life of Faith* was closed and numerous periodicals were abolished before the Liberation in 1945. It was literally a dark period for Christian magazine publishing.<sup>233</sup>

### 5.5.3 Pro-Japanese government-controlled press

In 1937, Japanese imperialism entered the Sino-Japanese War and intensively promoted its assimilation policy in Korea, Manchuria and China. As part of its imperialistic policy, it tried to Japanize Korean Christianity. In February 1938, the resident-general in Korea proclaimed, “We will actively support any Christianity reconstruction movement that is compatible with the national policy and is promising and hopeful.” This suggests the intensive promotion of the policy for Japanizing Christianity expressed as the Japanese-Korean Christianity unity movement. Led by Japanese pastor Damba, the *Chosun* Christianity Association was formed. In addition, a pro-Japanese government-controlled organization called the *Chosun* Denomination of Japanese Christianity was established on 1st Aug. 1945. In these processes, criticizing or rejecting the Japanese Government-General’s policies was unacceptable, and remaining Christian newspapers and magazines supported such policies for survival. As a consequence, the pro-Japanese government-controlled Christian press was formed.<sup>234</sup>

Even *Youth*, the gazette of YMCA, which had been the stronghold of anti-Japanese national spirit during the 105 Persons’ Event and the 3.1 Independence Movement in the past, turned to the pro-Japanese line as evidenced clearly by its pro-Japanese editorials.

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<sup>233</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 34.

<sup>234</sup> Ibid 35.

Taking this opportunity, let's participate in the work for the peace of the world and Asia through perfect Japanese-Korean unity... Therefore, we rejoice at being genuine imperial subjects mentally and physically. <sup>235</sup>

While the Christian circle was in the middle of hardship due to shrine worship, a pastor wrote an article titled "Worshipping the ancestors is not idol worshipping" in order to justify shrine worship. <sup>236</sup> Considering that Pastors like Joo Gi-cheol, <sup>237</sup> who refused shrine worship and was arrested by the police, were prosecuted for "lese majesty", such articles were nothing but speaking up for Japanese imperialism.

However, the most pro-Japanese and government-controlled periodical was *Christian Sinmun* founded in April 1942. The first issue that put up the picture of the emperor and empress on the front page clarified its editorial mission:

For the first time, since the outbreak of the holy war for the construction of Great East Asia... Therefore we are born to contribute to the Japanese-style progress of Christianity in the peninsula. <sup>238</sup>

In this way, the newspaper made it clear that its purpose was "to contribute to the Japanese-style progress of Christianity in the peninsula," namely, the Japanization of Korean Christianity or the unification of Japanese-Korean Christianity. In addition, the titles of editorials and columns in the newspaper roughly suggested the intention of the newspaper and the contents were compatible with its purpose and general principles stated in the first issue. For the first year since the foundation, there were few purely religious contents or functions like the preaching of the gospel or Christian education.

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<sup>235</sup> "Full mobilization of people's spirit and full support," *Youth*, No. 6 (August 10, 1938), 7.

<sup>236</sup> Kang Baek-name, "Worshipping the ancestors is not idol worshipping," *Youth*, No. 10, October, 1939, 8-9.

<sup>237</sup> Joo Gi-cheol was a pastor of the Presbyterian Church and an activist for independence from Japanese occupation. He died a martyr in the prison, 1944. Park Young-gyu, *Pyeongyang Sanjeonghyeon Church, Awakened the Korean Church and the Nation* (Seoul: The word of Life press, 2006), 67.

<sup>238</sup> Jeong In-gwa addressed on the first issue, *Christian News*, No. 1, April 29 1942, 1. He became the spearhead of an advance for the pro-Japanese government-controlled as a pastor of the Presbyterian Church.

Its tone consistently propagated and advocated the Japanese Government-General's religious policies and occasional sermons were published excusing the regime.

About this time some church leaders, who were supportive of the Japanese war efforts, voluntarily disposed of their church properties to help in the building of war planes and battleships. When the Pacific War was nearing its end, Japan even collected church bells to produce arms. The following editorial reflects the sentiment at that time:

The spread of this movement among us Christians is desirable... I believe it is right for Christians to gather our sincere heart and offer it for this movement. It may be great to sell the church building or its attached land and offer the money to the state. <sup>239</sup>

The pro-Japanese position of some churches was reflected in Christian newspapers and magazines <sup>240</sup> during last period of Japanese imperialism from 1938 to 1945. These materials have been used until today to criticize the role of the church at that time.

#### **5.5.4 Periodicals under pressure**

Most Christian newspapers and magazines during the stage of hardship under Japanese imperialism yielded to the oppression and adopted the pro-Japanese government-controlled line or resisted in the form by discontinuing their publications. While most periodicals chose the pro-Japanese government-controlled road, there were traces of lonely struggle that shed light on this period. An example is a periodical called the *Age of the Gospel* issued in Japan and Kim Gyo-sin's *Bible Korea*. The *Age of the Gospel*, a newspaper created by Joo Gi-yeong, adopted pure evangelism. Concerning the motive

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<sup>239</sup> "In the movement to offer war plans," *Christian News*, No. 87, April 15 1944. Editorial.

<sup>240</sup> Pro-Japanese newspapers were *Kidok Sinmun* (1938. 8. 16.), *Christian Sinmun* (1942. 4. 29.), *The World of Faith* (1938. 7.), *The Immanuel* (1940), *Maeil Sinmun*, *Gyeongseung Sinmun*. About the magazines, see reference 60 in this section, 4.2).

for issuing the newspaper, Joo Gi-yeong said,

For the last eight years since I began preaching in *Sinho*, I have always felt the necessity of a Christian newspaper for brothers living here. ...What I wish is to visit every village and house where our brothers live, to deliver the amazing good news of salvation and to make great changes in their life... <sup>241</sup>

The newspaper had a number of elements of nationalism that domestic Christian newspapers could not have. It did not mention anything about the Japanese imperial regime at all and, instead, carried anti-establishment articles. In addition, Joo Gi-yeong inserted articles such as “common sense in *Hangeul*” and “rules of spelling in *Hangeul*” to teach their mother tongue to Koreans in Japan while the *Hangeul* removal policy was being executed in Korea. This gave a special meaning to the newspaper in that *Hangeul* was promoted when Japanese was called “the old language” and *Hangeul* was being driven out by their policy in Korea. The newspaper was persecuted in 1942 together with Joo Gi-yeong. The persecution was significant in that it happened in Japan.

*Bible Korea* was also closed in 1942. The magazine, which was published continuously since 1927 by the non-church advocator Kim Gyo-sin, bore a strong color of nationalism. As evidenced by the phrase “Our only desire is to give the Bible to *Chosun*” in the address on publishing the first issue. The Bible and *Chosun* were the only purposes of the magazine and also for Kim Gyo-sin, as well as his colleagues. As it tried to practise the teachings of the Bible in the situation of *Chosun*, it could not avoid conflicts with the Government-General of Japanese imperialism. Through *Seongjo Tongsin* (a News Service in Korea) it sharply analyzed and criticized Korean Christianity as well as the political situation of the society. <sup>242</sup>

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<sup>241</sup> It was said on the first issue, *Age of the Gospel* which was the monthly newspaper. 1937. June, 1.

<sup>242</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 40.

Uchimura Kanjo who had opposed the war since the outbreak of the Pacific War was arrested by the Japanese authority. His magazine was discontinued. Accordingly, his ideological successor Kim Gyo-sin and his *Bible Korea* could not be safe. After several times of inspection and expurgation, publishing was delayed or suspended. It came to its end with the 158th volume because of an anti-Japanese article in the issue of March 1942. During the last period of Japanese imperialism, there were few writings giving thought to and concerning pure faith and the nation, but Joo Gi-yeong's the *Age of the Gospel* and Kim Gyo-sin's *Bible Korea* spoke with the voice of conscience.

## 5.6 Cultural politics and Christian communication

### 5.6.1 Cultural background of Christian communication

After the 3.1 Independence Movement, Japanese imperialism switched its military government to a cultural ruling system. Superficially, oppression seemed to have eased but, in fact, elaborate Japanization policies were executed in cultural, religious and ideological aspects. Christian churches executed various mission activities, taking advantage of the relaxed cultural policies, but on the other hand it had to cope with the schemes of Japanese imperialism, socialists and communists to destroy the churches. In this situation, the functions to be executed by Christian literature movements were to promote self-determination and enlightenment through education. <sup>243</sup>

In the early years of Japanese occupation, the churches' self-establishment could be achieved through in-depth research on fundamental theology and doctrines. *Dongyangseowon* <sup>244</sup> with a strong color of nationalism published 21 volumes of

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<sup>243</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 25.

<sup>244</sup> *Dongyangseowon* was a secular publishing house.

*Commentaries of the New Testament*. Likewise, *Taegeukseogwan*,<sup>245</sup> another publishing house, run by *Sinmin-hoi* published *Exposition of the Ten Commandments*, private publishing company *Bakmunseogwan*<sup>246</sup> published *Outlines of the Old and New Testament*, and *Bogeupseogwan* published the *Commentary of Galatians* and the *Commentary of Romans* (1912). In addition, the Christian Literature Society of *Chosun*, the forerunner of the Christian Literature Society of Korea, published writings related to the Bible and many other types of books. These various kinds of books related to the Bible, were sufficient to satisfy Korean churches' desire to study the Bible in their Bible classes.<sup>247</sup>

Along with Bible study, there were efforts at self-establishment in the theological aspect. As shown earlier in section 5, many Christian magazines were started between 1911 and 1927.<sup>248</sup> These carried various theological dissertations and writings with their own denominational background and became media for the formation of the denominations. Besides, seven kinds of magazines<sup>249</sup> were published by Christian organizations, and 12 kinds in the form of personal or special interest magazines.<sup>250</sup> In this way, as many

<sup>245</sup> *Taegeukseogwan* was formed in May, 1905 as an affiliated organization of *Sinmin-hoi* in order to promote the new intelligence and patriotism of the Korean by distribution of books. It was closed on account of all members were arrested for 105 People's Event. *Sinmin-hoi* (New People Society) was the patriotic organization and established by An Chang-ho in 1907. It focused on four actions as follows: enlightenment of people, product of the new intellectuals, inspiration of socialism and impetus of nationalism.

<sup>246</sup> *Bakmunseogwan* was a publishing house which was built in Seoul, 1907. This company published ten thousand titles of national and foreign country's and also was at the head for the enlightenment of people.

<sup>247</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 26.

<sup>248</sup> *Sinhaksegye* (launched in 1916) of the Methodist Church, *Gyohoijinam* (launched in 1916) of the Seventh-Day Adventist Church, *Sinhakjinam* (launched in 1918) of the Presbyterian Church, *Hwalcheon* (launched in 1922; meaning is the living waters) of the Holiness Church, *Sagwan* (launched in 1927) of the Salvation Army, *Gyeonghyangjapji* (launched in 1911) of the Catholic Church, and *Jesus* (launched in 1927) of Jesusit Church.

<sup>249</sup> *Sijo* (1910, Seven Day Adventists), *Gyounghyang Magazine* (1910, Catolic Church), *The Gospel News* (1917, Plymouth Brethren), *Sinhakjinam* (1918, Presbyterian Church), *Hwalcheon* (1922, Saint & Pure Church = Holiness Church), *The Officer* (1927, Salvation Army).

<sup>250</sup> 12 titles of magazines are as follows: *Magazine for Family* (1910), *The Korean Magazine* (1917, W. G. Cram), *Theological World* (1916, Methodist Church), *Bible Magazine* (1918, G. W. Bonwick), *Sinhakjinam* (1918, C. A. Clark), *Chosen People* (1919, Kang Me), *Youth* (1921, F. M. Brockman), *The New Life* (1923, F. W. Koons), *The Real Life* (1925, W. J. Anderson), *Sunday School News* (1925, J. G. Holdcroft), *The Children Life* (1926, G. W. Bonwick), *Bible Chosun* (1927, Kim Gyo-sin).

Christian magazines were published, many new writers appeared and theology was established naturally in Korean churches. Christian magazines also provided grounds for presenting academic achievements and ideas by many new scholars who had studied in foreign countries during the 1920s and 1930s.

Next, writing with educational and enlightening contents began to pour out. The universal curriculums for Sunday School (see 2.1) began to be translated in 1911 and are still being translated today. Church growth through Sunday School education was a characteristic of Korean churches during the 1920s and the early 1930s.

While Sunday School education was for inside the church, many other books were published for educating and enlightening the world outside the church. They can be classified into three types: first, Christian apologetics against communists' criticism of church; second, those about rural movements; and third, those about temperance movements. <sup>251</sup>

Confronting socialists' challenge to the church raised just after the 3.1 Independence Movement, the church had to define itself and criticize communist theories. In particular, *Youth*, the gazette of YMCA carried profound dissertations on this matter. In addition, the publishing of literature related to rural movements was more active. Many magazines and books were published exclusively for rural movements. Temperance movements included anti-drinking and anti-smoking movements, licensed prostitution abolition movement, and local industry promotion movement, and *Temperate Living* was launched in 1928 as a magazine for temperance movements.

However, its first issue was confiscated by Japanese imperialism. In 1931, irregularly

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<sup>251</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 26.

published magazine *Temperance* was launched as the gazette of Chosun Women Christian Temperance Association, and in 1936, *Temperance Review* was launched as the gazette of the Christian Temperance Movement Association. Besides, the gazette of the Salvation Army *Salvation Sinmun* for anti-smoking, printed once a year from 1921, and the issue for anti-drinking produced 50-60 thousand copies and was distributed widely throughout the country. These anti-socialism movements, rural movements and temperance movements were the three major types of Christian social movements during the 1920s and 1930s.

1934 marked the 50th anniversary of the introduction of Christianity, and taking it as a turning point, there was a movement to rearrange church history. As a result, writings about Western church history and the history of Korean Christianity were published. In particular, *The Victorious Lives of Early Christians in Korea* (1927), a collection of early Christians' biographies, was also printed in English (1933). In addition, *The History of Korean Christian Diplomacy*, which covered the biography of Missionary Thomas, the first martyr in Korea, and the history of Christianity, was published and each denomination poured out books describing missionary history.

The most distinguished accomplishment was the publishing of *The History of Protestant Missions in Korea 1831-1910* (the Publishing Department of Soongsil University) written by Baek Nak-joon. It was a complete history of early Christianity in Korea and in that it was written by a Korean, it became the base for describing Korean Christianity from that time on. *Historical Stories of Chosun Christianity in 50 Years* (1934), edited by poetess Jang Jeong-sim took the form of complete history and particularly contained crucial materials on women's movements. In addition, individuals' stories such as *Wolnam Lee*



*Sang-jae* (1929), *Pastor Lee Yong-do's Letters* (1934) and *Bang Ae-in's Life* (1934) were published and helped people to understand the history and situation of the Korean church. In this way, 1934 was the peak of interest in Korean church history up to that time.

### 5.6.2 Christian communication faces difficulties

Unfortunately 1935 is regarded as the first year of theological conflicts within Korean churches. It was because *The Abingdon Commentary* <sup>252</sup> translated by Yoo Hyeong-gi <sup>253</sup> created a stir in the circle of Korean Christianity. The commentary, which admitted Bible criticism (high criticism) advocated by Western progressive theologians, had a big impact on Korean churches. In publishing the book, 33 theologians and ministers from the Presbyterian Church and the Methodist Church participated.

The incident demonstrated theological conflicts in Korean churches. The conflicts were between theologians and pastors trained in fundamental conservative theology by missionaries and new scholars who studied at liberal theological seminaries like Princeton Theological Seminary. Guarding against liberal progressive theology was particularly strong in the Presbyterian Church, so the church coped with the trend by publishing books of conservative theology. <sup>254</sup>

On the contrary, the Methodist Church embraced both conservatism and progressivism, so it could publish books of both sides. However, it was also during this period that those who wrote progressive articles in the Presbyterian Church were excluded from the staff of *Sinhakjinam*. After the Liberation, such theological conflicts would be used in

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<sup>252</sup> It was published by *Sinsaengsa* founded by Pastor Rhy Hyeong-gi in December 1934 in celebration of the 50th anniversary of Korean mission, The original work is the Abingdon Bible Commentary (Abingdon Press, 1930).

<sup>253</sup> Rhy Hyeong-gi was a translator and writer as pastor of the Methodist Church.

<sup>254</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 29.

the struggle for ecclesiastical authority and caused the division of the churches.

The Old and New Testaments were completely translated in the 1910s, and the translation began to be revised in the 1930s. As there were new scholars who had studied biblical theology and the original languages of the Bible, they could translate from the original texts of the Bible. Thus, with the participation of missionaries and Korean theologians from the Presbyterian Church and the Methodist Church, the revised Old Testament was completed in 1936 and the revised New Testament in 1937. This revised Bible has been used most commonly until now. In addition, the *Hangeul* Bible produced the effect of resisting the invasion of Japanese imperialism, which tried to remove *Hangeul*, until the 8.15 Liberation.<sup>255</sup>

Concerning the hymnal, the same fight had to be fought with Japanese imperialism. The hymnal used both by the Presbyterian Church and the Methodist Church had been published consistently by the Christian Literature Society of *Chosun* since 1908, and a new hymnal titled *Sinjeong Hymnal* was introduced in 1928. Then, the Presbyterian Church refused to use the new hymnal and published *Sinpyeon Hymnal*. The two hymnals went through all kinds of trials during the last period of Japanese imperialism. With the outbreak of the Pacific War in 1941, Japanese imperialism deleted or altered a large part of these hymnals. First of all, '*River and Mountain, Streams Flowing Clear*' written by patriot Nam Gung-eok was removed and 21 hymns were altered. In addition, terms negative to realities or having political implications were deleted. The cut and torn-down hymnals reflected the appearance of Korean Christianity under hardships during the last period of Japanese imperialism.<sup>256</sup>

Trials were not limited to the hymnals. Organized oppression by Japanese imperialism

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<sup>255</sup> Ibid 29.

<sup>256</sup> Ibid 31.

was inflicted upon every Christian literature movement during the late 1930s. Articles criticizing or denying the system could not be printed, and all newspapers had to be inspected by the authorities. Around 1938, Christians' anti-Japanese sentiment was manifested in opposition to shrine worship and oppression was intensified. All newspapers and magazines had to insert the Imperial Subject's Pledge on the front page and writings advocating assimilation, namely, Japanization.

Then, as we have shown, magazines published actively during the 1930s were discontinued. It was the same for denominational magazines. The Presbyterian Church's *Sinhakjinam* and the Methodist Church's *Theological World* were closed, and *Youth* by YMCA was stopped in 1941, and *Living Waters* by the Holiness Church and *Bible Korea* by Kim Gyo-sin in 1942. Some rural movement magazines and *The Church News* by the Seventh Day Adventist Church survived until 1944, but were discontinued. None of Christian magazines was published from May 1945.

Newspapers had to share the same fate. *The Religion Review* (1932) and *The Christian Herald* (1936), which were published by the Presbyterian Church in rivalry with *The Christian Messenger*, were discontinued in 1935 and 1938, respectively. *The Christian News* (1938), a non-denominational newspaper, was stopped in 1941, and *Salvation Sinmun* created in 1940 was closed in 1942. Instead, pro-Japanese *Christian Sinmun* advocating the merger of Korean Christianity into Japanese Christianity emerged but it was also discontinued in 1944 and, as a consequence, the last of the Christian newspapers closed down.

The publishing of ordinary books was significantly contracted. With the outbreak of the Pacific War, missionaries from the opposing countries were regarded as spies and ordered

to leave Korea, and their institutions and properties were confiscated and disposed of as enemy properties. The Christian Literature Society of *Chosun*, which had been founded in 1890 and led Korean Christian literature movements, was also disposed of as an enemy property in 1942 and its business was occupied by Japanese. From that time on and until the Liberation, the Christian Literature Society of Korea lost its publishing function.

As with Korean Christianity and the nation, Christian communication was largely suppressed from 1941. Nevertheless, the life of Christianity was not extinct. There were believers who refused shrine worship and worshipped underground and in prison. Christian literature in the dark days managed to preserve its power of life.

## **Conclusion**

During the period from 1911 to 1934, Christian newspapers and magazines had to go through extreme oppression under Japanese imperialism. However, it was also during this period that the 105 Persons' Event and the 3.1 Independence Movement gathered strength. In the process of the trials and conflicts, the Korean church was compelled to reflect on its position and its commitment to preserving and protecting Christianity and its culture.

In this process, Christian newspapers and magazines were the birthplaces of Korean Christian culture. It is also meaningful that Korean Christianity had its 50th anniversary in 1934, when magazine culture was flowering in Korea. This development provided Christians with good information and sound teaching which strengthened their faith for the trials and suffering which were to follow.

During the period from 1935 to 1945, Christian periodicals went through a time of trials and tribulations. Korean Christianity had only two options. One was resisting and being imprisoned or martyred, and the other, was yielding to the system and walking the way of subservience. In this situation, Christian newspapers and magazines had to look for a way of survival. Some magazines resisted and clung to religious and national conscience until being suspended and discontinued. Others took the pro-Japanese pathway and submitted to the system. However, whether they resisted or submitted to the system, it was one of the darkest periods for Korean Christian periodicals. It also led to political conflict within the churches.

The internal conflicts, the Japanese oppression and the greatly reduced Christian Communications could have destroyed the Christian church and national culture. However, the availability of the full *Hangeul* Bible in private hands meant that the cultural language was kept alive. Also, people were able to gain faith and courage to persevere during these dark years.

The Japanese oppression, the internal conflicts and the greatly reduced availability of Christian communications could have destroyed the Christian Church and the Korean national culture during these dark years.

It is clear that the teaching and information provided by the older and later newspapers and magazines, up until the times when they were closed by Japanese, had given the Korean Christian through understanding of faith in action. This was expressed, as we have seen, in developing Korean nationalism and in fighting for independence from the Japanese.

Moreover, the availability of the full *Hangeul* Bible in private hands meant that the cultural language was kept alive, even when the Japanese tried to impose their language. Through the periodicals and the Bible, Koreans gained the faith, inspiration and courage to persevere during these years of turmoil and suffering.

## **Chapter 6**

### **Rebuilding church structure as part of the new liberated nation**

#### **Introduction**

With the end of the Second World War and rebirth of the Korean nation in 1945, the conditions should have generated further expansion and influence of Christianity and Christian media. Unfortunately, the country was about to be torn apart by the Korean War from 1950-53, between the post-Second World War Soviet occupied zone in the North, and United States occupied zone in the South. This led to the division of North and South Korea at the 38th parallel.

This chapter will examine the communication activities of missionaries who came back to Korea after the 8.15 Liberation in 1945 and Korean nationals who returned from Japan, China, the United States and other places. Both groups had a major influence on Christian communications.

This chapter will also review how the Christian press managed to restore its functions through the re-publication and foundation of various newspapers and magazines. The chapter will paint a picture of the contributions of Christian communications to the reconstruction of Korean society from the scars left by the Second World War and the Korean War.

The major point in this chapter is that without Christian media and the local churches' involvement, the rebuilding of a stable society and nation would have taken much longer.

It could have developed along very different lines to what we have at the present. The country was in turmoil between ancient traditions, including the use and influence of Chinese, Japanese imposed language and shrine worship and the Western impact brought in by the missionaries and the military.

The foundations, examined in earlier chapters, especially the use of *Hangeul*, provided a knowledge base on which rebuilding became possible and positive. This chapter looks at the question of why Koreans were deeply involved in Christian media communication. Was it because of the material benefits received through the American missionaries or was there a genuine local desire to promote and develop Christian communication and activities?

Likewise, it will be shown that despite the extreme difficulties and destruction of the Korean War, many Christian movements were revived and then rebuilt. A notable change during this period was the movement from foreign missionary initiatives to Korean national leadership. Several new national Christian communication activities were established especially through the Army chaplains and an expanded Christian magazine media.

## **6.1 American missionary movements in Korea after Liberation<sup>257</sup>**

While world mission during the 19th century was led by European countries, the United States became the center of world mission in the 20<sup>th</sup> century. The US sent 29,188 missionaries in 1925 and 38,060 in 1965 to Asia. The number of missionaries from Europe decreased by around 5,000 during the same period. For example, in 1958, the

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<sup>257</sup> Liberation means independence from Japanese occupation on 15 August 1945.



US spent \$120m for overseas mission, compared to \$20m by other Western nations.<sup>258</sup>

American missionaries who began to enter Korea during the period had enormous influences on Korean Christianity as well as its politics, society and culture. According to a record by missionary Allen Clark,<sup>259</sup> the number of missionaries who entered Korea between 1893 and 1983 was 1,952, and of them 87.6 percent were Americans.<sup>260</sup> At that time, it was the formalized conservative faith, otherwise known as ‘fundamentalism’ that fueled American missionaries’ passion for overseas mission. Most of them were highly educated from middle or high class families. They were sent by the Presbyterian Church and the Methodist Church, which were regarded as churches, whose congregations mainly came from middle to high class American families.<sup>261</sup>

American missionaries, who were expelled during the Japanese occupation, returned as soon as the American military government came to Korea after the 8.15 Liberation in 1945. There were missionaries who entered through newly established missions. Returning missionaries played decisive roles in reconstructing and restoring the churches and organizations destroyed by the war. As a consequence, their influence in the early 1950s exceeded that under the Japanese rule. The missionaries’ influence before the liberation was direct through their personal activities. But after the liberation, American influence was more indirect via financial contributions. Accordingly, the Korean churches’ dependency on the American churches was considerable. At that time, more than 90 percent of the budget of the Methodist Church was financed by support from the

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<sup>258</sup> Latourette, Kenneth S, *Christianity in a Revolutionary Age*. Vol. V : The 20th Century Outside Europe; the Americas, the Pacific, Asia and Africa, the Emerging World Christian Community (Grand Rapids: Zondervan, 1989), 206.

<sup>259</sup> Clark Allen D. (1908-1990) was son of the missionary, Clark Allen Charles, who was a doctor and wrote the Bible commentaries. Lee Ho-woo, “Life and Theological Thought of Charles A. Clark,” *Historical Theology Articles*, Vol. 5 (Seoul: Korea Evangelical-Theological Society, 2003, June), 183.

<sup>260</sup> Clark Allen D., *Protestant Missionaries in Korea, 1893-1983* (Seoul: The Christian Literature Society of Korea, 1987), 445.

<sup>261</sup> Kang In-cheol, *Korean Christianity and the State· Civil Society (1945~1960)* (Seoul: Institute for Korean Church History, 2003), 91.

American church.<sup>262</sup>

The influence of the U.S., the missionary-sending country, and its missionaries after the liberation was not limited to the area of religion. Despite the warning, “Never do anything not requested and keep it in mind that there is no more harmful thing than being involved in the factional politics of *Chosun*,”<sup>263</sup> they were political and social participants. The trend was most conspicuous under the American military government. American missionaries enjoyed extra-territorial rights, and provided the Korean churches with leverage in approaching the American military government for relief goods to the Korean people<sup>264</sup> and restoration of Christian media work.

As mentioned earlier, Korean Christianity was accepted by intellectuals from the middle and high classes, and such Christians were alienated by the Japanese government during the Japanese occupation. Thus, escaping from the persecution of Japanese imperialism, many Christian leaders left Korea to join the independence movements overseas or to study abroad. When they came home they had no option but to work with Christian institutions or for literature movements. For this reason, Christian literature and press activities were reactivated. As the country was liberated from Japanese imperialism, American missionaries came back with the U.S. Army. They participated in government as a matter of course. Many Korean Christian leaders became politicians including Rhee Syng-man<sup>265</sup> and Kim Gyu-sik.<sup>266</sup> Although Christians accounted merely 4 percent of

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<sup>262</sup> The Minutes of the General Assembly of the Methodist Church, 1954, 33-34.

<sup>263</sup> Wi Jo Kang, *Christ and Caesar in Modern Korea: A History of Christian and Politics* (Albany: State University of New York Press, 1997), 35.

<sup>264</sup> Kang In-cheol, *Korean Christianity and the State: Civil Society (1945~1960)* (Seoul: Institute for Korean Church History, 2003), 123.

<sup>265</sup> Rhee (1875-1965) was the first president of Korea and had the degree in USA. His major accomplishments and policies are as follows : (a) undertook a diplomacy-based independence movement under the Japanese colonial rule and played a pivotal role in establishment of the Korean government by opposing trusteeship (b) waged diplomacy of independence for foundation of the country (c) fought against invasion by communists on June 25, 1950 and released 25,000 prisoners of war (d) fostered human

the whole Korean population in 1946, their involvement in politics was immense. <sup>267</sup>

In 1946, 35 out of 50 officials in the Korean government were Christians. And in 1946, 21 out of the 90 members of the temporary National Assembly were Christians and 7 of them were pastors. Moreover, 38 out of the first 190 National Assembly members (from August 1948) were Christians and 13 of them were pastors. The Vice-President of the National Assembly was an elder from Pyeongyang, and during the second term of President Lee Seung-man, the Vice-President was Ham Tae-yeong, also a Christian. <sup>268</sup>

American missionaries occupied the highest level in the hierarchy of religious order in post-Second World War Korea. They influenced Korean Christianity to maintain an anti-communist, conservative and pro-American stance in the middle of social conflicts after the liberation. In the course of the modernization of Korean society, the missionary's influence was reinforced through their provision of financial and personnel support to Korean churches. They also backed up Christianity so that it could secure an

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resources under the banner of development of the country based on education (e) implemented an anti-communism and anti-Japanese policy. Ota Osamu, "Rhee Syng-man's Government Policy Regarding Japan Focused on Korean's Reparation Demands for Japan," *Bulletin of the Society for the Korean Historical Science*, Vol. 34 (Nii Scholarly and Academic Information Navigator, 1996), 51-86.

<sup>266</sup> Kim Gyu-sik (January 29, 1881 - December 10, 1950) was a leader in the Korean independence movement and the early history of South Korea. He was born in *Dongnae*, now part of *Busan*. Orphaned at a young age, he studied with the American missionary H.G. Underwood from the age of 6, taking the Christian name "Johann." Later he traveled to America, receiving a bachelor's degree from Roanoke College in 1903 and a master's from Princeton University the following year.

In 1905 Kim returned to Korea, teaching widely. He fled to China in 1913, following the Japanese annexation of Korea in 1910. He was a leading member of the Provisional Government of the Republic of Korea based in Shanghai, becoming the Vice-President. After the liberation of Korea in 1945, he returned to his homeland, now under the rule of the United States Army Military Government in Korea. He was favored by the American occupation leader John R. Hodge, who saw him and Lyuh Woon-Hyung as moderate leaders on the right and left. However, Kim opposed the South Korean election of 1948 because of the non-participation of the North. After failed efforts to broker reunification in that year, he retired from politics. After the outbreak of the Korean War in 1950, he was kidnapped and taken to the North; He reportedly died near Manpo in the far north on December 10.

[http://www.encyber.com/search\\_w/ctdetail.php?gs=ws&gd=&cd=&q=&masternc=30520&contentno=30520](http://www.encyber.com/search_w/ctdetail.php?gs=ws&gd=&cd=&q=&masternc=30520&contentno=30520). (Accessed Jan. 28, 2009).

<sup>267</sup> Wi Jo Kang, *Christ and Caesar in Modern Korea: A History of Christian and Politics* (Albany: State University of New York Press, 1997), 123.

<sup>268</sup> Harry A. Rhodes and Archibald Campbell, *History of the Korean Mission: Presbyterian Church in the USA*, Vol. 2. 1939-1959 (New York: Commission Mission and Relations, 1965), 379.

advantageous status over other religions for example Buddhism, Cheongdogyo,<sup>269</sup> Confucianism and Shamanism.

As a consequence, Korean Christianity was treated preferentially by the American military government, and the conversion of civil servants influenced the composition of the Christian population. Missionaries also served in medical and educational projects, which nurtured a favorable attitude towards Christianity amongst Koreans of these other religions.

As Korean society had been opened in the late 19<sup>th</sup> century, those in the Enlightenment Party, who were amicable to Christianity, gained power and missionaries won their full support. As one editorial author notes, “Countries faithful to Christ’s way have been strongest, richest and most civilized in the world by the blessing of God.”<sup>270</sup>

This suggests that many Koreans had received Christianity more for social and political reasons than for religious ones. Officials tried to be connected with Christianity as a means of national salvation and people accepted the religion in order to be relieved of officials’ extortions and injustices. Another earlier intention had been to escape from Japanese cruelties during the Sino-Japanese War and the Russo-Japanese War. In this way, some people accepted Christianity to cope with the contradictions between internal

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<sup>269</sup> Cheondoism or Chondoism is a 20th century Korean religious movement, based on the 19th century Donghak movement founded by Choe Je-u. Rooted in Korean Buddhist, Confucian, and Daoist beliefs and rituals with some Christian overtones, this Korean religion has become increasingly popular in both North and South Korea with the revival of Korean nationalism. Cheondoism arose from the *Donghak* Movement of the 1860s that had its origins in the peasant rebellions which arose starting in 1812 during the *Chosun* Dynasty. Cheongdogyo preaches that God resides in each of us. It strives to convert our earthly society into a paradise (Heaven) on Earth. It attempts to transform the believers into intelligent moral beings with high social consciousness. In this respect, it could be seen as a humanistic socialism. Cheongdogyo had about 1.13 million followers and 280 churches in South Korea in 2005.

[http://en.wikipedia.org/wiki/Chondoist\\_Chongu\\_Party](http://en.wikipedia.org/wiki/Chondoist_Chongu_Party). (Accessed Jan. 28, 2009).

<sup>270</sup> *Dokrip Sinmun*, Volume 3, No. 10, January 26, 1987, Editorial.

factors - the feudal society - and the external pressure from foreign powers.<sup>271</sup>

American missionaries earlier had adopted several strategies to spread Christianity in Korea. Among them was the development of a publishing culture related to educational projects. Missionaries' influence on the press, which covered events and incidents in the world, was concentrated on awakening Koreans and fanning their desire for independence from the Japanese occupation. One of such cases was the foundation of a Hangeul-language newspaper *Dokrip Sinmun*<sup>272</sup> by Seo Jae-pil.<sup>273</sup>

As seen in the previous chapter, missionaries' activities in technology, education, medicine, publishing and trade with the U.S. Improved Korean people's living standard and stirred up patriotic nationalism. In those days, most missionaries used 'the Nevius<sup>274</sup> Methods,'<sup>275</sup> which played a decisive role in fanning the spirit of nationalism in

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<sup>271</sup> Yi Man-yol, *Korean Christianity and the National Unification Movement* (Seoul: Institute for Korean Church History, 2001), 123.

<sup>272</sup> *Dokrip Sinmun* was published the first version on 7, April 1896 in centering of Enlightenment Party and also was the initial private organized daily newspaper written in both of Hangeul and English. <http://ko.wikipedia.org/wiki/%EB%8F%85%EB%A6%BD%EC%8B%A0%EB%AC%B8>. (Accessed Jan. 28, 2009).

<sup>273</sup> Seo Jae-pil (b. January 7, 1864 in *Boseong* County, Korea - d. January 5, 1951 in Norristown, Pennsylvania) had the anglicized name, Philip Jaisohn, a noted champion for Korea's independence, and the first Korean to become a naturalized citizen of the United States.

Philip Jaisohn devoted his life to Korean independence and sovereignty. As a talented young man, he passed the Geoweon civil service examination, becoming a *yangban*. He traveled to Japan, studied the progressive developments during the Meiji Restoration, and became a committed Progressive. Taking part in a failed coup in 1884, Jaisohn took refuge in the United States where he became a medical doctor and the first Korean to gain American citizenship. He returned to Korea twice more in service of Korea, in 1895-1898 as chief advisor to the Korean government and in the aftermath of the Korean War, 1945-1948 as the chief advisor to the American government.

<http://ko.wikipedia.org/wiki/%EC%84%9C%EC%9E%AC%ED%95%84>. (Accessed Jan. 28, 2009).

<sup>274</sup> Nevius, John Livingston (March 4, 1829–October 19, 1893) was a Presbyterian missionary to China and worked at Ningpo (now Ninghsien) 1854–59, Hangchow 1859, in Shantung Province 1861–64, 1871–93; in Japan 1859–61, in America 1864–68. He developed Nevius Methods. Kim In-soo, *History of Korean Church* (Seoul: Press of Presbyterian Collage and Theological Seminary, 1998), 193.

<sup>275</sup> Plan for mission work developed by J. L. Nevius; successfully used first in Korea; aims to establish self-propagating, self-supporting, self-governing indigenous Christians from the beginning. The methods have been summarized: (1) Let everyone stay in his calling and be an individual worker for Christ in his neighborhood, supporting himself by his trade. (2) Develop organization only as far as the native Christian can handle it. (3) Use the best qualified natives for evangelistic work. (4) Natives provide their own church building in harmony with native architecture and economic standards. Nevius emphasized extensive travel by missionaries, personal evangelism by all church members, systematic Bible studies, strict discipline, cooperation and union with other Christians, non-interference in lawsuits. C.A. Clark, Trans. by Park Young-

Korea. The purpose of the methods was to make churches in the mission field self-supporting, self-propagating, and self-governing. In other words, it was to establish local churches that can run without the money and administrative support of foreign missions and missionaries.

Korean people welcomed the policies. In particular Seo Jae-pil was influenced by them and resolved to commit his whole life to patriotic movements. When he returned from America in 1886, his resolution materialized through the foundation of a modernized newspaper. As the publisher, he gathered news, wrote articles, edited and even printed. His hope was to reform the nation and drive out foreign powers through the influence of the newspaper.

## **6.2 Destruction and chaos of the Korean War (1950-1953)**

The period of recovery after 8.15 Liberation was interrupted by the outbreak of the Korean War. This started while the churches in both North and South were facing internal problems. However, the massive relief aid programs had a positive effect on Koreans and many became church members.

With the defeat of Japan in World War II came the liberation of Korea, but the celebration was short-lived owing to international intervention in Korean affairs. The agreement between the United States and the Soviet Union to participate jointly in the surrender of the Japanese army split Korea into two opposing sides, that is, communism

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gyu, *The Nevius Plan for Mission Work, Illustrated in Korea* (Seoul: The Christian Literature Society of Korea, 1994), 78.; W.J. Kang, "The Nevius Methods: A Study and an Appraisal of Indigenous Mission Methods," *Concordia Theological Monthly*, XXXIV (1963), 335–342.

in the North and democracy in the South. With the U.S. forces in the South and the Soviets in the North, the two camps became deadlocked over the type of government that Korea should have. Besides the struggle between the two powers, Korea was already faced with immense internal problems, including the rehabilitation of the economy, which had been thoroughly exploited by the Japanese and the absorption of nearly two million returnees from China and Japan.

Since 1945, in a “divided” Korea, the experience of the churches in North and South Korea was very different, except for the internal disputes between those who had worked with the Japanese and those who resisted. In the North, the newly established communist government did not appreciate the prominence of Christian leaders in local politics or the creation of Christian political parties.<sup>276</sup> Shortly before the outbreak of the Korean War, many Christians escaped to the south, but many of those who remained were arrested and executed.

For the Korean churches, the three-years of the Korean War proved to be the most appalling sequence of events that outweighed previous persecutions suffered by the Churches. The communists singled them out as being anti-Communist and as sympathizers of American imperialism; hence, tens of thousands of Christians were imprisoned and systematically killed.

While the Korean War left deep emotional scars in the minds of Korean Christians, the period immediately following this war provided the most opportune time for evangelization. “Foreign aid, amounting to hundreds of million dollars annually, poured into Korea from ‘Christian countries’, particularly the United States, further fuelling the

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<sup>276</sup> They were *Kidokkyo Sahoe Minjudang* (Christian Social Democratic Party) and *Kidokkyo Chayudang* (Christian Liberal Party). The communist government in the North regarded the churches as a threat to its rule.

Koreans' favorable perception of Christianity.”<sup>277</sup> In addition, the Catholic and Protestant mission-related agencies brought into Korea millions of dollars worth of relief supplies, ranging from food and clothing to medicines, which were distributed to needy families.

In the midst of the destruction, members of the Christian community engaged in relief work. Korean Christians received aid from Christians in other countries, especially the United States and church agencies began to seek better ways to distribute relief materials. Eventually, thirty centers were established throughout the country to bring food and clothing to the needy.

Many of those who first became aware of the church through its charitable work later took great interest in its doctrines and were converted. The mission bodies' relief supplies and their relief programs, therefore, became a “badge” of charity and compassion for Christianity. Roy Shearer, a noted historian of missionary work in Korea, wrote:

... following the war, American churches sent massive relief supplies to war-stricken South Korea, and many persons joined the church in thankfulness for this material help.... The material help American Christians gave to the people in their time of need did serve as an example of Christ's love, and many recipients of this aid responded to that love and became Christians.<sup>278</sup>

As a result of such cooperative relief work, “the impact of Christianity was far greater during the war than before. Communication and projects among the churches increased. Outstanding evangelistic and educational work was also begun among members of the

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Ha Joong-pil, *Religious Culture of the North Korea* (Seoul: Sunin Press, 2003), 163.

<sup>277</sup> Moffett, Samuel Hugh, *The Christian of Korea* (New York: Friendship Press, 1962), 134.

<sup>278</sup> Roy E. Shearer, *Wildfire: Church Growth in Korea* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1966), 211.



armed forces.”<sup>279</sup> Practically, every Christian denomination in Korea had military chaplains, and Korea was then the only country in Asia to have a Chaplains’ Corps in its armed forces. Many young soldiers were receptive of the gospel. They took its message home with them, influencing others with the Christian message. In spite of the hardships inflicted by the war, the churches continued their work of relief and evangelism. The suffering people of Korea heard a message of peace, love, and salvation in Christ.

Thus in the small peninsula two governments were established with distinctively different political ideologies and economic systems. The division of Korea affected all segments of Korean society, including the Christian churches. However, as far as the political allegiance of the Korean Christians was concerned, they were unquestionably loyal and supportive of US policy in Korea. Many countries in the third world that were liberated after World War II had been colonies of European Christian nations.

However, Korea was colonized by the imperial nation of Japan, which was strongly anti-Christian. As mentioned earlier, during the Japanese occupation of Korea, Christianity was treated harshly and oppressively. “Korean Christians openly opposed the government and some missionaries became sympathetic to the nationalist cause.”<sup>280</sup>

### **6.3 Reconstruction of Korean churches and Korean society**

#### **6.3.1 Oppression, destruction and growth**

In the swirling time of oppressions and trials from Japanese imperialism, it was Christianity that defended the last fortress of national conscience. Concerning this fact, an American missionary reported as follows:

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<sup>279</sup> Wi Jo Kang, *Christ and Caesar in Modern Korea- A History of Christianity and Politics* (Albany: State University of New York Press, 1997), 90.

<sup>280</sup> Ibid 71.

I don't remember any people who suffered more severe trials than Chosun Christians in their troublous times and wars. *Chosun* Christians famed in the world for their sense of justice based on piety, loyalty and biblical faith were pummeled by Japanese imperialism until their knees were broken, and the fundamental cause of such trials is found in their unyielding resistance against the oppression for 36 years. <sup>281</sup>

On the other hand, even before the joy of freedom and independence subsided, the liberated Korea began to experience the tragedy of the country being divided by the U.S. and the Soviet Union in 1950 at the 38th parallel. The division brought about economic chaos and poverty, the influx of overseas Koreans mainly from the US, and the invasion of communism from the Soviet Union. What is more, the country was thrown into agitation and turbulence by actual expression of people's will to purge Japanophiles as a struggle to restore national identity. In the middle of the chaotic situation, it was extremely urgent to establish new national spirits and morality and to hold up the principles of patience and tolerance to others. During the vacuum period 1950-53 in Korean history, Christianity was spurred to take up such crucial responsibilities, exerting its strength from the nationalistic sense of history and moral power. <sup>282</sup>

However, the church itself went through the pain of schism. The direct origin of the discord was shrine worship during the Japanese occupation. Forced by Japanese imperialism, Korean churches were divided into groups attending shrine worship and another resisting it. In the course, 70 church leaders were imprisoned, and of them, only 20 survived, while the other and 50, including Pastor Joo Gi-cheol <sup>283</sup> suffered

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<sup>281</sup> The Board of Foreign Missions of the Presbyterian Church in the United States of America, 109th Annual Report, 1946, 20.

<sup>282</sup> At that time, Baek Nak-joon left a statement as follows. "The opportunities and the door are open widely to construct a Christian country at the center of the East." The Board of Foreign Missions of the Presbyterian Church in the United States of America, 109th *Annual Report*, 1946, 27. In addition, 35 out of 50 provisional government leaders returning home, 21 out of 90 members in the transitional legislative council, and 38 out of 190 first National Assembly members (including 13 pastors) were Christians.

<sup>283</sup> Joo Gi-cheol (1897-1944) was a pastor of the Presbyterian Church and an activist for the independence movement. He was arrested because of the denial on the shrine worship and died in prison.

martyrdom.<sup>284</sup> In addition, because the matter of shrine worship was linked to the orthodoxy of each denomination in Korean Christianity, it was excessively difficult to make a decision. The issue often drove the general assemblies of denominations into a dispute, even after the end of the Korean War.

Concerning the reconstruction of the Korean church, the released 20 leaders proposed that all Christians who had attended shrine worship must confess their sins publicly and such pastors must be punished with at least two months' suspension. To this proposal, those who had attended shrine worship resisted, saying that it was unavoidable under the oppression of Japanese imperialism and was necessary for saving the church and spreading the gospel. Furthermore, they insisted that the pains afflicted upon them by the Japanese government were no less than those experienced by the imprisoned leaders.

<sup>285</sup> It was indeed regrettable that the church and the nation were divided, when, what was wanted most, was for the churches to work together in spreading the gospel and rebuilding the nation.

In South Korea, each denomination had its own plan for reconstruction movements. The churches failed to form a united association. Nevertheless, this period recorded the highest growth in the number of churches and believers in the country.

The invasion of the South by North Korea with the help of the Soviet Union inflicted grave damages on churches. The communist forces began to suppress Christianity. Numerous church leaders were abducted and their life or death became unknown, and some leaders were shot and shed the blood of martyrdom.<sup>286</sup> Number of martyred

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<http://100.naver.com/100.nhn?docid=140341>. (Accessed Jan. 28, 2009).

<sup>284</sup> Kim Kwang-soo, *100 years' History of the Korean National Christianity* (Seoul: Research of Korean Church History, 1978), 145. Besides, some 50 ministers were martyred, around 2,000 believers were imprisoned, and 1,200 out of about 5,000 protestant churches were closed, and all the others were requisitioned by force.

<sup>285</sup> Wi Jo Kang, *Christ and Caesar in Modern Korea: A History of Christian and Politics* (Albany: State University of New York Press, 1997), 125.

<sup>286</sup> Kim In-seo, *The History of Martyrs in Korean Church and Their Sermons* (Busan: Life of Faith, 1962),

ministers and damages on the churches during the Korean War are outlined in the table below.

**Table 4: Churches destroyed in Korea from 1950-53** <sup>287</sup>

Damage Denomination	No. of martyred ministers	No. of burned churches	Floor area of burned churches in square meters	No. of destroyed churches	Floor area of destroyed churches in square meters
Presbyterian Church	177	152	8,850	467	26,480
Methodist Church	44	84	4,800	155	9,050
Holiness Church	11	27	1,500	79	4,100
Salvation Army	7	4	453	4	874
Total	239	267	15,603	705	40,504

Some Korean Christian leaders, who escaped from Seoul, gathered in Daejeon <sup>288</sup> on July 3, 1950 and organized the Christian National Salvation of Korea. <sup>289</sup> They played a crucial role in the relief war efforts, broadcasting and recruitment of volunteers, while maintaining close contact with the Ministry of National Defense and the Ministry of Social Affairs. They trained thousands of Christian young people and sent them to the front. They also re-opened churches, and promoted the revival of missions and theological seminaries, and helped the southward movement of many Christians to escape from North Korea and the northern provinces of the South, during the intervention of the Communist Chinese Army in North Korea. <sup>290</sup>

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<sup>287</sup> Ibid 230.

<sup>288</sup> When the Korean War began in June 1950, the 24th Infantry Division was the first American ground combat unit to be committed. General William F. Dean arrived in Korea on July 3, 1950. He established his headquarters at Taejon. [http://kin.naver.com/detail/detail.php?d1id=6&dir\\_id=607&eid=Q6](http://kin.naver.com/detail/detail.php?d1id=6&dir_id=607&eid=Q6). (Accessed Feb. 1, 2008).

<sup>289</sup> Korean Christian leaders, Han Gyoung-zik, Hwang Geum-cheon, Son Du-whan, Rim Beong-duk so on, formed the Christian National Salvation of Korea. They educated thousands of Christian young people and sent them to the Korean army as a volunteer military service people. Cho Seong-gi, *Critical Biography of Han Gyoung-zik* (Seoul: Gimyoungsa, 2003), 154.

<sup>290</sup> Kim Yang-seon, *The History of Korean Christianity for 10 Years after the Liberation* (Seoul: Religion and Education Department of the Presbyterian Church of Korea, 1956), 79.

The merits of missionaries who worked actively during the Korean War should also be mentioned. In particular, those from the mission of the Northern Presbyterian Church such as E. A. Adams,<sup>291</sup> Underwood Horace Grant,<sup>292</sup> and A. Campbell<sup>293</sup> offered their services in refugee resettlement ministries. They helped in transporting refugees to safe places. In the middle of the Korean War, they also collected relief goods from the U.S. and the United Nations and supplied food, clothes and shelters to ordinary refugees.

### 6.3.2 Internal Church activity

This section outlines the development of Christian movements in Korea during the Korean War. While tragic disasters were continuing during the Korean War, a believer sang,

Lift your eyes and look to heaven. From a world of chaos below where the cries  
of wounded spirits Sound around us wherever we go. Having lost the road, they  
wander, Milling throngs they've lost the light too. Like the prodigal exhausted!  
O, believers! What will you do?<sup>294</sup>

This song is still sung at many churches today, touching people with the memories of the

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<sup>291</sup> Reverend Edward A. Adams, an American missionary of the Northern Presbyterian Church of the U.S., founded Keimyung University originated from Keimyung Christian College in March 1954, with Reverends Choi Jaehwa and Kang Ingu, two local Presbyterian Church leaders. Reference from History of Keimyung University (Introduction) <http://www.kmu.ac.kr/fra1/fra1.html>. (Accessed Jan. 28, 2009).

<sup>292</sup> Underwood Horace Grant (1917-2004), a member of the Korea Branch of the Royal Asiatic Society since 1939, a councilor, and a former president of the Society, passed away on January 15, 2004 following a brief illness. Born in Seoul of missionary parents on October 11, 1917 Dr. Underwood spent virtually his entire life in Korea except for brief periods abroad for education in the United States and for military service in the Pacific Theater. He was born into a well-known Presbyterian missionary family, and his grandfather was one of the first Protestant missionaries who landed in *Incheon* on Easter Sunday 1885. For over a century the Underwood family has been associated with Korea and its people and institutions.

Dr. Underwood grew up in Korea, and following his college education and military service during World War II, he served in various capacities with the U.S. military in Korea, including that of senior interpreter during the *Panmunjeom* Armistice Negotiations. His lifelong service to *Yonsei* University began in 1939 when he worked as a missionary volunteer English teacher. He was also the founding Dean of Seoul National University during the years of the U.S. military government in Korea.

<http://100.naver.com/100.nhn?docid=779941>. (Accessed Jan. 28, 2009).

<sup>293</sup> Archibald Campbell worked in Korea as a missionary from Presbyterian Church, USA.

[http://en.wikipedia.org/wiki/Archibald\\_Campbell](http://en.wikipedia.org/wiki/Archibald_Campbell). (Accessed Jan. 28, 2009).

<sup>294</sup> Korea Hymnal Committee (lyric, Seok Zin-young, 1952; composition, Park Jae-hun, 1952), *Korean Hymnal* (1973, No. 401) 256.

Korean War. Ruins, frustration, tormented experience of fights with brothers, were particularly severe losses in Christianity. In January 1952, the Christian denominations jointly organized the Church Reconstruction Research Committee under the supervision of the National Council of Churches. The committee implemented unprecedented extensive reconstruction plans, restoration of the national land, and the establishment of national planning in six areas: the church, and Sunday School; education and culture; society and welfare; rural economy and industry.

Christianity's contribution to Korea's social and historical consciousness in the 1950s was at its peak compared to the period of Japanese rule although the movement originated from humanism and a desire to make up for the damage caused by wartime thinking. This was a turning point with a crucial meaning in shaping the faith of the Korean church. And it should not be overlooked that the movement was based on the ecumenism of denominational collaboration. Because social mission and the ecumenical movement were the patterns of the church's existence in this situation, it cannot be considered separately from our national history.

With the visits to Korea of the representatives of the World Christian Organization with the mission of reconstructing Korean society and Korean churches after the war, this movement was promoted even more actively in confirming solidarity with free allied nations and securing the channels of relief and aid. At the same time, Korean churches were rising in spirit through faith revival movements, keenly stimulated by challenges as a result of the war.

In 1953, associated organizations such as YMCA, the Korean Bible Society and the Christian Literature Society of Korea were rebuilt, and universities such as *Ewha* and *Yonhee* were restored. Riding the trend of natural increase in the number of believers during the war, each denomination staged revival movements and obtained successful

results. After the War, churches' internal activities for Christians only were expanded to the functions of relief and love for the society carried out by denominations or relief organizations. As a result, the number of orphanages and child care centers reached 440 in 1953.<sup>295</sup>

All the Christian organizations used publications, newspapers and radio to help in these programs. Churches struggled hard in the rehabilitation of the war disabled, temperance movements against prostitution, drinking, smoking, gambling, and the restoration of morality, and helped lay the ideological and democratic foundation in people by providing anti-communist theories and experiences. They also tried to dispel unscientific and passive consciousness, like idol worshipping and superstitions, and contributed to the morale and mental power (armament) of the army through troop information, education and pacification activities in the field.<sup>296</sup>

### **6.3.3 Influence of the unique Army Chaplain system**

During the Korean War, there were conspicuous evangelical and educational activities in the army. Temporary army churches had operated in the past, but when this war started, W. E. Shaw<sup>297</sup> from the Methodist Church and G. M. Carol<sup>298</sup> in the Catholic Church worked together and organized a committee to promote the army chaplain system at a joint meeting between the Presbyterian Church, the Methodist Church, the Catholic Church, the Salvation Army and the Holiness Church on Sept. 18, 1950. The army

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<sup>295</sup> Jeon Taek-boo, *The History of Korean Church Development* (Seoul: Christian Literature Society of Korea, 1993), 316.

<sup>296</sup> Ibid.

<sup>297</sup> W. E. Shaw contributed to form the army chaplain system in Korea as a missionary belong to United Methodist Church during Korean War. He retired from his Korean missionary work in 1961. He died at Stanford Hospital, California on 5 October 1967. His remains were moved to Korea to be buried next to his only son in Seoul Foreigners Graveyard, *Yanghwajin*. Extracted from The Half century Footprints of *Mokwon* University.

[http://www.mokwon.ac.kr/mwinfo/m\\_sub1\\_01.php](http://www.mokwon.ac.kr/mwinfo/m_sub1_01.php). (Accessed Jan. 28, 2009).

<sup>298</sup> G. M. Carroll was a missionary as a Father, he belonged to Marynoll Missioners in USA. He contributed a lot of the field of the social welfare for the orphans and the poor including building the army chaplain system.

chaplain system was enforced by Korean President Rhee Syng-man's special order on February 7, 1951.

However, the system was not enforced only because of an order from the top. At first when the system was launched, most chaplains were unpaid and their position was not guaranteed. They devoted themselves to the salvation of servicemen's body and soul. Their work made great contributions to the mental armament of the army and the chaplain system was gradually settled.<sup>299</sup>

From June 16, 1952, paid chaplains began to appear. After the war as well, the chaplain system contributed to the improvement and development of the army, and the system itself was also improved and developed continuously. Chaplains were responsible for the spiritual life in the army and conducted worship services, communion services, weddings and funerals. The chaplains played a vital role in ideological armament through personal counseling.<sup>300</sup> When the system was introduced, only 5 percent of servicemen were Christians, but today believing officers and soldiers are found in warships, in the Air Force, in the front line, and wherever there is the army. Even in the Vietnamese War and the Iraqi War, chaplains were sent together and preached the gospel.

Publishing activities for supporting the chaplains' mission were made mainly by the Christian Literature Society of Korea. In the form of tracts for army mission, an American evangelical monthly, *Upper Room* was introduced to the army. In the same year, a magazine named *Cross* was published with contents related to chaplainship. Besides, other special missions were carried out successfully in prisons, war prisoner camps, and hospital missions.<sup>301</sup>

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<sup>299</sup> The National Council of Churches in Korea, *Yearbook of Christianity* (1970): 81.

<sup>300</sup> Ibid.

<sup>301</sup> Ibid. Jeon Taek-boo, *The History of Korean Church Development* (Seoul: Christian Literature Society of Korea, 1993), 319.



#### 6.3.4 Broadcasting began seriously

Evangelical and Christian education activities were carried out via the broadcast media. It was prepared by the missionary, Otto E. Decamp<sup>302</sup> who came to Korea in 1948, and the plan to establish the Christian Broadcasting System (CBS) was approved by the government in June 15 1949. However, the Korean War broke out when broadcasting equipment from the U.S. had arrived at *Incheon* Harbor, and the plan was postponed.

After the war, CBS, with call sign of HLKY, frequency of 700KHZ and output of 5KW was officially launched on the rooftop of the Christian Literature Society on April 2 1954, and the first broadcast was aired on Dec.15.

At first, CBS was born as a joint business of the Presbyterian Church, the Methodist Church, the Holiness Church and the Salvation Army. Its programs, which were broadcast for two hours in the morning and five hours in the evening, were usually sermons, lectures, culture, music, program information, English. Music programs were particularly popular among the people.<sup>303</sup> CBS was the first private broadcasting station, and played a leading role not only in evangelism but also in creating a media culture in Korea. Later chapters will explore the dramatic development and impact of the CBS service.

The Far East Network was founded by the Evangelical Alliance Mission (TEAM) in December 1956 with the object of preaching the gospel to communist countries mainly targeting North Korea and China. In addition, with the same object as the Far East Network, FEBC Korea was established as the transmitting station when it was moved

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<sup>302</sup> Otto E. Decamp (1912-2001) was born in Seoul and his father, A. F. Decamp, was a missionary. He studied at Princeton University and after graduated, came back to Korea in 1937. But he was in prison for five months for denying shrine worship and was exiled from the Korea in 1947. After that time he studied the practice and the theory of broadcasting at the Columbia University. He came back to Korea again in 1948 and built the Christian Broadcasting System in 1954 which was the first private broadcasting in Korea.

from Okinawa to Korea.

#### 6.4 The impact of the mass media

As discussed so far, it is undeniable that the roles and merits of Christianity have been enormous in various areas of Korea. In terms of communication through literature, it has led Korean people, and this is a permanently memorable record in the history of Korean culture. Including the publishing of the Bible in large quantities, newspapers, magazines and various kinds of religious books, published by Christians, made absolute contributions to the modernization of Korea. These publications shaped people's thinking and equipped them for service, not only in the churches but within society and the nation. The wide range of Christian communication media influenced individuals, families, institutions and national leaders at every level. Without these materials the character of Korea today would be very different and lacking the drive and determination which is so obvious.

It is particularly noteworthy that 700,000 to 800,000 volumes of the *Hangeul* Bible are spread through the country every year. This is one of the greatest achievements of Christianity and evidence that Korean people are burning with the spirit of equality of all human beings and the spirit of self-reliance and independence. Now, in order to prove the influence of Christianity to Koreans, it may be helpful to quote the testimonies of people who experienced it.

In his recollections, Choi Nam-seon,<sup>304</sup> the famous Korean historian said:

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<sup>303</sup> A. D. Clark, *History of the Korean Church* (Seoul: Christian Literature Society, 1971), 231f.

<sup>304</sup> Choi Nam-seon (1890-1957) was a literature activist, writer and historian and his pen name was *Yookdang*. He was a Korean historian and independence activist. He was born into a middle class family in Seoul, Korea, under the late *Chosun* Dynasty and educated in Seoul in the classical Chinese manner.<sup>1</sup> He was sent to Japan on a government scholarship in 1904, where he enrolled at the First Tokyo Middle School (now Hibiya High School), however, he was expelled from the school in 1905 for a protest he organized among the Korean students. After his expulsion, he returned to Korea, but went to Tokyo again in 1906 to study at Waseda University. While in Japan, he was converted to the Japanese style of modernization, and sought to pattern Korea's modernization after the Japanese approach. He participated in the Patriotic Enlightenment Movement,

I contacted the Bible through fragmented books such as Matthew's Gospel and Luke's Gospel. It was before the New Testament was published. As it was in 1900, books printed purely in Korean were merely such fragmented gospels. Later, I bought and read *The Pilgrim's Progress* and *Seongseodoseol*. These books were sold at the book store in Jejungwon.<sup>305</sup> As I read these books in Korean, I came to feel the great attractiveness of reading...<sup>306</sup>

In this way, Yookdang Choi Nam-seon, a scholar in modern Korea, opened his eyes to reading through Christian books and his view of life or society was substantially affected. The contributions of Christianity to Korean modernization movements left a deep impression in the Korean people's heart. Celebrating the 50<sup>th</sup> anniversary of the Methodist Church in 1934, private newspapers in Korea competitively praised the merits of Christianity. Novelist *Jangbaeksanin's*<sup>307</sup> article titled "Christianity in Chosun" published in *Chosun Ilbo* in January 19, 1934 said as follows.

It has been 50 years since Christianity was handed down to Korea. The impact

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publishing the first successful Korean modern magazine, *Youth*, and pioneered new styles of Korean poetry. Choi contributed to cement ties between *Cheondogyo* and Christian leaders and drafted the Declaration of Independence for the March 1st Movement in 1919.

<sup>305</sup> The hospital was founded by Horace Newton Allen, the American protestant missionary appointed to Korea by the Presbyterian Church in the U.S.A (from here on the Church). *Gwanghyewon* (House of Extended Grace), which was the first modern hospital to practice western medicine in Korea, was established April 10, 1885.

The hospital was renamed *Jejungwon* (House of Universal Helpfulness) on April 23. As there appeared numerous difficulties, the Church appointed Oliver R. Avison to run *Jejungwon* on July 16, 1893. Initially, *Gwanghyewon* was financed by the Korean government, while the medical staff was provided by the Church. However, by 1894 when the First Sino-Japanese War and Gabo reforms took place, the government was not able to continue its financial support and thus, management of *Jejungwon* now came fully under the Church. In 1899 Avison returned to the US and attended a conference of missionaries in New York where he elaborated on the medical project in Korea. Louis H. Severance, a businessman and philanthropist from Cleveland, Ohio, was present and deeply moved. He later paid for the major portion of the construction cost of new buildings for the medical facility. *Jejungwon* was renamed Severance Hospital in his name.

*Jejungwon* (later Severance Hospital) was primarily a hospital but it also performed medical education as an attachment. The hospital admitted its first class of 16 medical students selected through examinations in 1886, one year after its establishment. By 1899, *Jejungwon* Medical School was independently and officially recognized. Following the increase of diversity in missionary denominations in Korea, collaboration began to form — with time, *Jejungwon* began to receive medical staff, school faculty and financial support from the Union Council of Korean Missionaries in 1912. Accordingly, the medical school was renamed Severance Union Medical College in 1913.

<sup>306</sup> Cho Young-man, "A leading scholar of the new literature movement," & "Choi Nam-seon, the intellectual brightened the dawn," *The Personal History of Korea* (Seoul: Pakyoungsa, 1965), 5-6.

<sup>307</sup> *Jangbaeksanin* was one of Lee Gwang-soo's (1892-1950) pen name who was a novelist, columnist and

of Christianity is greater than other impact of each field for half a century. Aside from the doctrine of Jesus, Jesus transplanted new-education, new-medical, science, music and lifestyle of western into Korea in quantity at first. There is no doubt to contact with the western culture through the Christianity. Besides the Bible and other religious books became wide spread by translating. The influence, which it affected by the development and revival of *Hangeul* such as this, is in second place. Christianity has been contributing not only past but also present. From now on, history of the culture of Korea will have to remember the contribution of Christianity and the people of USA, Australia, France, Germany and England who sent the missionaries to Korea.

As we saw earlier with Japan's unconditional surrender to the Allies on August 15, 1945, Korean people were set free from the long colonial rule by militant Japan. The joy of the liberation and freedom was indescribably great. The joy was particularly big for Christians who had been oppressed most severely. Christians, who had been prohibited from new missionary works and publishing newspapers and magazines, now became able to promote every type of communication movement for preaching the gospel intensely without any hindrance.<sup>308</sup> Like this, Christians carried out great pioneering roles for Korean mass communication. Their splendid records in the past are continued today and will be in the future.

## 6.5 Revived and expanded Christian publishing

As the Korean society was liberated without even a newspaper or magazine, in due form, words and thoughts, which had been suppressed in all kinds of form, began to pour out. Accordingly, newspapers and magazines, discontinued or suspended, began to be reissued and new newspapers and magazines were launched. Furthermore, publishing companies closed in the last period of Japanese imperialism were reopened. As a consequence of

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journalist. He was a vice-president of *Chosun Ilbo* from 1927-1937.

<sup>308</sup> Choi Joon, "The Effects of the Bible on Korean Newspapers," *The 50<sup>th</sup> Anniversary Article of the Translation of the Hangeul Bible* (Seoul: The Bible Society of Korea, 1960), 123.

these measures, the secular press in the Korean society, as well as the Christian press, was gradually restored.

In March 1946, the Korean Christian Literature Society recovered its properties from the hand of the Japanese and resumed its publishing business. First, it began to restore the hymnal, which had been erased and modified by the Japanese government, and published the *Hapdong* Hymnal. In addition, it published Bible commentaries fit for new historical situations, as well as books for *Hangeul* movements and enlightening movements to abolish illiteracy. Out of these efforts, more than 20 kinds of books were distributed to farm villages and other areas and made substantial contributions to the reform of farmers' consciousness.<sup>309</sup>

Another publisher that led Christian literature movements together with the Christian Literature Society of Korea was *Chosun* Print Co., Ltd., which was founded by Pastor Yoo Hyeong-gi based on facilities disposed of by the U.S. military government. The company published English conversation texts, English-Korean dictionaries, various kinds of books related to Christianity, social issues and philosophy for the public, English-Korean Bible.

On the other hand, such reconstruction movements were obstructed by collisions between the left and right wing. Thus, Korean Christianity began to issue books on historically material theses such as communism and the foundation of the country from the Christian viewpoint. It tried to suggest right views to communism, which was one of radical social phenomena through books such as "*Christianity and the Ideas of National Foundation*",<sup>310</sup> *Christianity and Communism*<sup>311</sup> and *An Atom Bomb of Love*.<sup>312</sup>

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<sup>309</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 34.

<sup>310</sup> It is an article written by Kim Jae-joon, 1945 and appears in the *Kim Jae-joon's Complete Works*, Vol. 1. The anniversary publishing committee for Changgoing (his pen name) *Kim Jae-joon's Complete Works*, Vol. 1.-18. (Seoul: Publication department of the Hansin University, 1992).

<sup>311</sup> John C. Bennett, *Christianity and Communism* (New York: Association Press, 1948). Translated by Kim Jae-joon and published by Sungyoung Press, 1985.

During the Korean War, there were massive movements of the population and the country suffered from extreme political and social turbulences. Anti-communist ideology was reinforced during the Cold War. Tragic scars and the crisis of survival resulted in skepticism. Again, therefore, the Christian literature movement and publishing culture movement were faced with a grave crisis. All publishing facilities were destroyed and Christian intellectuals, ministers and lay believers who had led the literature movement were abducted to North Korea or went missing.

The war suspended or stopped all newspapers, but in Daegu and Busan crowded with refugees, publishing activities were resumed, though weakly, and as the front line came to a standstill on the 38th parallel, refugees who gave up going home began to form a new intellectual class and publishing culture was reactivated.

#### **6.5.1 Newspaper presses revived**

As a brief background, it should be noted the first newspaper issued after the 8.15 Liberation was *Kukmin Sinmun* launched on Nov.16, 1945. It was the first daily newspaper in the Christian circle after the Second World War, and was officially registered by the U.S. military government. In its first issue, the newspaper declared that the newspaper was published “to appeal to the public’s conscience, to enhance people’s character and to lead national opinions from a strictly neutral position as long as

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<sup>312</sup> A non-fiction written by Pastor An Young-joon (Seoul: Sunggwang Munwhasa, 1972). Pastor Son Yang-won, who lost his first and second sons to leftists in the Yeosun Incident. The story was made into a movie. Yeosun Incident means the Rebellion Incident in Yeosu and Suncheon of 1948. The Yeosun Incident broke out on Oct. 19, 1948, when the 14th Regiment of the National Defense Guard of South Korea refused to move to Jeju Island on a mission to put down an armed uprising protesting against the establishment of the government by South Korea alone. When about 2,000 soldiers marched into downtown Yeosu, the civilians, students and local leftists, who were suffering from economic distress after the establishment of the new government, joined the soldiers. The insurgent forces instantly occupied eastern areas of Jeonnam Province, Suncheon, Gwangyang, Gurye, Boseong, Goheung, and Gokseong. The government established the quell force headquarter in Gwangju and defeated the insurgent forces in Suncheon on Oct. 23 and in Yeosu on Oct. 27. During the search operation against the civilian collaborators, many innocent civilians were executed without trial. The number of victims of the Yeosun Incident is estimated to be about 10,000 including policemen, soldiers, and civilians, though the exact number is not known. The Yeosun Incident served as a momentum for establishing ‘anti-communism’ as the national ideology for South Korea and fixation of the partition of the Korean peninsula.

we exist as the eye and ear and the hand and foot of Korean people.”<sup>313</sup> As suggested by its purposes, articles in the newspapers were mainly about general issues with some related to Christianity. In other words, the newspaper targeted the whole population based on Christian principles.

In 1946, three new newspapers began to be published. All three claimed themselves to be non-denominational. *The Christian Weekly* launched on the Jan.17 professed, “The Korean church has turned to a new goal. It is oneness. The Savior is one, the faith is one, the hope is one, and the form of the church is also one.” On the March 6, *The Christian Times* was launched with the object of “promoting spiritual unity rather than formal unity of the denominations... fair without inclining to any denomination.”<sup>314</sup> The newspaper emphasized Christian literature by providing a corner to carry readers’ literary writings. In addition, *The Hungkook Press* was launched by Ham Tae-yeong<sup>315</sup> in July, and it also carried many articles on Christian literature. However, all the three were closed during the Korean War.

In the middle of the Korean War, *The Korean Christian Times* was launched in Busan, the place of refuge, on July 15, 1951, and *The Christian News* on the Dec. 26. In 1955, *International Christian News*, *The Baptist Bulletin* and *The Christian Times* began to be issued as denominational or non-denominational newspapers.

### 6.5.2 Magazine culture established

Along with newspapers, magazines also resumed its activities through republishing or new ventures. In particular, there was a strong trend of magazine publishing by individuals or Christian organizations. During the war, in *Busan* a theology magazine

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<sup>313</sup> Address on the first issue of *Kukmin Sinmun*, November 15 1945.

<sup>314</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 43.

<sup>315</sup> A Presbyterian Christian, he participated in politics as the Vice-President in the 2<sup>nd</sup> Term of President Rhee Syng-man.

named *Sinhaksegye* (meaning is Theological World) was reissued and, including that, several magazines specialized in specific areas were reissued or newly launched.<sup>316</sup>

What is notable in this period is that the Christian Literature Society of Korea began to publish magazines. It was by the will of Pastor Kim Choon-bae, the general manager of the society at that time. Breaking away from its policy of only publishing books, he decided to publish three kinds of magazines: a children's magazine, a family magazine and a theology magazine.

*The Christian Home*<sup>317</sup> was launched in 1948, and children's magazine, *Saebeot* (which means New Friend)<sup>318</sup> in 1952, and lastly theology magazine, *The Christian Thought*<sup>319</sup> in 1957. In addition, the first general Christian magazine *Nakwon* was launched in 1956, and affected the publication of all-round magazines for the public. In a 160-page large volume, various contents were provided including Christian faith, common sense, arts and literature, culture and Christian news. This was a major production and more like a large book than a traditional magazine. Afterward, many new magazines emerged continuously until 1957.

Magazines during this period have the following tendencies. First, more magazines were published individually rather than denominationally. This was because the base of Korean Christianity had been expanded so much into ordinary national life. Second, because of the number of magazines, some had a short life. Third, there were magazines covering special Christian areas such as theology, Christian education and sermons.

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<sup>316</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1992), 43.

<sup>317</sup> Published in 1949 and stopped temporary in the Korean War and republished in 1954 under the title of 'Saegajeong' (meaning is New Home). It is being published until now and belonging to National Council of Churches of Korea from 1956.

<sup>318</sup> The publication right was transferred to Bible Textbook Publishing Company, a private publisher, in 1990. This monthly magazine, published in the Christian Literature Society of Korea in 1925, and has led Korean children's reading and culture. After 1982, it was published and discontinued in the Bible House until 2002.

<sup>319</sup> The writer of this material worked as the first female editor of the magazine from 1995 to 2001. This monthly magazine was published from 1957 in the Christian Literature Society of Korea and has led the just



## Conclusion

In this chapter we have seen a number of significant developments and events. This began with the return of many missionaries after World War II. They mainly provided the funds for rebuilding and some new initiatives. They also provided the means so that local leaders could assume the dominant roles in the churches but especially in reconstructing the Christian communications work.

As a result and also because Koreans returned from abroad, many Christian Korean leaders became involved in national life, including at the highest levels of government. This period of reconstruction was disturbed by the destructive Korean War. This war had a devastating effect on much of the Christian communication work.

However, due to the sound teaching through earlier Christian communications, many Christian Koreans undertook relief work amongst refugees. This activity commended the Christian faith to other Koreans. The Christians showed their faith by their works (as seen in The Letter of James-The Bible).

CBS, established during these years was to have a major impact on the nation, way beyond the Christian audience as we will see in the following chapters. It is doubtful whether any other Christian broadcasting system, anywhere else in a large populated nation, has had such an enormous impact and such positive results.

All was not completely positive, however, because the after-effects of imposed Shinto worship by the Japanese had a divisive impact on some Korean churches and weakened their united ministry. Nevertheless, it was Korean Christian leaders who led a spiritual revival and great expansion of the church, when the Korean War fighting ceased. These

leaders had been well equipped with good publications in *Hangeul* and as a result were able to provide necessary leadership at this time.

It was Korean Christians who now expanded the Christian mass media, which had an impact at every level of Korean national life and society. One feature of this was the production of large magazines, which was a new initiative in Korea Christian communications. Many of these magazines have had a great influence and continue to this day.

A unique Korean ministry was the development of the Army chaplains system. This led to a great expansion of the Christian faith in all Services. At the same time the Christian media organizations had to produce the materials which the chaplains and service personnel required.

It has also been shown that Christian radio broadcasting was established during this period and became a popular tool of Christian communication affecting all walks of life.

Despite the many difficulties after the Second World War, the Shinto controversies and the Korean War, the Christian communications media emerged stronger than ever at this time. Its influence on national life had a greater impact than at any previous period and as will be seen in the following pages, it continues to grow stronger every day until the present time.

These developments and the steady but secure national government would not have happened without the influence of Christian media in its varied forms. If any proof is needed of the impact of the use of *Hangeul* and Christian communications, it was clearly seen in the way that the nation was able to recover. The recovery was marked by a common language, high ethical standards, good government and constant relevant Christian communications.

## Chapter 7

### Christian communication after the Korean War

#### Introduction

A year long period of chaos followed the 4.19 Student Revolution <sup>320</sup> in 1960 but was put in order with the 5.16 Coup D'etat <sup>321</sup> in 1961. With the establishment of the 3<sup>rd</sup> Republic, Korea achieved rapid economic growth under totalitarian control. However, there were widespread human rights abuses. Incomes were distributed disproportionately and these factors deepened the people's discontent. This situation continued for more than 10 years. Then with the passage of the *Yoosin* Constitution <sup>322</sup> in 1972, freedom of speech was severely curtailed. Anti-establishment and anti-government press activities were curbed by extreme government censorship.

The adverse social and political conditions generated an explosive growth of Christianity

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<sup>320</sup> In the election to launch the 2<sup>nd</sup> Republic in 1960, Rhee Syng-man and Lee Gi-boong were elected as the President and the Vice-President respectively through an unjust process, and Korean people did not accept the result. A large-scale demonstration was staged by students on April 19<sup>th</sup> and many people were killed or wounded in confrontation between the police and the demonstrators. In 1994, the incident was christened "Student Revolution." Koo Young-soo, *The Lasting Regret: DMZ, The Sleeping Volcano* (Bloomington, Indiana: Author House, 2008), 26.

<sup>321</sup> Just after the fall of the 2<sup>nd</sup> Republic, the provisional government led by Heo Jeong transferred the government to the Democratic Party and more power was given to the Prime Minister. However, as Prime Minister Jang Myeon failed to meet people's expectations, the army advanced to Seoul in the morning of May 16, 1961 and overthrew the government. [http://en.wikipedia.org/wiki/History\\_of\\_South\\_Korea](http://en.wikipedia.org/wiki/History_of_South_Korea). (Accessed Feb. 10, 2008).

<sup>322</sup> In the referendum on November 21 1972, it was passed with voting by 91.9% of the qualified voters and approval by 91.5% of the voters, and was promulgated and effectuated on December 27<sup>th</sup>, the Inauguration Day of the 8<sup>th</sup> President. The *Yusin* Constitution defined the concept of peaceful unification in the Preamble and, for this, installed the National Conference for Unification as a mandatory representative organization. It also gave the President super-constitutional authorities such as the right of emergency measure and the right to dissolve the National Assembly and the right to appoint judges and some of the National Assembly members given to the President, adopting the system of powerful President as the coordinator and leader of the three branches, and postponed the execution of the local autonomy system after the unification of South and North Korea. Extracted from *Chosun Ilbo* (November, 23, 1972).

through mass assemblies.<sup>323</sup> Large-scale mass assemblies were held and the number of believers increased in geometric progression. According to statistics from the Ministry of Culture and Tourism, the number of Christians was increased by over 10 times from 736,844 in 1962 to 7,637,010 in 1984. The explosive growth led the Korean churches to focus on world mission in various ways.<sup>324</sup>

Christian movements also resisted the government's dictatorship and oppression of human rights. In 1975, the Social Justice Clergy Council was formed and struggles for human rights were staged to protect the rights of people who had been alienated and exploited by government policies, which focused exclusively on economic growth at the expense of social justice. This Council played a central role in the struggles for democracy. In reaction to Christian activism, various fundamental movements to preserve the line of conservative faith emerged, which consequently divided the Christian churches.

During the period of explosive growth of the churches, Christian periodicals expectedly increased substantially in quantity, and their contents were steeped in theological study and self-reflection. That attracted close scrutiny by the government. The suppression of press freedom was similar to that of the time of the Japanese occupation when Christian publishing was severely suppressed.

Since Korean churches began to grow rapidly from the 1960s, literature movements also grew in scale. Well designed books in the form of complete series began to be published from the late 1960s. The trend was particularly remarkable in Bible commentaries and interpretations published in the 1970s and later in the 1980s. These included the writings of Korean pastors and theologians. Foreign writers' collections were translated into *Hangeul*.

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<sup>323</sup> Billy Graham's Crusade in 1973, Seoul; Great Conference for the Evangelization of Korea; Explo etc.

Christian publishing companies were established and Christian bookstores increased in numbers during the 1970s and 1980s, which contributed to the efficient and mass distribution of Christian literature.<sup>325</sup>

Another active movement during this period was the celebration of the history of Christianity around 1984, the 100<sup>th</sup> anniversary of Christian mission in Korea. The facsimile editions<sup>326</sup> of newspapers and magazines showing the history of early Christianity were published, which expanded the base for research on Korean church history.<sup>327</sup> As this period also saw rapid industrial and social changes in Korea, it might have been expected that the influence of Christian communications would diminish. However, the opposite happened. There was a growing demand by Koreans for more information and knowledge. Informed Korean Christians showed their faith in many national movements and political activities, which took place in this period.

This chapter will review the characteristics of newspapers and magazines in this period of proliferation of Christian publishing, and examine the development stages and situations of print media from 1953 to the present. Discussions will also look at the effects of electronic media, introduced in the 1980s, on Christian publishing. It will consider the foundation of Christian Broadcasting System in 1954 until today, the first private broadcasting company in Korea. Christian Broadcasting System, born out of ruins left by the war, was “the voice of comfort and hope” and the standard-bearer for national evangelism. Both in name and in reality, Christian Broadcasting System opened a new horizon not only to the Korean churches but also to the Korean society’s understanding of Christianity. My thesis has shown that even 100 years after the introduction of

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<sup>324</sup> The number of believers in the census of Korean Statistical Information Service in 1962 and 1984.

<sup>325</sup> Han Yeong-je, *Christian Literature Movements 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 41.

<sup>326</sup> *Sinhak Segye, Hwalcheon, The Korea Mission Field, the Korean Christian Advocate, Christian News, The Methodist Bulletin*, Transactions of the Korean Branch of the Royal Bible Society.

<sup>327</sup> Han Yeong-je, *The History of Korean Christian Press and Magazines 100 Years* (Seoul: Gidokgyomunsa,

organized Christianity and despite the many trials already outlined, the Christian media had – and continues to have – a deep impact on Korean national life and action.

## **7.1 Established Christian communication**

### **7.1.1 Newspapers**

Licenses to publish new newspapers were withheld for a while after the 5.16 Coup D’etat in 1961. While seven newspapers were launched in six months since the 4.19 Student Revolution, no new newspaper was published from 1961 to 1963. *The Christian Times* and the *Union Christian Times* were launched in 1965. *The Christian Times*, which advocated conservative faith, declared as its purpose, “We will fight with all our might to conserve the reformed faith. *The Christian Times* will push forward bravely for witnessing to the truth under the flag of reformed faith.”<sup>328</sup> It was renamed *The Christian Messenger* in 1967, and has been maintaining its conservative faith of Korean Christianity until today.

*The Union Christian Times*, which was a joint newspaper promoting the ecumenical movement, clarified as its purpose, “The church should not neglect the diversity of faith. In various differences, nevertheless, we can find a consensus throughout the society. Through this newspaper, we will make all opinions to be communicated and testify that Christ is love and freedom.”<sup>329</sup> The newspaper was also renamed *The Christian Newspaper* in 1966 and has been in circulation until today.

As a result, newspapers in the 1960s were divided into those supporting the ecumenical movement and those opposing the movement. In the early 1970s, new Christian denominations began to issue newspapers, and particularly as emigration to the Americas

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1992), 52.

<sup>328</sup> Kim Jeong-guk, “Address on the First Publication,” *The Christian Time*, No. 1, April 1 1965, 1.

was active, the number of overseas Korean Christians increased. Accordingly, from the 1970s, newspapers were published for overseas Koreans. *The Christian Herald* was launched in 1977, *The Christian Journal* in 1981, and *The MiJoo Korean Christian Journal* in 1987. They functioned as a bridge between domestic churches and Korean churches in foreign countries, thus acting as a barometer of the situation of Korean churches' world mission. <sup>330</sup>

### 7.1.2 Diverse magazine cultures

Cultural movements were inactive during the period from 1961, the year when the 5.16 Coup D'etat broke out and the 3rd Republic was established, to 1964. Thus, few magazines were launched during the period. *Christian Education* and *New Life* were issued in March 1961, just before the 5.16 Coup D'etat, and English magazine *Korea Calling* was issued in 1962, which was launched as the successor to *The Korea Mission Field*, a magazine launched in 1905 and discontinued in 1941. From 1964, Christian magazines as well as ordinary magazines tended to be specialized.

The characteristics of magazines since the 1960s were as follows: a) those reflecting theological controversies published by church leaders; (b) specialized magazines for Christian education and ministry; (c) gazettes published by churches and Christian organizations; (d) all-round magazines covering current issues in the Christian world. A representative magazine was the monthly *Conversation*. <sup>331</sup> This magazine will be explained further in my discussion about Pastor Kang Won-ryong who left remarkable footprints as a Christian leader and a communicator in society; (e) Bible study magazines published by individuals.

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<sup>329</sup> "Declaration of Foundation," Union Christian Times, first issue (December 12, 1965), 1.

<sup>330</sup> Han Yeong-je, *The History of Korean Christian Press and Magazines 100 Years* (Seoul: Gidokgyomunsa, 1992), 54.

<sup>331</sup> Launched in 1971 by the Christian Academy. This organization started in 1959 and its title was the Institute for Christian Social problem in Korea. It was renamed Christian Academy in 1965 and again to Korea Dialogue Academy in 2000. *Segye Ilbo*, 2000. 5. 29.

## 7.2 The use of the printed materials and new forms of Communication

### 7.2.1 Korea's entry into publishing and journalism

F. Ohlinger, who had been working in China, came to Korea in 1887. He installed a print shop in *Baejae Hakdang* the next year. The shop had three kinds of types—*Hangeul*, English and Chinese. The shop, which was widely known as the Trilingual Press,<sup>332</sup> published various Christian materials for preaching as explained in chapter 2.

Considering that digital printing, which will be the main trend of future typography, has been adopted widely in Christian communication, we need to analyze the realities of Christian communication through the transition process. In the analysis, I will use as a model the Christian Literature Society of Korea, the oldest publishing company that has played the crucial role of Christian communicator for a long time in Korea. One of the most important pioneering roles of Christianity in the modernization of Korea was the literature publishing movement, and the role was led by the Christian Literature Society of Korea. Thus, this analysis will compare the publications of the company with the development of typography.

One day in October 1889, Presbyterian and Methodist missionaries gathered at Missionary Underwood's house at *Jeong-dong* at his request, and they discussed the establishment of a Christian literature publishing company as proposed by J. W. Heron. On June 25 1890, the Christian Literature Society of Korea (original name: 'The Korean Religious Tract Society') was launched, headed by the first president Ohlinger who had experience in literature publishing and founded the first print shop in Korea. The Korean Religious Tract Society meant 'A Korean society for holy teachings.'<sup>333</sup>

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<sup>332</sup> The United Methodist Church built the Trilingual Press in 1891, which was the publishing house to publish into three languages, Korean, English and Chinese.

<sup>333</sup> In the introduction of *The Korean Mission Field* published in commemoration of the 50<sup>th</sup> anniversary of the Christian Literature Society of *Chosun* is written, "The first Protestant missionaries who landed at *Jemulpo* Harbor on the Lord's Day of the Easter Week in 1885 carried an armful of Luke's Gospel. Those



The emergence of the Christian Literature Society of Korea (CLSK) opened a new era. It told of the start of new days not only in the history of Korean Christianity and church but also in the history of Korean culture. Early literature business developed steadily and literature and publication business, which had been executed by individuals or denominations, came to be promoted efficiently and systematically. The most important meaning of the literature society was that it laid the ground for Christianity, which was imported as denominational churches, to work together inter-denominationally. This marked the beginning of the ecumenical movement of Korean Christianity.

The next section will discuss briefly the history of the Christian Literature Society of Korea, which provided the on-going basis for further Christian communication after the Korean War.

### **7.2.2 Period of the Korean Religious Tract Society (1890-1909)**

The Korean Religious Tract Society was not equipped with printing facilities, but it promoted literature business systematically. Most books were printed at the Trilingual Press. In general, tracts and books were published and distributed throughout the country, and also sent to those imprisoned by the cruel Japanese government. These books were particularly popular among soldiers. Missionary activities using literature were not restricted by time and place.

A hymnal was published in 1895, and another in 1908. In addition, *The Korea Mission Field*<sup>334</sup> was issued, which carried missionaries' reports and information on Korea. In addition, universal Sunday school textbooks were published in 1905 as teaching materials

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who followed the first group in less than five years formed the Korean Tract Society." Edt. & trans. by Seo Jeong-min, *Korea and Underwood: The Korea Mission Field, 1905-1941* (Seoul: Institute for Korean Christian History, 2004), 37.

<sup>334</sup> The Korean Mission Field. Author: Federal council of Evangelical missions in Korea. Publisher: Federal council of Evangelical missions in Korea. Publisher Date: 1904.

for Sunday school (see chapter 5, 2.1).

**Table 5** Some KRTS<sup>335</sup> publishing figures<sup>336</sup>

Year	Number of published items	Number of volumes
1890	1*	Not available
1894	12	Not available
1900	Not available	90,743
1905	50	250,000

Beginning with the first publishing of *Seonggyochwalri*\*<sup>337</sup> by Ohlinger in 1890, the quantity of publications increased rapidly.<sup>338</sup>

C.C. Vinton, M.D., who had been in charge of the operation of the literature society since 1893, reported, “Korean people must be the most zealous for reading and learning in the world.”<sup>339</sup> What should not be overlooked was that the influential Christian faith was now localized in various ways. Such trends were revealed in books written by Korean believers who were converted to Christianity, for example, a tract called *Childeuk* (which means the seven virtues of the Catholic Church)<sup>340</sup> written by Hong Jeong-woo in 1895,

<sup>335</sup> Korean Religious Tract Society was formed by Toronto tract Society, American Tract Society and Religious Tract Society of London in 1889. It was the predecessor of Christian Literature Society of Korea.

<sup>336</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 7.

<sup>337</sup> This book is a salient doctrine of Christianity for the Christian’s identity and was translated by H. G. Underwood.

<sup>338</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 42.

<sup>339</sup> Considering the report that Korean people like to read, it might be natural that books published by the literature Society were read widely regardless of time and place.

<sup>340</sup> This book was written based on the doctrine of Catholic Christianity. The Roman Catholic Church recognized the seven capital virtues as opposites to the Seven Capital Sins or the Seven Deadly Sins. According to Dante’s *The Divine Comedy* the sins and their respective virtues have an ordering based upon their importance. Seven virtues are Humility (modesty), Kindness (admiration), Forgiveness (composure), Diligence (zeal/integrity/Labor), Charity (giving), Temperance (self-restraint), Chastity (purity).

*Pahokjinseonron*<sup>341</sup> by Rho Byeon-seon in 1897, *Haetaron*<sup>342</sup> by Gil Seon-joo in 1904, and *Seongsanyuramgi*<sup>343</sup> by Choi Byeon-heon.<sup>344</sup>

### 7.2.3 Christian Literature Society of Korea

#### during the early period of Japanese imperialism (1910-1919)

At first after its foundation, CLSK could not carry out its literature mission efficiently because it could not find experienced personnel to edit, publish and sell. Then Vinton assumed the responsibilities in 1907 and Gerald Bonwick was appointed as the general manager in 1910. For 28 years until he retired in 1938, Bonwick performed his job faithfully and contributed to the development of the literature society.

According to the number of volumes published in 1911 and 1912, the company showed a growth rate of 125.7 percent.<sup>345</sup> This was possible because it had the editorial department as well as sellers in charge of display and sale of published books.

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<sup>341</sup> Author belonged to the Methodist Church and worked for the *Jeongdong* Church by helping H.G. Appenzeller and for the *Sandong* Church with W.B. Scranton. This book was a kind of evangelical pamphlet with 16pages (published by Korean Religious Tract Society in1897) and first dialectic Christianity. The meaning of the title is to throw the doubt and to advance to where to do well. "Rho Byeon-seon," Personel Dictionary of Korean Methodist Church,

[http://kmc.or.kr/board/view.php?id=head\\_history\\_dic&no=44](http://kmc.or.kr/board/view.php?id=head_history_dic&no=44). (Accessed Apr. 15, 2008).

<sup>342</sup> Author Gil Seon-joo was one of the thirty three national representatives of 3.1 Independence Movement. He tried to enlighten the lazy. The meaning of the title, is a kind of disease, especially being lazy. Therefore he proclaimed to get out of that situation. Ra Dong-kwang, "Life of Gil Seon-joo and His National Movement," *Culture and Tradition*, Vol. 9 (Daegu: Institute of Korean Study in Kyungseong University, 2001, December), 126.

<sup>343</sup> Author was a pastor of the Methodist Church and the first theologian in Korea. This title was a series of the *Sinhakwolbo* (first monthly magazine for theology) in 1907. It was published as a volume, which was named *Sungsanmyungkyung* in 1909. The contents were to compare with several religions from the East to the West and so we regarded this volume first comparative science of religion. "Choi Byeon-heon," Personel Dictionary of Korean Methodist Church,

[http://kmc.or.kr/board/view.php?id=head\\_history\\_dic&no=44](http://kmc.or.kr/board/view.php?id=head_history_dic&no=44). (Accessed Apr. 15, 2008).

<sup>344</sup> This book compared Christianity with the three major Oriental religions, Confucianism, Buddhism, and Zen. Kim In-seob, "Byung Heon Choi, *Sungsanmyungkyung*, the dialectic demonstrating religion, Christianity, Korean native religions, Literary Rhetorics," *Baedalmal* (JinJu: Kyungsang University, 2008), 165.

<sup>345</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 38.

**Table 6 Publishing growth 1911-1912** <sup>346</sup>

Year	Number of items	Number of printed pages
1911	28	247,421
1912	43 (new 26 / reprinted 17)	892,210

During this period, CLSK assumed its position as the center of the ecumenical movement. The general manager was paid his wage by the American and London Literature Societies, but as the term expired, there was the Korea Continuation Committee Conference of foreign missionaries in Korea under chairman, J. R. Mott. At the conference it was decided that the seven missions would bear the payment to the general manager from 1915.<sup>347</sup> Based on the decision, the board of directors admitted directors dispatched by the missions and began to apply the principles of full co-operation in financing, organization and business.

Publications such as study modules and Sunday school textbooks to be used in individual churches came to reflect the non-denominational ecumenical movement. In addition, as the copyright of the *Hapdong* Hymnal<sup>348</sup> was transferred to CLSK in 1919, the society assumed the responsibility for editing and publishing the hymnal.

Throughout the 30 years from 1910 *The Christian Messenger* was published, which was the only non-denominational newspaper in Korean Christianity. The fact that Park Dong-wan, chief editor of *The Christian Messenger*, was one of the 33 national representatives of the 3.1 Independence Movement showed the standing of the newspaper

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<sup>346</sup> Ibid 18.

<sup>347</sup> American Northern Presbyterian Church, American Southern Presbyterian Church, Australian Presbyterian Church, Canadian Presbyterian Church, American Southern Methodist Church, American Methodist Church, Women's Mission of American Methodist Church. Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 19.

<sup>348</sup> It was jointly published by three denominations, like as the Presbyterian Church, the Methodist Church and the Holiness Church in 1947. In 1931, the *Sinjeong* Hymnal was published and distributed. In 1935, *Sinpyeon* Hymnal was published by Pastor Jeong In-gwa. As a result, the united movement was severely damaged. From that time on, conflict over the publishing of hymnals has been continued until today.

and CLSK in those days. The newspaper was suspended by the government-general several times, but did not depart from its principle as a national church press.

Rather, the number of the subscribers increased by three times from 2141 in 1919 to 6180 in 1920.<sup>349</sup> The reason was that *The Christian Messenger* was seen to be independent of the Korean churches. Its editors and writers were Koreans and thus were relatively less influenced by missionaries. In those days, *The Christian Messenger* was a valuable cultural space in which Korean people could publish their literary activities.

#### **7.2.4 Christian Literature Society of Korea in the late period of Japanese imperialism (1920-1939)**

After the 3.1 Independence Movement in 1919, Japan had to show greater sensitivity to local Korean culture. It adopted various cultural policies and although only in appearance, to allow freedom to some degree in publishing and culture. As the change of external environment was combined with the internal factor, namely, the growth of Christian influence, cultural movements in Korea had their heydays. At the center of publishing culture was CLSK. This shows that the growth of Korean Christianity during the period was closely related to the literature business of the literature society.<sup>350</sup>

There were three periods of significant increase in demand for publications. They were in 1911-13, in 1920-21 and in 1934-36. The increases were connected to historical events like the Movement of a Million Souls for Christ,<sup>351</sup> the 3.1 Independent Movement, and the projects on the 50<sup>th</sup> anniversary of Christianity respectively. Based

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<sup>349</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 19.

<sup>350</sup> Han Yeong-je, *Christian Literature Movement 100 Years in Korea* (Seoul: Gidokgyomunsa, 1987), 47.

<sup>351</sup> This movement was started on 12<sup>th</sup> July 1909 as the second revival movement in succeeding the first great revival movement in 1907 and was succeeded from 1909 to 1910 in the center of the missionaries of Methodist Church of USA, Reid, Stokes, Gamble. During this period of the Movement of a Million Souls for Christ Korean Christians spent their time for 100,000 days and distributed 700,000 copies of the evangelical papers. In addition to that they visited almost all villages for the mission.

on these facts, it can be known to relate between the literature mission of CLSK and the growth of Korean Churches.

CLSK built a new building in 1931 in *Joongro*, Seoul as the headquarters for Christian organizations. Its functions would not be limited to literature mission. Compared to other roles of CLSK, *The Christian Messenger* was characterized by high participation of Koreans. Leading Korean writers made their debut through the newspaper, and it was the only non-denominational newspaper during 1910-1930s that had been steadily published at 170,000-180,000 copies since the 1920s.<sup>352</sup> At that time, *The Christian Messenger's* role did not only influence the agenda of the churches but also moulded the press to serve the general society. And it provided a forum, akin to a public square, for the Korean people to freely express their voice. The influence of the press on Korean society was tremendous.

During the period, the Japanese government seemed to allow publishing and cultural activities to some degree, but hymnals, *The Christian Messenger* were inspected, and some of the contents were forbidden or removed.

#### **7.2.5 Christian Literature Society of Korea<sup>353</sup> from 1940 to 1950**

After the Manchurian Incident and the Sino-Japanese War which broke out in 1936, Japan expelled the American missionaries. In this situation, Christian Literature Society of Korea, which had been controlled mostly by the American missionaries was heavily impacted. To cope with the situation, the board of directors elected Yang Joo-sam<sup>354</sup>

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<sup>352</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 39.

<sup>353</sup> Or Christian Literature Society of 'Chosun' as it was known then.

<sup>354</sup> He was a pastor of the Methodist Church and first issued the *World of Theology* in 1916. After getting the degree from the Vinderbelt University and Yale University, he became a professor of the *Hyeupseong* Theological Seminary and till just before being kidnapped to the North, took charge as the General Secretary in CLSK.

as its general manager. However, in June 1942 even before finishing the first year of his term, the government-general declared that Christian Literature Society of Korea building was government property and transferred it to the hands of a Japanese agent. From that time to the liberation in 1945, Christian Literature Society of Korea went through the days of utter darkness. The publishing and sale of books were all forbidden and major facilities were requisitioned.

With the liberation, Christian Literature Society of Korea met a new turning point. Yang Joo-sam was fully authorized by the U.S. to resume the business of the literature society. Expelled missionaries returned and worked for the reconstruction of the literature society. The first work was to distribute books that were in stock. New books could not be published because printing facilities were destroyed and paper was not available. From October 1945 to April 1947, about 228,568 volumes of books in stock were sold, which showed how strong Korean people's desire for books was. <sup>355</sup>

Getting out of the chaotic period following the liberation, Christian Literature Society of Korea integrated different hymnals of each denomination for the first time, that is, the *Sinjeong* Hymnal of the Methodist Church, the *Sinpyeon* Hymnal of the Presbyterian Church, and the *Buheung* Hymnal of the Holiness Church. It organized the Korea Hymnal Committee and began to publish the *Hapdong* Hymnal from 1949. <sup>356</sup> Within a year, the hymnal sold 100,000 volumes. Unification of the Hymnal had a meaning to unite each denomination emotionally.

In addition, Professor C. Erdman <sup>357</sup> published Bible commentaries, and *The Christian Home*, a family magazine targeting female readers, was launched in 1949 and is being published until today, titled *Saegajeong* (which means 'new home').

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<sup>355</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 66.

<sup>356</sup> See footnote 34 in this chapter.

As result of the Korean War, CLSK suffered great losses of properties and personnel. The building was almost ruined and hundreds of thousands of books were burned together with various kinds of documents. The communist army from North Korea then used the building as a clothing factory. Pastors and lay believers left in Seoul were summoned and forced to collaborate with the communists. Despite the hardships, CLSK continued its business in *Busan*, the place of refuge, in 1952. At that time, it published children's magazine *Saebeot* (it means new friend), and six religious education textbooks for Christian schools to join with the Korea Council of Christian Education.

In the tumultuous days of the liberation and the Korean War, CLSK produced many prominent writers through its literature business. Their influences are still good models for junior writers today. CLSK has produced so many theologians and writers since then, and with this it was sufficient to be called as a maternity ward of the Christian theology and culture.

#### **7.2.6 Christian Literature Society of Korea from 1953 to the present**

Although in the middle of confusion after the war, Christian Literature Society of Korea continued its vigorous publishing activities. On average, 297,504 volumes of books and 143,067 copies of magazines were published every year.<sup>358</sup> Entering the 1960s, however, it had to be financially independent as missionaries' support had decreased. Thus, the Methodist Church, the Presbyterian Church of Korea, the Anglican Church, the Gospel Church, and the Salvation Army began to help the company by sending directors. Owing to the churches' participation, publications again increased explosively by marching in step with the growth of Korean churches.

In 1973, CLSK built a five-storey building and laid a solid financial basis using income

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<sup>357</sup> He was an emeritus professor at Princeton University at that time.

<sup>358</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the*



from office rentals. In the 1970s, it launched *Hyundaisasangsa* (which means ‘the publishing house of the modern thought’) —a series of booklets on Christian teachings for lay believers and the public, and established another Christian publishing center in Seoul. This was to diversify books to be published through different types of publishing companies. The yearly quantity of publications exceeded a million volumes in 1975 and with this Christian Literature Society of Korea became the largest organization for the Christian literature mission.<sup>359</sup> In 1977, the Korean Christian Authorship Award and the Literature Award were started and they have contributed to the quality of publishing culture in Korea so far.

In the 1980s, CLSK encountered unexpected adversities and experienced financial difficulties. The employees formed a labor union to demand the improvement of wages and treatment of its workers. *The Christian Thought*, launched in 1957 was suspended. These showed the struggles for democracy in those days.

Through its more than 100 years of history, CLSK had published over 3,000 titles of books. During the period, it installed a typesetting and composition room. The typesetting room was closed in 1995 because with the development of typography it was a waste of labor and money to compose manually. Passing through mechanical composition and computer composition, today, the company continues to publish books electronically and sell them via online bookstores.<sup>360</sup> There can be no doubt that the Christian Literature Society of Korea through its history, including periods of trouble and strife, has contributed greatly to the development of education, national issues and the lives of Korean Christian citizens.

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*Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 78.

<sup>359</sup> Ibid.

<sup>360</sup> See. <http://www.clsk.org>.

### 7.3 Building Christian broadcasting studios (Radio & TV) and Internet broadcasting

This section will discuss the roles and contributions of Christian Broadcasting System (CBS) and its influence on Korean politics and society. For example the Governor of *Chungcheong* province said to a visiting group of international communicators that Christian Broadcasting System was very important in his province and “I always make time to talk to Mr. Sungho Cho, director of Christian Broadcasting System even if I am very busy with other matters.”<sup>361</sup>

#### 7.3.1 Overview of Korean broadcasting history

*Gojong* in *Chosun* dynasty installed an office for the Post and Electronic Communication in 1882, but with the *Eulsa* Treaty<sup>362</sup> the residence government had jurisdiction over the communication business. Thus, the formation of the broadcasting studio was driven by the Japanese who they thought would enlighten the Korean through this work.<sup>363</sup>

Korean broadcasting history traces its beginning to the period under the rule of Japanese imperialism on February 16, 1927. Japanese programs were broadcast in Korean and Japanese. Broadcasting in the Korean language was mainly Korean classical operas, folk songs, children’s stories. Japanese language was mainly used for news and economic programs.<sup>364</sup> During the Sino-Japanese War and the Pacific War, it was used

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<sup>361</sup> Conversation reported by Canon Kevin Engel at that time Global Treasurer of the World Association for Christian Communication. Interview, 23 July, 2005.

<sup>362</sup> Treaty was made between Japan and Korean Empire on 17, November 1905 and influenced by the result of the Russo-Japanese War. The Treaty in effect made Korea a protectorate of Japan. [http://en.wikipedia.org/wiki/Eulsa\\_Treaty](http://en.wikipedia.org/wiki/Eulsa_Treaty). (Accessed Mar. 24, 2008).

<sup>363</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea’s Public Service broadcaster · Korean broadcasters Association, 1997), 63.

<sup>364</sup> The rate between Japanese and Korean broadcasting were one to third at that time. Ibid 86.

as a tool of propaganda.<sup>365</sup>

With the 8.15 Liberation, the Japanese Broadcasting System was renamed Seoul Central Broadcasting and, through several stages of renaming, it was settled as a government broadcasting system and has continued to become the Korean Broadcasting System today through the irony of chance. From the liberation to 1948, the broadcasting system operated under the Ministry of Information in the U.S. Military Government Office.<sup>366</sup> In those days, the contents were characterized by: campaign programs for settling anti-communist ideology; the introduction of American broadcasting system and programs; and was the ground for the modernization of broadcasting in Korea.

Radio broadcast stations in Korea included the *Gyeongseong* Central Broadcasting Station and 16 local stations at that time of 8.15 Liberation.<sup>367</sup> Radio sets were distributed in 305,000 units including to Koreans and Japanese. Of them, however, only around 70,000 units (23%) were owned by Koreans. The number sharply increased up to 185,000 as of the end of August 1947, two years after the liberation. It was because on withdrawing from Korea, Japanese sold their radios to Koreans.

It was the government-based *Chosun* Broadcasting Association that had distributed radio sets since the period of Japanese government until the early 1950s. The organization performed news censorship and radio monitoring on behalf of the governor-general before the liberation. In 1946, the *Chosun* Broadcasting Association established an affiliated company named *Chosun* Electric Industrial Co., Ltd. to increase the supply of radio sets, and started the business of repairing radio sets and recycling vacuum tubes, the key elements of radios.

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<sup>365</sup> Ibid 87.

<sup>366</sup> Ibid 179. Time for the broadcasting was opened by Korean for the Korean under the control of the US Military Government and at the same time, the groundwork as a national broadcasting system was laid. Besides in this short period, the system of the broadcasting was changed to the western style by virtue of the extreme contribution from the US Military Government.

<sup>367</sup> "Korean Broadcasting System," <http://kr.dic.yahoo.com/search/enc/>. (Accessed May 25, 2007).

For a while, *Chosun* Electric Industrial only recycled vacuum tubes, but later began to recycle batteries for the U.S. forces and from 1948 to repair radio sets as radio parts were supplied from the United States. As repair works increased, the company founded Beoma Electronics, which specialized in vacuum tube recycling, and had it supply high-performance mercury rectifying tubes to the *Chosun* Broadcasting Association. However, the manufacturing facilities of Beoma Electronics were completely destroyed during the Korean War and the electronic industry died out before the seed sprouted.

New radios were mostly Japanese-made ones. Japanese radios sold exclusively by the *Chosun* Broadcasting Association from the liberation to the early 1950s were short-range and long-range. As a result, the number of radio sets exceeded 500,000 at the end of 1950.

The quality of broadcasting contents changed a lot. From April 1947, the Seoul Central Broadcasting adopted the program pre-examination system with the object of improving program quality. Around that time, 33-turn type turntable equipment was also introduced. Live broadcasting using wired and wireless systems was a big issue. The entry of the U.S. forces to Seoul on September 9, 1945 and the Japanese surrender signing ceremony in the 1<sup>st</sup> conference hall of the governor-general building were broadcast live through the telephone line. In addition, the national soccer tournament in Suwon was broadcast throughout the country in December the same year and the *Bosingak* ringing ceremony on the March 1, 1946, making people rejoice at the restoration of independence. In 1948, the news of London Summer Olympics was delivered home by the shortwave broadcasting of BBC through Indian broadcasting. This was the first overseas relay broadcasting in Korea.

September 3, 1947 was a landmark day in Korean broadcasting history. The country was assigned its own call sign. The International Wireless Communication Conference

in Atlanta, USA, decided to allocate call sign 'HL' to Korea. As a result, the call sign of Seoul Central Broadcasting was changed to HLKA on October 1, 1947. It was the independence of radio sovereignty obtained in two years from the liberation, and was meaningful as the first formal international approval of Korean broadcasting.

With the establishment of the new government in August 1948, the government restructured Seoul Central Broadcasting and 10 local broadcasting systems into a national broadcasting system and placed it under the Ministry of Information. This was the beginning of today's KBS (Korean Broadcasting System).

Another benefit of radio broadcasting was evident during the Korean War. Of the 11 broadcasting systems, 8 were destroyed during the war and only 3 in *Busan*, *Daegu* and *Daejeon* were saved, but Seoul Central Broadcasting, changing its base to *Daegu* and *Busan*, continued broadcasting and made a great contribution to pacification activities.<sup>368</sup> The importance of broadcasting in wartime was shown well in the American Forces Korea Network (AFKN) which began in October 1950.

The purposes of the American Forces Korea Network, which aired its first broadcasting at 560KHz from the US Embassy, were: first, to warn the U.N. forces against the enemy's attacks or the emergency of natural disasters; second, to deliver information between the headquarters and soldiers in the front line; third, to send army news and give remote education to the U.N. forces; and fourth, to provide broadcasting entertainment to the U.S. forces.

Ruined broadcasting facilities were fully restored in accordance with the armistice agreement on July 27, 1953. Following the *Yeonhee* Transmitting Station, the second transmitting station, *Daejeonryeok* Transmitting Station was completed in Suwon in 1956.

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<sup>368</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster · Korean Broadcasters Association, 1997), 179.

The Suwon Transmitting Station adopted medium-wave 200KW and short-wave 100KW transmitters, covering the whole of the Korean Peninsula including North Korea.

During this period, the main developments were the formation of the Christian Broadcasting System and to start AFKN-TV. After 5.16 Coup d'etat, the military government used the broadcasting media to influence the people. At that time, Christian Broadcasting System as a religious broadcasting had a competitive edge over other broadcasting stations. In 1974, the government started to suppress freedom of speech by implementing the emergency order.<sup>369</sup>

A total of 27 broadcasting stations were merged to form Korean Broadcasting System. Today, 12 TV broadcasting stations including one private-owned.<sup>370</sup> And there are presently a total of 202 radio broadcasters in Korea (153 FM, 47 AM, and two shortwave services for Koreans overseas).<sup>371</sup> Despite the increasing popularity of television, radio still enjoys an expanding audience base in Korea.

### **7.3.2 Christian Broadcasting System (CBS)**

As the Korean War ended with the truce in 1953, CBS was born from the ruins left by the war as the first private broadcasting system in Korea. The representative religious broadcaster and the first private broadcaster CBS (call sign: HLKY, frequency: 700khz, output: 5kw), which first aired on December 15 1954, was established by the Mass Communication Committee under the Korean Christian Association as arranged by American missionary and pastor Otto E. Decamp. Pastor Decamp<sup>372</sup> also assumed the

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<sup>369</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster · Korean Broadcasters Association, 1997), 503.

<sup>370</sup> Ibid 614.

<sup>371</sup> "Media, About Korea," <http://www.korea.net>. (Accessed Sep. 24, 2008).

<sup>372</sup> Pastor Edward Otto Decamp, the first foreigner honored into the Broadcasters' Hall of Fame, was born to an American missionary sent to Korea at the end of the Yi Dynasty, went to the U.S. and studied theology at the Princeton University, and came back to Korea as a missionary. Hong Myung-ho, *Digital Times*, 2005. 7.30.

first presidency of the broadcasting system. A large part of financing of the broadcasting system was supported by the American Audiovisual Committee. The opening of CBS was a turning point for the participation of private sectors in the broadcasting area that had been monopolized by the government. However, it should not be overlooked that CBS was a specialist broadcasting station supported by a foreign religious foundation.

CBS was the voice of ‘comfort and vision’ as well as of ‘hope and peace’ to Koreans worn out by gunfire. Moreover, established for spreading the gospel, CBS was a gift and opportunity given to the country. As the first private broadcasting system, it opened a new chapter in Korean broadcasting history. It also led the democratization of Korea through the 1970s and 1980s.

From the 1990s when Korea would meet the 50<sup>th</sup> anniversary of the Korean War, the broadcaster started a concert in Mt. *Geumgang* as a prayer for unification.<sup>373</sup> Until now, it has been working as a cultural vanguard not only for Christian culture, but also for the spread of secular culture among the younger generation.

Considered as the most trusted broadcaster by Korean Christians as well as ordinary people, CBS has grown into a multimedia group today equipped with both online and offline channels including radio, satellite and cable TV and the Internet. In addition, it is operating high-tech digital broadcasting by advancing to next-generation broadcasting media DMB that combines broadcasting and communication.

The next section will discuss the effects of CBS on Korean politics and society by illuminating its development from 1954 to 1969.

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<sup>373</sup> Prayer for unification was held three times, first 2004. 8. 15, second 2005. 8. 14, third 2006. 8. 15. Its theme was the Mt. *Geumgang* Concert for the Peace.

### 7.3.3 The period of *Jong-ro 2-ga* <sup>374</sup> (1954-1969)

#### The birthplace of the first private broadcasting system in Korea (1954-1959)

Pastor Otto E Decamp, who was sent by the mission headquarters in the U.S. to Korea in 1948 to establish a Christian broadcasting system, <sup>375</sup> was instrumental in the opening of private broadcasting in Korea. CBS initially ordered transmitters and other facilities from the American mission headquarters, targeting the opening of the missionary broadcasting system in 1950 but had to postpone it because of the Korean War. Broadcasting equipment had arrived just before the outbreak of the war. <sup>376</sup>

Despite difficulties at its beginning, CBS broadcast live large-scale social assemblies to satisfy people's right to know. By doing so, it became a model for other broadcasters in leading public opinions. Moreover, it stopped the broadcasting of KBS news once a day for 15 minutes, which had been continued since its foundation, and began to broadcast its own news program twice a day from February 1 1958. <sup>377</sup> This is the fundamental reason why CBS news broadcasting has been most influential until now.

As 'CBS Religion & Music Program Committee' was launched in 1955, music programs were activated further. With the creation of HLKY Chorus and Children's Chorus, CBS staged a series of musical activities through its open broadcasting. Its music programs such as [*Music Tour*] aroused great responses were popular among its audience. <sup>378</sup> The

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<sup>374</sup> A street address in Seoul.

<sup>375</sup> Obtained the permit for the establishment of CBS with call sign of HLKY, frequency of 700 KHz and output of 5KW from the Ministry of Communications in April 1954. Frequency was changed to 840 KHz on January 1 1959. CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 25.

<sup>376</sup> Ibid 55. Broadcasting equipment had arrived at the *Incheon* harbor before the outbreak of the war and was temporarily evacuated to Japan. The opening of the Christian broadcasting system earlier than expected was owing to the CBS supporters' singing of hymns which has been continued until today. Hwalran, the president of the association, Ham Tae-yeong, Baek Nak-joon, Lee Gi-boong, Han Gyeong-jik and Kim Yong-woo. The most important fact during the period was the emergence of the first private broadcasting system in Korea.

<sup>377</sup> CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 37.

<sup>378</sup> It opened the KY Music Hall (name was picked up from the HLKY) in YMCA to provide listeners with opportunities to listen to select music. CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 44.



high-level music programs were particularly popular among intellectuals and college students, which gave CBS the nicknamed 'Fine Music Station'.<sup>379</sup> In addition to such music programs, CBS hosted renowned writers in a program called *Literature and Arts* and, thus, enhanced its status as a broadcaster of useful and noble cultural programs.<sup>380</sup>

### **Growth of CBS (1960-1969)**

The 1960s was deemed as the age of private broadcasting in Korea. CBS made remarkable progress in its financial strength as it began to broadcast commercial messages. However, the age of commercial broadcasting was characterized by close relationship with politics, excessive competition, press monopoly and the mass production of popular culture. These problems provided the government with excuses to merge the many broadcasting stations in 1980. CBS also reinforced its news reporting function by satisfying people's eagerness for 'truthful news' in reporting the 4.19 Student Revolution.<sup>381</sup>

While government broadcasting stations turned their eyes from the 4.19 Student Revolution, CBS did its best to report the situation. The scenes were broadcast vividly. CBS caught the citizens' attention by promptly sending out a series of incidents from the suicide of Lee Gi-boong's family to professors' demonstration, and President Rhee Seung-man's declaration of resignation. For the role of CBS in that situation, Rhee Seong-choon testified as follows.<sup>382</sup>

When there were only two broadcasting stations KBS and CBS, government broadcaster KBS tried to exaggerate the achievements of President Rhee Seung-man, the government and the Liberal Party, so people turned their ear to CBS, the

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<sup>379</sup> Ibid 45. It was named by high level music program and a kind of pet name for CBS by radio audience.

<sup>380</sup> Poet Park Hwa-mok was appointed as the director of the Cultural Department. Ibid 47.

<sup>381</sup> The 4.19 Student Revolution was a historical event where college students resisted to President Rhee's dictatorship.

<sup>382</sup> Former editorialist of *Hankook Ilbo*, the Chairman of the Kwanhun Club, CBS Listener Committee member.

private broadcaster. In particular, CBS news was like timely rain to citizens thirsty for the truth. It was in the 4.19 Student Revolution <sup>383</sup> in 1960 that I witnessed the power and splendid activities of CBS. While the society was panic-stricken with all kinds of rumors after the 3.15 Unfair Election, <sup>384</sup> news delivered by CBS was a ray of sunlight shining in darkness. College students and citizens in Seoul poured out on the street and shouted ‘3.15 Unfair Election invalid!’ and ‘President Rhee Seung-man Resign!’

Then the martial law was proclaimed and, in high tension, news and information were blocked. In such a situation, CBS sprang up in a rage. It broadcast live, the vivid scenes of *Sejong-ro*, and other dramatic events. It is still fresh in my memory that many citizens gathered in front of an electronic store and listened to the live broadcasting of CBS on the current situation. Covering the suicide of Lee Gi-boong’s family, professors’ demonstration and President Rhee Seung-man’s resignation, CBS monopolized people’s ears, who had the rights to hear. As the incident was settled by the president’s stepping down, CBS changed its live relay broadcasting to campaign broadcasting, asking people to stop demonstrations, students to go back to school, and citizens to clean the street and restore order. Even now I think, although the main actors of the 4.19 Revolution were patriotic students, it was CBS that played greater roles in stopping the loss of lives and persuaded students and citizens to restore order. <sup>385</sup>

Since the 4.19 Revolution, CBS had recognized the importance of news reports and installed the Broadcasting Section in the Broadcasting Department for conveying fresh news. In this way, CBS solidified its image as a fair news medium and received commendation from the government. The 4.19 Revolution gave a reason for the

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<sup>383</sup> In 1960, a student uprising led to the resignation of the autocratic and corrupt President Rhee Syng-man. A period of profound civil unrest and general political instability followed, broken by General Park Chung-hee's military coup. Extracted from the “5.16 coup d’etat”, [wikipedia.org/wiki/Supreme\\_Council\\_for\\_National\\_Reconstruction](http://wikipedia.org/wiki/Supreme_Council_for_National_Reconstruction). (Accessed July 31, 2008).

<sup>384</sup> 3.15 Unfair Election was caused at the fourth general election in 1960. Korean government forced the people to vote to Liberal party so that Lee Gi-bung could take over from Rhee Syng-man owing to some problem.

<sup>385</sup> CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting

military and the conservatives to retake political power, leading to the Coup D'etat <sup>386</sup> on May 16, 1962. At that time as well, CBS reported the process of the Coup D'etat in detail. <sup>387</sup>

During the 1960s, many pop song programs appeared. Nevertheless, most of its programs carried religious contents and, refraining from commercialism, they emphasized Christian morality by providing sound entertainment to people's life and creating a bright social atmosphere. As its news program was superior to that of KBS in promptness and fairness, it won high popularity.

When the country was heated by the excitement of sports in the 1960s, CBS occupied a solid position in sport relay broadcasting. <sup>388</sup> From 1963 to 1969, more than 80 sport events at home and overseas were broadcast. During the period, CBS achieved remarkable growth in news programs and established the tradition of 30 minutes' news in each hour. In cooperation with *Chosun Ilbo*, it broadcast news provided by *Chosun Ilbo* four times a day. <sup>389</sup> In addition, the 50 minute news was changed to 30 minute news and, as a result, the tradition of CBS news aired at 30 in each hour was settled until today.

#### **7.3.4 The period of *Jong-ro 5-ga* (1970-1989)**

Under the oppression and surveillance of the press by the dictatorial *Yoosin* regime <sup>390</sup> in the 1970s, CBS was the center of struggles for democracy. Its plain news reports, reflective of Christian conscience, made a substantial contribution to the formation of

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System, 2004), 37.

<sup>386</sup> When there was a Coup D'etat by military 16, May, 1961, general Park Jeong-hee took over the power of the Government.

<sup>387</sup> Min Gyoung-bae, *The History of Korean National Christianity 100 Years* (Seoul: Christian Literature Society of Korea, 1987), 234.

<sup>388</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster (Korean Broadcasters Association, 1997), 329.

<sup>389</sup> In January 1 1965, CBS was renamed 'Christian Central Broadcasting', and from October 17 1966, it began to produce and broadcast news in cooperation with *Chosun Ilbo*.

sound historical consciousness and value system in Korean society. In 1970, CBS reformed itself into a nationwide broadcasting system, moving the office to *Jong-ro 5-ga*, expanded its staffing and modernizing its equipment.<sup>391</sup> At the same time, it differentiated the listeners' market and diversified its programs.

In the 1970s, CBS spoke for the people, reflecting the voice of democratization movements among Christians. However, its criticism of the government was silenced by the rise of the 5<sup>th</sup> Republic,<sup>392</sup> and with the merger and abolition of the press freedom at the end of November 1980, it was prohibited from broadcasting news and commercials. As broadcasting time was also reduced, it could not play its original roles as a broadcaster.<sup>393</sup>

In the 1970s, CBS started programs such as *CBS Column*, *CBS Cultural Lecture*, *CBS Campaign*, etc., which have been going on until now.<sup>394</sup> Under the dictatorial regime, leading thinkers were mostly involved in anti-*Yoo-sin* democracy movements. These social and cultural programs represented the public face of CBS.<sup>395</sup>

During this period, CBS also produced and broadcast a program for the development of

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<sup>390</sup> See. this chapter introduction footnote 3.

<sup>391</sup> Leaving *Jong-ro 2-ga* where it had sent out the waves for 15 years since its opening, CBS moved its address to the building of the Christian Association at *Jong-ro 5-ga* in 1970. During the military government in the 1970s and 1980s, the Christian Association building had a great influence on broadcasting as the pivot of democracy movements. CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 58.

<sup>392</sup> Jeon Du-whan was took office as the eleventh president as a government built by 12.12 Coup D'etat after Park Jeong-hee was killed by Kim Jae-gyu on 26<sup>th</sup> October, 1979.

<sup>393</sup> In the situation, its programs were concentrated on mission (89.9%), education (0.7%) and music (9.4%). In 1984, the board of directors of the foundation submitted a petition for restoring the functions of CBS to the Minister of Culture and Information, and as a result of such efforts, CBS resumed news broadcasting on October 19 1987 after seven years and, at present, the original state before the merger and abolition has been restored. CBS can be heard throughout the country and broadcasts 21 hours a day on the average. Its programs are composed of news (21.8%), society and culture (27.7%), entertainment (19.7%) and mission (30.8%).

<sup>394</sup> CBS Column is a current-affair program where celebrated figures point out problems in various areas of our society such as politics, economy, culture and religion. CBS Cultural Lecture discusses critical issues, some of which were shunned by other presses during the days of military dictatorship. CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 65.

<sup>395</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster · Korean Broadcasters Association, 1997),

local communities with the support of Protestant Overseas Development Aids (EZE: *Evangelische Zentralstelle für Entwicklungshilfe*) in Germany.<sup>396</sup> From 1974, in addition, the German organization supported the modernization of CBS broadcasting facilities.

Another characteristic of this period was that the program composition made clear the target listener groups, who were different from that in the 1960s. The programs targeted children, adolescents, drivers, housewives, elders or workers. Particularly through children's programs, world-famous artists including musicians Jo Su-mi and Jeong Myeong-hwa were discovered. These programs stimulated adults' cultural interest and provided them with new cultural values, and motivated children to cherish visions to achieve. Children who came to find visions and dreams through such opportunities are today distinguishing themselves in every area of the society and making crucial contributions.

This development in target broadcasting proved to be a life changing experience for many listeners. Just as the early readers of Christian printed materials found faith and purpose for their lives, now new generations of people were doing the same as a result of CBS's communication.

In the 1980s, broadcasters were merged by political power<sup>397</sup> and broadcasting was put under the government's control. As a result, each broadcasting system was prohibited from airing advertisements except through Korea Broadcasting Advertising Corp.<sup>398</sup> In particular, CBS lost its news and advertising functions. In the course, 170 staff

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<sup>396</sup> In the weekly radio documentary *New Village & New Mind*, reporters visited and showed sites under development at agricultural and fishing villages, small and medium cities and urban slums.

<sup>397</sup> CBS ceased the news report 24, November, 1979 and broadcasted the pure and religious broadcasting by force.

<sup>398</sup> Functions of Korea broadcasting Advertising Corporation (KOBACO): broadcasting advertisement agency, support of the broadcasting development fund, public advertisements, the operation of the advertisement education institution. CBS History Compilation Committee, *The History of CBS 50 Years*

members were transferred to KBS, and the areas of broadcasting were limited to evangelization and music.<sup>399</sup> As only 165 staff members were left by the merger and abolition of the press, CBS consolidated its missionary programs such as *Renew Us*<sup>400</sup> and included many live sermons. These programs are still popular not only among believers but also among the public listeners.

As CBS was faced with the serious crisis, Korean churches formed the Church Committee for CBS Affair and promoted a non-denominational movement for restoring the functions of CBS as an evangelical organization and a press.<sup>401</sup> With Korean churches' efforts, support and encouragements came from academic areas, politicians and mass media, and 'A Million Signature Collecting Campaign for Restoring the Functions of CBS' was waged.<sup>402</sup> At last Christian Broadcasting System met its historical moment of 'the revival of news and advertisements' in October 1987.<sup>403</sup> From that time on, the station has been operating with Korean Christians' support.

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(Seoul: Christian Broadcasting System, 2004), 109.

<sup>399</sup> Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster · Korean Broadcasters Association, 1997), 543.

<sup>400</sup> This is the longest program, which introduce the personal life and faith. It is going on over 8400 times and started from 1980.

<sup>401</sup> March 5, 1985.

<sup>402</sup> Started in April 1986 under the slogan, "We want to listen to CBS news." The five-hour special live program CBS news and advertisements must revive broadcast in three parts from 2:00 to 7:00 pm on July 15 1987 showed the scene of the Million Signature Collecting Campaign on the street in major cities in the country and carried the voices of the public and celebrities from every class of the society. In the third part of the program, it broadcast CBS evening news without prior notice under the title Long Live CBS Out of these struggles. Compilation Committee for the 70<sup>th</sup> Anniversary of the Korean Broadcasting, *History for 70 Years of the Korean Broadcasting* (Seoul: Korea's Public Service Broadcaster · Korean Broadcasters Association, 1997), 543.

<sup>403</sup> Passing the days loaded with troubles, CBS resumed [CBS News] on October 10 1987, after 6 years and 11 months from the deprivation of the news function. In addition, it restarted sports relay broadcasting on June 14 1988. Ibid 765.

**Table 7 Radio listener rating and CBS listener rating (1984)** <sup>404</sup>

Total radio listener rating	76.2 %
CBS listener rating	37.0 %
CBS listener rating amongst radio listener rating	48.6 %

### **7.3.5 CBS's move to *Mok-dong* (1990-present)**

In the 1990s, the age of multi-media and multi-channels started. Cable TV commenced in 1995, and satellite broadcasting using the *Mugunghwa* Satellite was launched on July 1996. With KBS Internet broadcasting in 1995 at the head of the list, independent Internet broadcasting stations began to open from 1997 <sup>405</sup> and their number has reached around 900 today. Riding on the trend, CBS completed its building at *Mok-dong* in December 1992 <sup>406</sup> and started music FM in 1996, bringing a remarkable change in broadcasting history.

#### **Opening of the period of *Mok-dong* (1990~1999)**

To build its own office building, the CBS foundation decided the scale of construction and resolved on fund raising plans on July 7, 1988. After 4 years and 5 months from the decision, a new office building was completed at *Mok-dong* in December 1992.

The CBS Gospel Song Festival, the gateway to new gospel singers' debut was started with its first contest in 1990 and has been continued until now. Through the festival, a

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<sup>404</sup> Christian Broadcasting System · The School of Journalism in Koryo University, *Overall Research Study for CBS* (Seoul: Christian Broadcasting System, 1984), 324.

<sup>405</sup> CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 144.

<sup>406</sup> At last the period of CBS at *Mok-dong* was opened. This building of company with 20 stories above and 5 under ground was built by the president Lee Jae-eun who was installed on 27, July, 1987. CBS History

large number of beautiful songs and CCM (Contemporary Christian Music) singers have been born.

In the 50<sup>th</sup> anniversary of the liberation in 1995, it sponsored ‘the South-North Human Belt Connection Campaign’<sup>407</sup> 48 km long from the Independence Gate to *Imjin-gak*. This was a result of reinterpreting people’s wish for peaceful unification based on the Bible and a unique occasion of South-North exchange. Taking the opportunity, CBS held the unification song festival *Songs for Unification*<sup>408</sup> as young people’s festival for expressing their wishes for unification in words of the songs. On December 15 1995, CBS had the ceremony of sending out CBS FM with its 10 a.m. News. With this, it secured a music channel.

Encountering the IMF (International Monetary Fund) foreign currency crisis in 1998, CBS ran off a special program titled *Radio of Hope to Unemployed Neighbors* in order to give hope and love to the unemployed homeless, and distributed lunch boxes and radios to 2,000 people. Due to the IMF crisis, it had to cut some 60 members of its personnel and had difficulties in financing. Looking back at the hard time, Jo Yeong-hoon said as follows.<sup>409</sup>

It was indeed a painful memory I don’t want to recall. The hardships from financial curtailment experienced by the management and staff were indescribable. Through restructuring, 42 employees resigned voluntarily. Drivers were replaced with contracted employees, and security service was outsourced. However, the company survived the severe trials. I cannot help confessing that today’s existence of CBS is solely God’s grace.

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Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 147.

<sup>407</sup> Sixty thousands people participated to make the one line by grasping other’s hands from *Dokrip* Gate to *Imjin-gak* as a part of unification movement for the commemoration on seventy years of age. CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 155.

<sup>408</sup> The festival received the Producer Prize from the Korean Broadcasting Association in 1997. Ibid 169.

<sup>409</sup> At that time the Director of the General Affairs Department, currently the Director of General Affairs Department and the Planning Department.



After 1990s, the environment of the broadcasting media changed rapidly because of the development of the information technology. Entering into the period of various channels in this situation, radio listener rating also changed. Accordingly, the table below shows the influence of CBS compared to general radio listener rating.

**Table 8 CBS listener rating in 1997** <sup>410</sup>

Listen to CBS (yes or no)	Frequency	Listener rating
Listen often	75	7.1%
Listen sometimes	296	28.1%
Do not listen	681	64.7%
Total respondents	1052	100%

From above table, CBS listener rating is 35.2% and this rate has decreased compared with the research in 1984. But when we consider that there are more media outlets than during the previous research, CBS listener rating shows that the station's significant role in religious broadcasting cannot be denied.

#### **CBS's move towards digital broadcasting (2000-present)**

CBS, which had raised its voice for 40 years only through radio channels, advanced to satellite TV in 2000 and entered the digital video age. In addition, it was selected as the preferential business in the section of satellite DMB, a next-generation digital medium, in 2004. As a result, CBS leapt into a Christian multimedia group with diverse media including radio, satellite and cable TV, Internet and DMB. In 2003, it started an online

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<sup>410</sup> CBS & Institute of Social Science in Yonsei University, *National Research of CBS Listener Rating* (Seoul: CBS, 1997), 60.

news site *No Cut News* and has been providing articles in strategic cooperation with major portal sites like Yahoo and Naver as well as some 20 local newspapers. It is solidifying its position as the most reliable leading online media site.<sup>411</sup>

CBS opened its CBS TV on March 7, 2002. After 48 years' broadcasting service as the voice of the times, CBS took its first step as an all-round broadcaster equipped with video media. In 2006, it took another leap by taking over *Gyeongin* TV, a local private broadcasting system.

### **7.3.6 The future task of CBS**

As CBS exerts its influence not only on the consciousness and culture of Korean society but also technologically on the press, it is carrying out its roles and missions properly as Christian communication. Furthermore, there are future tasks that CBS will make more effort in.

Korean Church Press Committee points out with the result of an audience rating survey<sup>412</sup> by TNS Korea, media research agency, "It is true that Christian broadcasters are ahead of any other religious broadcasters, but the number of the Christian viewers is limited in society except for news programs,"<sup>413</sup> and suggests that it is urgent to set up a new strategy of broadcasting.

Thus, Christian broadcasters are never free from the criticism that they are only the extension of church communities in that sermons take up nearly half of the broadcasting

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<sup>411</sup> CBS History Compilation Committee, *The History of CBS 50 Years* (Seoul: Christian Broadcasting System, 2004), 179.

<sup>412</sup> CTS 32 grade (audience rating 0.11%), CBS 46 grade (0.06%), PBC 65 grade (0.02%). 2006. 4. 30.

<sup>413</sup> Interview with the previous president, Lee Jae-eun, of CBS, 2007. 5. 12.

contents under the basic idea that the main purpose of Christian broadcasting is to propagate the Gospel.

**Table 9 Some Christian broadcasters and their contents** <sup>414</sup>

Program		Sermon education	Faith education	Mission	Special lecture	Culture	Health	Foreign movie	Children	Total
CBS	times	23	13	6	4	9				55
	rate	42	24	10	7	16				100
CTS	times	19	12	6			1	1	1	40
	rate	47	21	15			2	2	2	100

In the case of CBS, special lectures are not really different from sermons, so the rate of sermons in the total programs may be said to be higher. This is why the development of new contents and broadcasting strategy is urgently needed. Lee Jeong-shik <sup>415</sup> says, “First of all, churches should make a concentrated support avoiding unnecessary overlapping investment. Through selection and concentration, CBS should develop various good programs to induce the participation of viewers and place professionals to improve the quality of broadcasting.”

Although radio and television are popular with all people regardless of generation and age, Christian broadcasting must have a competitive edge with other types of broadcasting if the evangelistic and cultural programs are to attract the attention and participation of ordinary people in society. As Christian communication in the past had influence on

<sup>414</sup> It was submitted to the author as a committee member of CBS by TV public information center on 12, December 2006. Analyzed in CBS document of Aug. 8, 2006.

<sup>415</sup> At this present he is a president of CBS. interview 2007. 4. 30.

each field of politics, society, and culture, Christian communication should produce the programs which enhance the cultural value shared in the Korean society to reach out to the public in general.

“Furthermore,” says Cho Seong-ho <sup>416</sup> “the Korean churches should be aware that the strategy of mission is now not a monopolistic matter of a specific broadcasting.” What he emphasizes is the social role the Korean churches should carry out through Christian broadcasting.

CBS as the first private broadcasting in Korea has been through Liberal Party dictatorship in the 1950s, the military coup and their *Yusin* dictatorship in the 1960-70s, and new military autocratic government in the 1980s. It has performed a historical role of representing the truth and conscience of each period in the modern history of Korea. Like *Veritas*, the Philippine broadcasting station, which was against the dictatorship of Marcos and played a role in Marcos’ downfall, CBS is seen by the Korean churches, people, and the world as the voice of conscience of Korea. <sup>417</sup> In this sense, CBS is not just the broadcaster made up of Christians and CBS staff, but the broadcaster of which the identity can be confirmed by the Korean society and the Korean people.

## Conclusion

Christian periodicals issued from the 1960s to the present have not deviated much in their characteristics and contents from publications decades earlier. First, they were related to the explosive growth of Christianity, the preaching of the gospel, and the revival of the churches. Concerning various non-denominational assemblies, the press competed to

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<sup>416</sup> He was the head of the CBS organizing department and at this present is a member of WACC.

report on non-denominational joint projects in detail, and this trend contributed to overcoming the schism of the church in the 1950s.

Second, Christian periodicals in the 1970s and 1980s were deeply involved in the struggles for democracy. During the period, human rights were trampled upon by the government's oppressive rule, and social consciousness was raised anew for alienated classes such as laborers and farmers. At the same time, struggles for social justice and democracy started. Also these newspapers and magazines began to go through hardships in terms of the freedom to report and surviving financially.

Third, in marking the 50<sup>th</sup> anniversary of the liberation in the 1990s, there were attempts to re-interpret the anniversary theologically Christian in newspapers, radio and other media and this refocused people's attention to the issue of unification. The 50<sup>th</sup> anniversary was theologically re-interpreted as the first year of unification and consensus on the issue of unification was drawn from Korean society.

Fourth, social issues were covered in all Christian communications, which were related to social morality and globalization. Most of all, ethical re-interpretation was attempted on issues such as women, children, gender and environment, and these efforts enhanced Korean consciousness at every level not only in Christian circles but also nationally.

While the impact of the Christian print media, especially CLSK, was steady and contributed greatly to the Korean people's thinking and reasoning, probably the most obvious public impact, resulting in direct action was through the CBS.

As we have seen above, CBS, from its beginnings until now, has been regarded as an honest voice. It encouraged and supported students, professionals, politicians and

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<sup>417</sup> Ban Jeong-bae, "Obstacles of CBS," *Hangyeure Sinmun*, 2004. 4. 16.

ordinary citizens to 'take to the streets'! The voice of CBS is regarded as the voice of democracy founded on Christian principles. Many changes in national life and practice can be directly traced to its programs.

We have seen a wide sweeping range of developments in these years after the Korean War. From rebuilding the print media on the war ruins Christian communications moved right into the satellite age.

Christian media is no longer seen as a fringe alternative for Koreans but has become a main stream channel of popular communication. It is trusted and respected because of its identification with peoples' struggles and the impartial presentation of national issues.

## Chapter 8

### Impact of Christian Communication on church growth and national issues

#### 8.1 The Christian voice in the life of Korea

Modern secular presses and Christian presses in Korea have historically been closely linked. As explained in previous chapters, Christianity and the secular Korean press had both played significant roles in anti-feudal and enlightenment movements. Christianity used *Hangeul* as a tool and channel to disseminate its teachings. *Dokrip Sinmun*, the pioneer of the Korean modern press was issued only in *Hangeul*. As Christianity played a leading role in the independence movements, human rights and democracy, so did the press. The contribution of Christianity in the struggle for national independence against Japanese imperialism was similar to that of the Korean press. Thus Christianity and the Korean press cannot be considered separately, as Lee Haw-chang notes:

The missionary works of Christianity in the country have significantly contributed not only to the cause of mission, but to the modernization of Korea and the development of newspapers in the early period. The flowering of printing and casting of modern printing types by missionaries has helped the advance of printing culture in Korea, which has been a catalyst to publish *Dokrip Sinmun*, *Hypseong Bulletin*,<sup>418</sup> and the *Maeil Sinmun*.<sup>419</sup>

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<sup>418</sup> *Hyeupseong* community, which was an association for students in *Baejae Hakdang*, issued this title as a weekly every Saturday from January 1, 1898 to Feb.4, 1898. Kang Jun-man, *Walking on the Modern History of Korea* vol. 3 (Seoul: Press of Person and Thought, 2007), 90.

<sup>419</sup> Name of *Hyeupseong Bulletin* was changed to *Maeil Sinmun* from Sept.4, 1898.. Lee Haw-chang, *The Study of the History of the Newspapers in Korea* (Seoul: Sungmungak ), 286.

For this reason, it is not by mere coincidence that *Hangeul* scholars like Joo Si-gyong and Seo Jae-pil were Christians and involved in *Dokrip Sinmun*. Christianity in Korea was committed to its mission on one hand, and to enlightenment through social, educational activities, for which printing media were utilized on the other, Christians were interested in the development and progress of printing, consequently the launching of *Dokrip Sinmun* as a monument in the modern history of Korea was made possible.

Tri-lingual Printing House, which published *Dokrip Sinmun*, printed not only missionary leaflets, Bibles and magazines for the mission and enlightenment of consciousness, but also books for foreigners in *Hangeul*. Thus, just by the fact that *Dokrip Sinmun* was published in a Christian institution, we know its close relationship with Christianity. The cost of publishing by Tri-lingual was the cheapest in Asian countries at that time.<sup>420</sup>

Christian media in Korea played a significant role in anti-feudal reformation movements.

<sup>421</sup> What Christian intellectuals sought after was human rights and social justice, and their consciousness was disclosed actively through its media. In those days, the personnel management in the government was corrupt and the bribery of officials was prevalent. *Daehan Christian Advocate*,<sup>422</sup> the first Christian paper in Korea, pointed out as follows:

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<sup>420</sup> Kim Won-sik, "The development of the press and the role of Christianity," *Press & Society* (Seoul: Institute of the Christian History in Korea, 1992), 351.

<sup>421</sup> Yi, Mahn-yol, *History of Christianity of Korea* (Seoul: Institute of the Christian History of Korea, 1991), 104.

<sup>422</sup> It issued on 2, February, 1897 by H. G. Appenzeller as a weekly newspaper. Title was changed three times, first name *Chosun Christian Advocate*, second *Daehan Christian Advocate* (from issued no 45), third *Christian Advocate* ( from 1911. 1. 31). Kang Jun-man, *Walking on the Modern History of Korea* (Seoul: Press of Person and Thought, 2007), 124.



Now those who are supposed to take up official positions in North province refuse to go there because the Yasogyo (Christianity) prevails in that village. Isn't it because the officials cannot receive bribes from the people? <sup>423</sup>

Christian anti-feudal social reformation extended to the resistance movement to reject unjust taxation. Through Christian communication, Christian intellectuals inherited the tradition of resistance movements: from anti-feudal, anti-Japanese movements, anti-communism after the liberation to resistance against the dictatorial regime. The actions of Christians against the government, when it oppressed *Donga Ilbo* in the 1970s are remembered in the history of the Korean press. <sup>424</sup>

The growth of the Korean press is attributed to the rediscovery of *Hangeul* as the language of the *Minjung* <sup>425</sup> (the common people). Without the rediscovery of *Hangeul*, the Korean press would not have been developed to what it is today. If the Japanese occupation of Korea had been earlier than the popularization of *Hangeul*, the problem would have been much more serious. <sup>426</sup> As we saw in chapter 2, the use of *Hangeul* in the 1880s by the early missionaries, set a pattern for publishing, which was well established by the time of the Japanese occupation. The only alternatives would have been an increased use of the Chinese language or the Japanese attempts at imposing the Japanese language might have succeeded. The Korean press today might be using one of these, rather than a unified national language. The timing was just right.

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<sup>423</sup> *The Christian Advocate*, 1989, 3. 1.

<sup>424</sup> Christian Institute for the Study of Justice and Development (In abbreviated word, CISJD), 1970s, *Democratization Movement and Christianity* (Seoul: CISJD, 1983), 305-308.

<sup>425</sup> *Minjung* is a Korean word that is difficult to properly translate into other languages in a way that retains its historical and cultural connotations. *Minjung* is a combination of the two Chinese characters min and jung. Min may be translated as "people" and jung as "the mass." Thus, *Minjung* literally means "the mass of the people," or more simply "mass" or "the people." *Minjung*, from Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Minjung>. (Accessed May 13, 2006).

<sup>426</sup> Kim Won-sik, "The development of the press and the role of Christianity," *Dokrip Sinmun*, Editorial 1887.3.9.

Regarded as the first Korean modern and purely private newspaper, *Dokrip Sinmun* was published in tabloid format three times a week. It was launched with an announcement that it did not belong to any particular sect or party “because we are unbiased, neither belonging to any party, nor treating people according to their class, we will fairly speak to the people all for *Chosun* (Korea) ...” <sup>427</sup>

In the 1880s, the only existing news bulletin was the government gazette, which was under the control of the king and his officials. It was at this time that the *Dokrip Sinmun* was first issued on 19 March 1887. The editor, Seo Jae-pil, who had recently returned after 12 years in the USA wanted to introduce the ideas of human rights and the equality of all people. In his first editorial he wrote: “Whoever lives in a country are the people of the country. Each people are granted the rights by God, which no one can take from them ...” <sup>428</sup>

As mentioned earlier, it was through the free collection of news that made *Dokrip Sinmun* carry out its purpose in leading education and fostering enlightenment among the Korean people:

We will justly produce our newspaper; pointing out anything wrong although it is done by government officials, divulging the corrupt officials to the world, and disclosing in our newspaper anyone that does unlawfully although he is one of the people of our country. <sup>429</sup>

This shows the resolution and promise of *Dokrip Sinmun* to embody social justice that Christian intellectuals stood for at that time. This is also the same as the ideas of early Korean Christianity which, through newspapers, tried to illuminate all sectors of society,

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<sup>427</sup> Initial number of *Dokrip Sinmun*, Editorial.

<sup>428</sup> *Dokrip Sinmun*, 1887. 3. 9. Editorial.

to foster social and political reformation. *Dokrip Sinmun* intended that by reporting in the interests of the whole society rather than partisan or individual claims, in *Hangeul*, it would play a more influential role in fostering the *Minjung's* participation in Korean public life.

Our newspaper uses only *Hangeul* without Chinese characters in order that anyone can read it. And it has a space between the *Hangeul* words so that anyone can read the newspaper easily and understand the meaning of the words in it. <sup>430</sup>

The first issue of *Dokrip Sinmun* also says,

In each country, people learn foreign languages only after they become good at their native tongue, but in *Chosun*, regardless of sex, there are few who are good at their own language because they do not learn it but try to study only Chinese writing. Compared with the Chinese characters, how superior our national language is... He, who is just good at our national language, worldly-wise and learned, will live much better than he who uses only Chinese characters and is ignorant of the world.

*Dokrip Sinmun* also propagated Christian thinking to Korean society, which was directly dealt with in the Christian press. For instance, the Enlightening Association that CLSK established for the purpose of eradicating illiteracy had a campaign slogan, “Knowledge is power. We should learn to live.” <sup>431</sup> Korea was at that time at the forefront in Asia in its crusade against illiteracy. One of the Christian presses, which led this stream of society, wrote:

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<sup>429</sup> Initial number of *Dokrip Sinmun*, Editorial (1886. 4. 7).

<sup>430</sup> Initial number of *Dokrip Sinmun*, Editorial(1886. 4. 7).

<sup>431</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 18.

Among the congregation there are few who can read the Bible in the Chinese writing or in our national language. They are said to study our national language every Sunday afternoon from this year. It will help people to be equipped with literacy as well as to recognize the meaning of the Bible to have plenty of spiritual food. And husbands are said to teach their wives who cannot read the national language, which is grateful. <sup>432</sup>

*Dokrip Sinmun* did more than simply instilled the idea of equality of the sexes; it emphasized the necessity of education for women, the improvement of women's status, and the importance of women's participation in society. *Dokrip Sinmun* reflected the spirit of the times with Christianity closely associated with the idea of enlightenment. It urged the Korean people to love their country by publishing articles about Christians' patriotism.

There will be a celebration of His Majesty's Birthday in Seoul of the Great *Chosun* tomorrow. In the morning, there will be hymns and prayers to God for His Majesty and his people. At 4 pm, people will come to *Mowha*-Building to sing the national anthem, and celebrities will make a speech. So everyone will be invited to sing together and listen to the speeches. <sup>433</sup>

The article reflected the newspaper's position that the love of Christianity played a role to enlighten the people in general society by telling them that those who serve the king, work for the government, and rule the people should have the same love as Christianity teaches.

When Queen *Myeong-seong* was assassinated by the Japanese army, the king and his son sought refuge in the Russian embassy in Seoul for about a year. The event came to be known as the *Eulmi* Emergency. News of the emergency was reported to Hague in the

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<sup>432</sup> Initial number of *Dokrip Sinmun*, Editorial.

<sup>433</sup> *Dokrip Sinmun*, 1896. 9.1.

Netherlands by a Christian messenger, Lee-joon, who came to be known as the *Secret Messenger*. Korean Christian movements organized various prayer vigils for the King and his son to be returned to the palace.

For nearly four years until its closure in 1899, *Dokrip Sinmun* was instrumental in leading the Christian voice in social awareness, enlightenment, and consciousness education. It took the same position as the church on issues such as popularization of *Hangeul*, campaigns for women's rights, women education, patriotic and anti-Japanese movements.

In February of 1897, Appenzeller launched the *Christian Advocate*. This was the first modern Christian newspaper published in a situation where there were already secular newspapers like *Dokrip Sinmun*, *Hyeonpseong Bulletin*, *Maeil Sinmun*. Although it was a Christian paper, the *Christian Advocate*<sup>434</sup> considered its dealing with the issues on social enlightenment to be the most significant.

Alas! Our country folks. Do not say the Eastern thoughts are good and only what our forefathers did was right. ...Now we are in the world where every nation communicates with one another. Do not listen to just something Eastern, but read our newspaper so that you can be acquainted with useful news and historical things in the world...<sup>435</sup>

*The Christian Advocate* was in the same vein as *Dokrip Sinmun*. Two months after the *Christian Advocate* published its first issue, the *Christian News* was launched by Underwood, which dedicated more pages on enlightenment than the *Christian Advocate*. It took a stance on social education and provided a wide range of articles on society,

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<sup>434</sup> See. footnote 7 (6).

<sup>435</sup> *The Christian Advocate*, Initial number, 1897. 2. 2.

politics, law, and agriculture. Appreciating the direction of the *Christian News*, *Dokrip Sinmun* said in its editorial:

*The Christian News* is a very good paper not only for learning, but also for agriculture, industry and commerce. When we find something useful in any newspaper, we cite it in our newspaper so that people have a broad perspective about the world. Seeing that something very useful in the *Christian News*, we cite it fully. <sup>436</sup>

*Dokrip Sinmun's* full citation from the articles of the *Christian News* shows how much *Christian News* was interested in enlightening the Korean people. *The Christian Herald* and *Christian News* later merged to become the *Christian Messenger*. <sup>437</sup>

There were 30 Christian newspapers from the time of the Korean War in 1950 to the early 1960s when national efforts were concentrated to restore the country after the war. <sup>438</sup> Since then until today, about 50 Christian newspapers are in circulation in Korea. <sup>439</sup> This means that from the beginning Christianity had recognized the necessity of publishing Christian newspapers to shape the development of modern Korean society and to an extent influence the coverage of national issues by the secular press. <sup>440</sup>

With other secular newspapers like *Donga Ilbo* and *Chosun Ilbo*, Christian newspapers carried out national movements through cultural movements, which were made possible

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<sup>436</sup> *Dokrip Sinmun*, 1897. 8. 2.

<sup>437</sup> First issue was published on 8, December, 1915 by W. G. Cram. This title was formed by merging the *Christian News* and the *Christian Advocate*. At the beginning it was a weekly newspaper but later changed a daily. Screen Reference Room, The National Council of Churches in Korea, <http://kncc.or.kr/data/Boardview>. (Accessed Dec. 12, 2007).

<sup>438</sup> Han Yeong-je, *The History of Korean Christian Press and Magazines 100 Years* (Seoul: Gidokgyomunsa, 1992), 140-1.

<sup>439</sup> Statistics from the Christian Journalists Association of Korea, 2007.

<sup>440</sup> Compiled by Christian Institute for the Study of Justice and Development, Kim Won-sik, "The

by the Japanese government which had allowed freedom of speech, although limited, and tried to communicate with the Korean people the appeasement policy after the 3.1 movement. Christian newspapers made the Korean society aware of Christianity and its enlightenment mission. Mass communication in the 1920s was interested in Christianity, on which it anchored its hope.<sup>441</sup> The secular newspapers quite often editorialized on Christianity and expressed their hope that Christianity would make a great contribution to Korean society. One of the examples can be seen in an editorial of *Donga Ilbo*:

Who is Christ? He is the man who converts the unjust human by the righteousness attributed to God. This is a common sense we have about him.<sup>442</sup>

Naturally, the Korean people were attracted by the fact that Christianity that worships Christ, the man of righteousness, had led the world. They were interested in how the righteousness of Christ was realized and extended in society. In this situation, the role of Christianity in 105 Persons' Event and 3.1 movement were regarded as a light in the Korean society, which for many years was enveloped by the darkness of Japanese colonialism.

Another editorial of *Donga Ilbo* likened the patriotism of the Israelites with the patriotism of the Korean people under the title of "reading the book of Isaiah and speaking out the sincerity of the Korean people."<sup>443</sup> To them, Jesus was not just the one to be worshipped in religion, but the national hope. And the editorial "Religious folks, go out

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development of the press and the role of Christianity," *Press & Society* (Seoul: Minjungsa, 1982), 376.

<sup>441</sup> Ibid 368.

<sup>442</sup> *Donga Ilbo*, "Who catch up the essence of the Christianity?," 1925. 12. 24.

<sup>443</sup> *Donga Ilbo*, 1922. 2. 8.

to the street”<sup>444</sup> showed that it counted its hope on Christians by saying “Let the Christians judge again the subverted standard of values of *Chosun* according to the new standard.”<sup>445</sup> The Christian press was not just used as a channel for evangelism, but its concerns involved participating in advocating for basic human rights, social justice and peace.

## 8.2 Modernization and Christian communication

In earlier sections we have seen the impact of Christian values and ideas on the secular press, as well as the specific Christian newspapers. However, Christian communication was not limited to the print media. As we have also seen in this previous chapter, CBS also became a major communication agent throughout the country.

It is now necessary to look at CBS as it is today. In addition to CBS there are other Christian broadcasts in radio, television and the Internet as shown below.

**Table 10 The profile of Korean Christian broadcasting today**

Division	Broadcasting	Notes
Radio	FEBC	Spiritual Nurture Broadcast runs internet broadcasting as well
	CGN Radio	
	CBS Radio	
	Christian Radio	
	Spiritual Nurture Broadcast	
TV	CTS TV	C3 TV is run by an individual church
	Christian TV	

<sup>444</sup> *Donga Ilbo*, 1923.1.23.

<sup>445</sup> *Donga Ilbo*, 1923.1.7.



	Sermon TV	
	Christianity TV	
	C3 TV	
	CBS TV	
Internet Broadcasting	Love TV	Sermon, education, documentary, hymns etc. Providing VOD
	Iabez Internet TV	
	Manmin TV	
	Ihre TV	
	C3 TV	
	Ultari TV	
	CBS TV	
Satellite TV	C3 TV	

Except for CBS, the following broadcasting stations - Far East Broadcasting Company (FEBC), and Christian TV-started operations in 2000 when the age of digital broadcasting began in Korea. This section will examine the role played by Christian communication with reference to CBS as a case study.

CBS (both radio and television) and FEBC were among the earliest private broadcasting stations in Korea. CBS, established by the Protestant churches, has 15 AM and FM stations throughout Korea. FEBC is based in Seoul and broadcasts in more than 20 languages for different ministry work. CBS and FEBC complement each other in that CBS is mainly concerned with evangelizing to the wider society while FEBC focuses on broadcasting the messages of the respective churches.

At present, there are six broadcasting stations including Christian TV, which was founded by a joint investment of about 43 Protestant denominations in 1995.<sup>446</sup> The establishment of Christian TV gave Christians an opportunity to utilize high-tech new

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<sup>446</sup> Wikipedia contributors, Christian Television (Wikipedia, 2007).

media including cable television, digital multimedia broadcasting and satellite broadcasting. Back in the early 1990s they opened the cultural center as a work for life-long education as required for in society. It established the center based on the public trust. The participants who went through this center are now displaying their potential capabilities in society, and some of them are working in the broadcasting industry.

CBS, which operated an AM radio station, began FM music broadcasting in 1996.<sup>447</sup> CBS established CBS-Internet in 2000 to unite new media through the internet in the digital age. CBS began digital multimedia broadcasting in 2002<sup>448</sup> and “no-cut” (<http://www.cbs.kr/nocut/>) news in 2003, which is representative of CBS. Broadcasting no-cut news discloses CBS’s editorial philosophy to report news in its unedited raw format as filed by its journalists. This program is an ambitious enterprise, which shows its resolute will to report events as CBS journalists see them. It founded the TV station in 2002. In 2004,<sup>449</sup> satellite digital multimedia news channel began. In so doing, CBS achieved its aim to lead in the social reformation of Korean society and its development through a combination of media forms such as radio, cable, satellite TV, internet ‘no-cut’ (sic) news, and DMB, via satellite and terrestrial transmission. ‘No-cut news’, particularly, has played a role in reporting on socially and politically sensitive issues that the press generally finds difficult to deal with. CBS is referred to by other media in their news coverage and its ‘no-cut’ reportage is often quoted.

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<sup>447</sup> CBS History Compilation Committee, *Picture Report for the 50 Years Anniversary of the Christian Broadcasting System of Korea* (Seoul: Christian Broadcasting System, 2004), 165.

<sup>448</sup> CBS History Compilation Committee, *Picture Report for the 50 Years Anniversary of the Christian Broadcasting System of Korea* (Seoul: Christian Broadcasting System, 2004), 174.

<sup>449</sup> Ibid.

In the second half of 2006, it launched a free “no-cut news” newspaper, which means that now the fusion of the contents between broadcasting and print media is accelerating. The existing reporters in the broadcasting stations enter the printing market, and the newspaper companies show their constant interest in internet broadcasting.

As observed earlier, the Korean churches have grown in parallel with the growth of CBS. It is CBS that has played a significant role in the modernization of churches as well as that of industry and society. CBS is leading the mission of Christian culture through its diverse channels via radio and TV. CBS Christian channel, which consists of the CBS website ([www.cbs.kr](http://www.cbs.kr)), e-Christian and CBS web contents, is a way of communication by which receivers can obtain at anytime and anywhere the contents they want. They can download the contents for free and through e-book service.

CBS mobile, which integrates communication with broadcasting, is united with Korea Telecom Freetel (KTF). It is characteristic of a wireless portal site, connected to the portal sites of churches. The features of this wireless portal site are as follows:<sup>450</sup> (a) providing the contents on the Christian faith and entertainment, based on the linking of wired and wireless internet, (b) providing upgraded community services different from those of existing Christian portal sites and multimedia application total services exclusively for Christians, (c) helping to construct sites and vitalize services and marketing.

In addition, CBS provides consulting work, at cost, to churches in their production of images and sounds for their respective homepages. It also runs a shopping mall where they sell image resources helpful for daily life as well as programs produced by CBS.

In 2005, it established CBS Tour as a subsidiary, which gives viewers and listeners an opportunity of pilgrimage to the Holy Land.

### 8.3 The growth of the church and demand for Christian communication

This section will look at the growth of the Korean church and Christianity compared to other religions in Korea, and the parallel growth in demand for Christian communication media. First, the statistics of religions drawn up by the Japanese Government-General of *Chosun* in the period of Japanese occupation are as follows: <sup>451</sup>

**Table 11 Japanese statistics 1943**

Year	Buddhism			Christianity			Shinto		
	Mission centers	Mission workers	Followers	Mission centers	Mission workers	Followers	Mission centers	Mission workers	Followers
1934	6 1 4	7 9 2	414,750	4 , 4 0 9	2 , 6 5 3	441,419	2 7 5	5 6 8	101,295
1940	1,38	1,205	537,864	5,522	4,828	507,922	315	668	96,725
1943	1,466	1,217	588,210	4,797	3,705	326,711	326	684	78,580

Korean people were forced to pay homage to Buddhist and Shinto shrines from 1920.

As the above table shows, Christianity's growth was weakened with the growth of Buddhism.

**Table 12 1985, 1995, 2005 statistics of KOSIS** <sup>452</sup>

<sup>450</sup> <http://www.cbs.cp.kr/mobile/sarang>. (Accessed Oct. 21, 2006).

<sup>451</sup> Annual Statistics from the department of the government-general, 1943.

<sup>452</sup> Census of 1985, 1995, 2005 submitted by Korean Statistical Information Service. <http://www.kosis.kr>. (Accessed June 15, 2007).

Year	Total	Have religion	Buddhism	Christianity	Con-fucianism	WonBud-dhism	Chondo-gyo	Daejo nggyo	Others	Have no religion
1985	40,419,652	17,203,296	8,059,624	8,354,675	483,366	92,302	26,818	11,030	175,477	23,216,356
1995	44,553,710	22,597,824	10,321,012	11,711,066	210,927	86,823	28,184	7,603	170,153	21,953,315
2005	47,041,434	24,970,766	10,726,463	13,762,585	104,575	129,907	45,835	3,766	163,085	21,865,160

The weakening of Christianity was due to the fact that the churches refused to pay homage to a shrine in the last period of Japanese occupation. As a result, the number of church members decreased by as much as 26 percent. Statistics drawn up by KOSIS show the present situation of religions in Korea.

The percentage of the biggest two Korean religions, that is, Buddhism and Christianity are as follows:

**Table 13 The percentage of the Buddhism and Christianity <sup>453</sup>**

Year	People with a religion (%)	Buddhism		Christianity	
		Among whole population (%)	Among religious people (%)	Among whole population (%)	Among religious people (%)
1985	42.5	19.9	46.8	20.6	48.5
1995	50.7	23.1	45.6	26.2	51.8
2005	53.0	22.7	42.9	29.2	55.1

Since Christianity was introduced to Korea, it has continuously grown except during the last five years of Japanese rule. Buddhism, which had grown although on a small scale, has decreased in numbers since 1985. On the other hand, the number of Christians has continued to increase, and is now nearly 30 percent of the whole population in Korea, and makes up more than 50 percent of people belonging to all religion in Korea in the 1990s.

<sup>453</sup> See. People with a religion in the Census of 1985, 1995, 2005. <http://www.kosis.kr>. (Accessed June 15,

Thus, Christianity, which was introduced to Korea over 120 years ago, has shown an unprecedented rapid growth in the Christian history of the world. It is arguably due to the growth and development of Christian communication that Korean churches have increased in number. <sup>454</sup>

As a missionary who came to Korea to evangelize confessed, “we came here expecting that we would sow seeds (for a considerable period of time), but we are already harvesting fruits.” <sup>455</sup> The gospel permeated Korea more rapidly and widely than in any other country. The growth of Korean churches has been so remarkable in mission history of the world that from the early period missionaries have tried to investigate it academically. Their achievements have given an impetus to the students of missiology, and there are a lot of studies on the growth of Korean churches going on internationally as well as domestically.

According to statistics from 1893 to 1906, the number of Christians had steadily increased even in the periods of the Sino-Japanese war (1894-95) and the Russo-Japanese war (1904-05). It increased because churches were regarded as belonging to foreigners, therefore recognized as extra-territorial areas. As a result, churches were in amity with the Korean people and, even under the ordeals, a good number of people became Christians. <sup>456</sup>

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2007).

<sup>454</sup> Lim Sung-bin, *Christian Communication* (Yeyoung Communication, 2004), 343.

<sup>455</sup> Lee, Eun-seon, “Bible translation and revival of the Church in the early of Korean Church” (Webzin, Good People News, 2007).

<sup>456</sup> Institute for Korean Church, *History of Christianity of Korea* (Seoul: Gidokgyomunsa, 1989), 254.

As Japan deprived Korea of diplomatic privileges and autonomy from 1905 to 1910, the Korean churches campaigned for a revival and for ‘a million souls for Christ’<sup>457</sup> trying to enhance through repentance the growth of quality rather than that of quantity. The following table shows the growth of Christianity during this period.

**Table 14 The growth of Presbyterian churches and Methodist churches during the great revival period**<sup>458</sup>

Year	Presbyterian	Methodist
1905	37,407	11,140
1908	94,981	37,030
1911	144,261	37,035

The growth of Presbyterian and Methodist churches slowed in the 1910s when the Japanese imperialism began to oppress Korea. Nonetheless, Christians’ active participation in the 3.1 Movement nurtured the Korean people’s interest in Christianity, which is another reason for the growth of Korean churches. In the 1920s there were other revival movements, which were different from those in 1903 and in 1907. It did not just seek for the individual experience of faith or the growth of churches, but represented Christian faith to overcome national ordeals. During this period of time, active Sunday school movements helped churches to grow and ensured their future.

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<sup>457</sup> A Million souls for Christ is a evangelical movement, the aim of which is to put 70 thousand copies of the Gospel of Mark and 10 thousand evangelists in that movement. In the crisis of the nation, evangelists convey to the people a optimistic message which is to preserve the rights of the nation if they come to Christ. Park Young-gyu, *Pyeongyang Sanjeonghyeon Church, Awakened the Korean Church and the Nation* (Seoul: The word of Life press, 2006), 57.

<sup>458</sup> Han, Yeoung-je, *Growth 100 Years of the Christianity of Korea* (Seoul: Gidokgyomunsa, 1986), 200.

When World War II broke out, the number of church members took a dive. Table 15 shows the situation of major denominational churches during this period.

**Table 15 Major denominational churches in the 1930s  
& last period of the Japanese rule <sup>459</sup>**

Year	Presbyterian	Methodist	Holiness	Salvation Army	Seventh-Day Adventist
1931 년	197,528	45,142	5,626	4,173	4,202
1933 년	239,127	48,278	9,385	5,053	4,741
1935 년	260,821	53,634	9,659	5,502	5,018
1937 년	287,082	54,574	13,078	6,586	4,802
1939 년	286,268	53,002	11,135	6,507	17,984
1941 년	256,575	50,286	9,165	4,536	4,510

When Korea was liberated from Japan in 1945, the Korean churches, which were persecuted because of the refusal to pay homage to a shrine, welcomed Christians released from prison and carried out their revival movements. They accepted the campaign for evangelism as a strategy to restore the churches.

Even during the Korean War (1950-53), churches were growing through services for the nation and the refugees. During this period, a number of western denominational churches were introduced to Korea, which also contributed to the growth of churches. The following table is the situation of Korean churches in 1959.

**Table 16 Situation of major denominational churches in 1959 <sup>460</sup>**

<sup>459</sup> Annual Statistics, which was submitted by the department of Governor-general of *Chosun*, 1931-1941.



	Presbyterian	PROK	Goryo	Total of Presbyterian	Methodist	Holiness	Baptist	Salvation Army	Seventh-Day Adventist	Assembly of God
<b>Churches</b>	2,177	750	600	3,527	1,114	424	221	143	353	26
<b>Ministers</b>	1,838	787	325	2,950	1,059	543	185	286	287	34
<b>Total</b>	550,853	201,230	140,000	892,083	248,899	107,265	18,000	20,109	41,581	8,762

In the 1960s, there was a new atmosphere surrounding the Korean churches. The ‘4.19 Revolution’ gave birth to new nationalism. Korean churches then began to look to ecumenical movements to help its cause of national evangelization. In the 1970s there were mass meetings for national evangelization such as the Billy Graham Missionary Meeting in 1973 and Explo in 1974. In 1977, there was a meeting in *Yeoedo* under the slogan of “For national evangelization 77.” Unlike the previous ones which were mainly led by Westerners, this meeting was conducted by Korean evangelical preachers.

From the mid-1970s, churches began to grow rapidly with young people assemblies. In the case of *Yeongrak* Church in 1974, the proportion of the youth out of the whole applicants for baptism was 70 percent. In 1975, about 73 percent of those baptized were in the 20s. Further, in the case of *Myongdong* Cathedral, the rate of young people who converted to Christianity reached as high as 90 percent.<sup>461</sup> A daily newspaper analysed this atmosphere as follows:

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<sup>460</sup> Rhodes, Harry A. and Archibald Campbell, *History of the Korean Mission: Presbyterian Church in the USA*, Vol. 2. 1939-1959 (New York: Commission Mission and Relations, 1965), 409.

<sup>461</sup> *Joongang Ilbo*, Editorial, 1976. 1. 17.

This signifies that young people's pursuit of values and their positive attitude toward reality are set against the background of their reliance on the absolute and their strict criticism about their own existence. <sup>462</sup>

The younger generation found in churches the power to proclaim hope and promise for the future in times of disappointment and chaos. The congregations in many churches were made up of youth. <sup>463</sup> According to a survey by the Ministry of Culture and Tourism in 2005, 76 percent <sup>464</sup> of the whole population in Korea believed in a religion. Generally speaking, the number of religious people increased by 5,000,000 from 1970 to 1980, at a rate of 40 percent every year. <sup>465</sup>

On the one hand there have been criticisms that churches are only interested in becoming bigger and are commercialized. <sup>466</sup> But the growth of Korean Church was primarily spurred by the spread of the Bible and Christian communication media.

One of the most remarkable phenomena in the Korean church history is the growth of Pure Gospel Central Church in the 1970s. The pastor is Cho Young-gi. His church focuses on baptism of the Holy Spirit, speaking in tongues, and healing. The church has a reputation and enormous following internationally. <sup>467</sup> The spiritual power and the gift of healing, self-identification and salvation are particularly attractive for people who are oppressed and powerless in society. <sup>468</sup> The message of this church is, however,

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<sup>462</sup> *Joongang Ilbo*, Editorial, 1976. 1. 17.

<sup>463</sup> Bek Che-dam, "Church Growth of the Korean Church 100 Years," *Gospel News*, 1978. 9. 24.

<sup>464</sup> 21,610,000 peoples. As of October 1976, 5,711,391 were Christians. According to the report of a Gallup poll in *Hankook Ilbo*, in 1980 18.8% of the whole populations were Christians.

<sup>465</sup> There were 12,649,403 Christians in 1989.

<sup>466</sup> "The present situation of religion in Korea," *Joongang Ilbo*, 1982. 6. 11.

<sup>467</sup> An Joon-bae, *Rev. Cho Young-gi and Spiritual Movement* (Seoul: Parkyoungsa, 1982), 229-230, 244.

<sup>468</sup> Sin Hyeun-gyun, "The discussion of the spirit and revival of the church," *Articles of the Theological Study*, Vol. 2 (Suwon: Institute of Theological Study in Hansin University, 1980), 110-111.

politically de-socializing with its focus on individual salvation.<sup>469</sup> The membership of churches in Seoul during this period is as follows:

**Table 17 The membership of churches in Seoul from 1962 to 1979**<sup>470</sup>

Year	1962	1964	1965	1967	1973	1975	1976	1977	1978	1979
Church membership	98,623	156,136	153,706	163,508	630,000	77,521	863,026	1,271,126	1,361,135	1,482,159

The rapid increase in the number of Christians during this time has to do with the social situation. Firstly, the Korean people, who were strained continuously in the unstable domestic political situation and under the North Korean threat to invade South Korea, resorted to the spiritual comfort of the church.<sup>471</sup> Secondly, they felt their life shaken out of economic problems such as inflation, imbalance of wealth distribution, unfair financial privilege by exercising influence, large enterprise oriented economic structure, and crisis of small and medium enterprises. These problems are the by-product of the rapid economic growth since the 1960s.

Furthermore, the people suffering from a relative sense of deprivation because of the economy felt their spiritual and psychological sympathy toward the religious messages of justice and eternal life and the prophetic challenge. The growth of the Korean church in the 1970s has a lot to do with their attending large-scale meetings for mission.<sup>472</sup>

<sup>469</sup> Yoo Dong-sik, *Lode of the Korean Theology* (Seoul: Jeonmangsa, 1982), 353.

<sup>470</sup> "Statistics of the History of the Christianity in Korea," Annual Book of the Christianity, 1989, 227-231.

<sup>471</sup> Proclamation of the emergency guarding against danger (1972. 10), proclamation of the revitalizing reform of the constitution (1972. 12), Emergency control by president Park (1974. 1.), The wife of the president Park passed away (1974. 8).

<sup>472</sup> History of Seoul Metropolitan, <http://seoul600.visitseoul.net>. (Accessed Aug. 16, 2006).

Churches continued to grow in the 1980s because the people's religious spirit was internalized under the circumstances where no criticism under the military autocratic government was allowed. Deprived of their freedom of speech, the people eased their sense of emptiness by studying the Bible and developing various textbooks.<sup>473</sup> They got interested in overseas missionary works as well as domestic missionary works. In the meantime, there was co-operation within the churches, which led to the growth of the church.

**Table 18 The Korean Christianity in the 1980s**

Year	Denomination	Church	Minister	Church membership	Notes
1982	All			7,567,830	Gidokgyomunsa [find the total of], 1982
1985	All			6,489,232	Statistics from government, 1985, 11
1987	74	30,321	48,334	10,337,075	Gidokgyomunsa[find the total of]
1989	87	29,820	55,989	10,312,813	Resources from religious organizations, 1989.6.,30
1990	All	35,689	52,286	12,091,837	Ministry of Culture & Tourism, Religions of Korea, 1990

In the 1990s there was a change in the Korean churches: the growth of small denominational churches was much faster than that of Presbyterian and Methodist churches or Roman Catholic Church. The *Yoido* Pure Gospel Church, which belongs to the Assembly of God denomination, is bigger than any other denominations.

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<sup>473</sup> In 1980s, Christians started to form the private publishing company including IVP (Inter-Varsity Press) for publishing biblical material books, which is popular today. They published commentary books, Bible study books and encyclopedia of Christianity so that Christian can use them.

**Table 19 Recent change of denominations except large-scale denominations** <sup>474</sup>

	<b>KEHC***</b>	<b>PROK</b>	<b>Kosin</b>	<b>Baptist</b>	<b>Assembly of God</b>
<b>1979</b>	314,962	212,044	183,488	186,450	*
<b>1984</b>	507,548	282,067	259,838	418,056	*
<b>1990</b>	601,081	295,333	277,329	556,840	800,858
<b>1995</b>	742,369	326,076	398,308	500,000	1,012,078
<b>2000**</b>	520,000	320,000	440,000	650,000	1,110,000
<b>Growth rate compared to 1979</b>	1.65%	1.50%	2.39%	3.48%	

As analysed above, the growth of Korean churches steadily continued although for some denominations the growth slowed with each year. In June 2006, the number of denominations which officially joined KNCC <sup>475</sup> (The National Council of Churches in Korea) or NCKK <sup>476</sup> (The Christian Council of Korea) was 85, and there are today more than 100 small denominations that do not belong to the two institutions.

Nearly one-third of the population in Korea today are Christians. As mentioned earlier, churches have grown so rapidly in Korea because the ideology and objectives of Christianity-as disseminated through the Christian media and literature-met the social needs of the people.

<sup>474</sup> *Annual book of Christianity* (1974, 1990, 1995) \* none of statistics, \*\* statistics of the ministry of culture & tourism, \*\*\* 1990, 1995 (including overseas Korean Christian).

<sup>475</sup> Eight denominations were officially joined so far. There are The Korea Methodist Church, The Presbyterian Church of Korea, The Assemblies of God, The Orthodox Metropolis of Korea, Korea Evangelical Church, Korea Territory and The Presbyterian Church in the republic of Korea. Introduction of NCKK, <http://kncc.or.kr>. (Accessed May 23, 2007).

<sup>476</sup> There are 85 members (63 church denomination members and 22 organization members).

*Kukmin Ilbo*<sup>477</sup> is arguably the most representative Christian daily newspaper in Korea today, and it compares favourably with secular dailies in size. In the case of magazines, there is about 700 or 800 titles, most of which belong to the respective denominations or churches. Thirty percent of the magazines are published regularly and others irregularly. Most of them deal with church news and Christian mission, and about 30 magazines are popular ones.

### A Model Church

So far, the historical development of Christian Communication has been outlined with the growth of churches until 1980s. Now we turn to the question of how the churches have used the high-technology media to grow by looking at a model church since 1990s. As an example, we take *Onnuri* Church that not only uses all sorts of media, but also makes a contribution to the development of Christian communication in Korea. *Onnuri* Church is a model church, which has used Christian communication as the tool of ministry and achieved a remarkable growth in a short period. The process of the growth of this church is the same as that of Christian communication.

The history of *Onnuri* Church is divided into six stages in each of which Christian communication has been used differently.<sup>478</sup>

**Table 20 Six stages of the history of *Onnuri* Church**

Stage	Infancy	Cultivation	Development	Acceleration	Maturity	Fruit-bearing
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<sup>477</sup> First issue was published on 10, December, 1988 as a daily evening paper by the denomination of Assemblies of God (this denomination is the same as the Pure Gospel Church) and changed to morning paper from 1998. <http://ko.wikipedia.org/wiki>. (Accessed Nov. 21, 2007).

<sup>478</sup> This table shows only the headquarter Church as this church has 7 local churches, so called, campus churches.

Year	1984	1985~7	1988~1991	1992~6	1997~2002	2003~present
Church members	12 families	510	2,500	12,000	30,000	55,000

As shown in the above table, the number of church members increased by geometric progression from the quickening stage to the reclaiming stage, and afterwards, five times, three times, and twice respectively. The reason why the rate of growth slowed down is that after achieving some growth, the church intended a “scattering” church by improving the quality of ministry and running various programs. Domestically there are 7 local churches called "campuses", and internally there are 22 campus churches.

**Infancy:** *Onnuri* Church started in 1984 when three families gathered in a room of Korean Christian Mission Education Institute. From the beginning, Rev. Ha Young-cho used discipleship training through the Bible, in which lay people were required to read the Bible and get an inspiration for themselves. For this program, the textbooks through which everyone could easily read and interpret the Bible were to be developed.

**Cultivation:** Under the necessity of developing teaching materials, the publishing company *Duranno* was established by *Onnuri* Church in 1985. With discipleship training, Quiet Time sharing and Sunday Bible Study were vitalized and the meditative monthly magazine *Living Life* was published. Through this magazine, the whole church congregation became more cohesive and acquired a stronger sense of belonging.

**Development:** The publishing company *Duranno*, which already had a nationwide marketing network, produced a lot of monographs, and developed other Christian literature. The church, which had focused on fostering and training lay people, now got interested in the role of ministers in the real field of ministry. Because the role of the

ministers is very important in that they should understand the modern world and people while they should not distort the nature of Christianity. Therefore journals for ministers, Pastoral & Theology and Light & Salt were launched.

**Acceleration:** Periodicals *The Words*, *Meditation of the Words* and a book *Meditation of the Bible* were published for the Bible to be readable and accessible. And a magazine for children *Realm of Dawn* was launched. *Onnuri* newspaper was issued to inform the news inside and outside the church quickly and further, to play a role of the Christian press. As computers came into use in the 1990s, the church actively introduced them to computerize administrative tasks in church. The church employs professional workers for computerization and electronic publication.

**Maturity:** Using the computerized system, the church opened a bookstore and a shopping mall on the internet. This already happened before internet shopping malls became in fashion in the society. The church launched *Onnuri* radio broadcasting, which means that now the church can take part in radio wave broadcasting, which requires more professional skills than the ministry through publication and computerization.

**Fruit-bearing:** To reach the goal of being a scattering church, the church established CNG TV, a satellite broadcasting in 2005 whose local stations are already in the US and Japan. Through a database, all the resources for ministry from the beginnings of the church are open and can be easily downloaded.

Thus, *Onnuri* Church assumes the social responsibility of Christianity and has an influence on the Korean society by using the three medium of journalism in its 'high-tech' ministry work: newspaper, publication, and broadcasting. Most of the Korean churches today, however, are still lagging in their usage of new technology compared to secular



organizations. In this situation, *Onnuri* Church is seen as a model church which is capitalizing on new technology in its ministry by influence of Christian communication strongly.

## **Conclusion**

This chapter has pointed out that Christianity has developed continuously since it was introduced in Korea except for a short period during the later part of the Japanese Occupation from 1936 to 1945.

Integral to the growth of Christianity is the development of Christian communication media. Various forms of media enhanced the Christian faith of the people: print media, such as educational books and Christian newspapers from the beginnings of mission to the Korean War; electronic media like radio broadcasting; and digital multimedia after that war.

How then has Christian communication related to the progress of modernization? With a few exceptions, such as *Onnuri* Church, it has become more inward looking rather than outward looking as in earlier days.

There are still some wonderful Christian communication programs such as Christian broadcasting today but many of the individual denominations have lost their great drive and output. Perhaps their success has made them too complacent and they have relaxed or lost their vision.

Do they still aim to see not only South Korea but also the North become a Christian nation? Having said that, it is fair to say that Christian communication is reaching out to the hearts and minds of many people as Church growth figures show.

In a survey of the current situation of Christian communication, this chapter has dealt with the problems and tasks of Korean church media. Christian communication, which has led social media, however, is now lagging behind secular communication with a few exceptions such as *Onnuri* Church. This is due to the structural problems of Christianity in Korea from the late 1980s to 1990s when new information systems and technology were introduced and expanded. Churches are now more focused on internal issues and divided by internal church politics compared to the outward looking and evangelical direction of Korean churches during the pre-World War II era and after the Korean War.

Another factor is the shortage of experienced journalists for Christian media today in Korea. Christian journalism is still developing as a professional discipline compared to secular journalism. Those currently involved in Christian journalism are often not formally trained in journalism.

In addition, Christian journalism faces the obstacle of insufficient operational funds because Christian media are either owned by individual churches or individuals. Until the 1980s, they depended on the financial support of foreign countries.

Also, these presses and media just play a role as a messenger for the church politics. Financial problems make the investment for human resources and businesses difficult and inevitably cause a mass of unrefined results. And one of the most important things is the independence of planning, editing, and collecting data, from the denominational churches

and owners. Furthermore, the professionals of Christian journalism as an alternative medium, who are pioneers of Christian culture, should have retraining and obtain the improvement of professionalism and quality.

This period of great church growth and the outreach of Korean churches to other countries, illustrates not just a religious movement but a change in the nation. As the churches grew, their new members were drawn from every level of society, politics, industry, professions, rural life and home life. Through the Christian communication media, they became well informed, not only in matters of faith but in their national responsibilities as members of a new democratic nation.

Christians were nurtured through the many programs in the churches, on radio, television and in the press. They then exercised these roles as citizens within their daily life and work. This in turn set high moral and quality standards within every field of national endeavour, including the environment, sport, the arts, education and health.

Although there is separation of Church and State within the nation, Christians exercise a vital and major role in determining the outcomes in many national issues. Christian communication media is continuing to make this happen today.

## **Chapter 9**

### **Christian communication in the lives of individuals, Korean society and education**

#### **Introduction**

Since the beginnings of Christian mission in Korea, a good number of national leaders <sup>479</sup> have been influenced by Christian communication and Christianity in particular, who in turn had exerted an enormous influence on Korean society and the consciousness of the people (see the brief biographies later in this chapter). As a critic, Cho Yeon-hyun points out, Christianity “lends an important hand to the modern development of Korea ... We should never forget the popular influence of Christianity on the modern development of Korea ... At last, the religious faith of Christianity has strongly captured some Korean peoples’ minds, and its modern culture has encroached on the Korean tradition as well. The propagation of Christianity in Korea pushed out feudalism and helped the modern development of Korea in that the important part of the tradition replaced by Christianity was something Confucian.” <sup>480</sup>

As a student of the modern history of Christianity in Korea, I agree with Cho Yeon-hyun’s point of view. The Korean feudal culture was overcome by Western culture, of which a major aspect was Christianity. Christianity opened a new phase of Korean intellectual history, and its literature and literary movements fostered by widespread

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<sup>479</sup> Such as Rhee Syng-man (President of south Korea, 1948-1961), Yang Joo-sam, Kim Whal-ran, Ham Sok-hon.

<sup>480</sup> Cho Yeon-hyun, *History of the Modern Literature of Korea* (Seoul: Sungmungak, 1980), 29.

Christian publishing and the establishment of the Christian Literature Society of Chosun (CLSK) in 1890.

This chapter looks at some examples of leaders who were influenced by Christian publications during the early years of the 20<sup>th</sup> century and others who were influenced by modern Christian new media. Each Christian leader's work and their contribution to the modernization of Korean society will be examined according to different historical periods. Especially in the 1950s many Christian leaders were influenced by the monthly magazine *Christian Thought*<sup>481</sup> as well as other publications by CLSK, which at that time was the leading publisher, and by CBS, the main Christian electronic broadcast media. As CBS was dealt with in details previously, this chapter will focus on the *Christian Thought*.

Even non-Christian Koreans today acknowledge that the modern educational system owes its development to the efforts of the early missionaries. As they developed various forms of Christian communication, they also established schools and colleges, in which these materials were used. A notable institution started by a missionary is today's Ewha Women's University as we will see in this chapter.

The subjects in the magazines, articles, the educational content and the leadership provided, produced national writers, thinkers and activists who played significant roles in changing Korean society.

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<sup>481</sup> Christian Thought was published by the Christian Literature Society of Korea as a monthly magazine in 1957 and has been in circulation until today, total volume 602 (2009. 2.). It has covered the interpretation of

## 9.1 The influence of Christian communication on individual leaders

In 2006, which was the 120th anniversary of the history of Christianity in Korea, the Korean church history museum exhibited the works of 120 Christian leaders. The exhibition was titled “120 Great Christians in 120 years of Korean Church History: Looking at the Korean Church History”.<sup>482</sup> The significance was that the Christian leaders were presented as national leaders.

### 9.1.1 Rhee Syng-man<sup>483</sup> in the field of politics

When Queen Myeongseong was assassinated in 1895, Rhee Syng-man demonstrated against the pro-Japanese government. When Seo Jae-pil returned to Korea from the US and organized the Dokrip Association, Rhee Syng-man became a member. As chief editor of *Hyeopseong Bulletin* and *Maeil Sinmun*,<sup>484</sup> Rhee also carried out the movements for enlightenment and independence such as the “cooperation denomination of all the people”.<sup>485</sup> Criticizing the incompetence of the government and suggesting the establishment of the Central Ministry,<sup>486</sup> Rhee was arrested and imprisoned by the false accusation of Association of the Yellow Chrysanthemum<sup>487</sup> in 1898.

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the Bible, introduction of the theological ideas and origins of the Christian thought.

<sup>482</sup> 2006. 2. 1- 2006. 12. 31, in Exhibition room of the museum of the Korean Church History Museum.

<sup>483</sup> He was a leader of opposition to the Japanese occupation from 1910 to 1945 and President of the Republic of Korea (1948 to 1961).

<sup>484</sup> See. chapter 8, footnote 2 and 3.

<sup>485</sup> ‘Cooperation denomination of all the People’ was a citizen protest meeting or rally of the general public on March 10, 1898 on *Jongro* Street in the middle of Seoul. This rally was a movement rising spontaneously from among the people in order to show a strong front and to denounce foreign powers such as Japan and Russia. Kang Jun-man, *Walking on the Modern History of Korea* vol. 3 (Seoul: Press of Person and Thought, 2007), 240.

<sup>486</sup> This organ was an advisory body, which belonged to the parliamentary politics government of the Korean Empire. The Korean Empire was the name of Korea from the *Gwangmu* Restoration of 1897 until Japan’s annexation of Korea in 1910. The new title was specifically assigned to the state ruled by the *Chosun* Dynasty over for the past 500 years. The declaration of empire indicated the restoration of complete Korean sovereignty from its tributary relationship with *Qing* Dynasty China and continued major modernization reforms.

<sup>487</sup> It was built by government of the Korean Empire in order to denounce to the Independence Club (same name as *Dokrip* Association) in 1896. <http://ko.wikipedia.org/wiki>. (Accessed Jan. 30, 2009).

After the Dokrip Association was dissolved in 1898, the conservatives began to arrest the reformists. They continued to arrest reformist intellectuals like Lee Sang-jae. In the oppressed environment, the publication of books and pamphlets for evangelism increased rapidly. The soldiers of the late *Chosun* army read many of the books published by CLSK. Reformist intellectuals like Lee sang-jae and Rhee Syng-man read the books published by CLSK during their imprisonment and were converted to Christianity.

Vinton <sup>488</sup> who worked for CLSK at that time reported, “Korean people more than most people like to read and to study serious subject.” <sup>489</sup> CLSK was an appropriate missionary medium for people who loved reading. Except for Rhee Syng-man and Shin heung-woo, though, none of those imprisoned by the conservatives’ plot were Christians.

As soon as Rhee Syng-man was imprisoned, missionaries <sup>490</sup> campaigned for his release and placed religious books and educational books for him in the prison. Reading books in the prison library, political prisoners including Rhee came to understand the Christian faith. Underwood and Bunker visited the prison alternatively every week and consulted with them. Rhee also began to evangelize to his fellow prisoners. <sup>491</sup>

Lee Sang-jae made up his mind to be converted by reading the Bible. Yoo Seong-joon decided to convert while praying, encouraged by Underwood. By 1903 people who became leaders later, confessed their faith. The converts in the prison were all acquitted before the Russian-Japanese war in 1904. Rhee Syng-man was released from prison in

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<sup>488</sup> C. C. Vinton M. D. worked for CLSK as a manager without salary from 1893 to 1910. Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 11.

<sup>489</sup> Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 7.

<sup>490</sup> They were missionaries like Henry Gerhard Appenzeller (1892-1901), D.A. Bunker (1905-1908), H.G. Underwood, J.S. Gale (1901-1905), and H.B. Hulbert so on. Compilation Committee for 100 Years of CLSK, *Picture Report for the 100 years Anniversary of the Christian Literature Society of Korea* (Seoul: Christian Literature Society of Korea, 1990), 23.

1904. That year, Rhee left for the US with a secret letter from *Gojong*, the last king of Korea.<sup>492</sup> Armed with the King's letter, Rhee met with US President Theodore Roosevelt to ask for assistance to expel the Japanese occupation from Korea.

After his release from prison, Rhee became a member of the editorial committee of CLSK since 1911 and his fellows<sup>493</sup> began their life as Christians in Hwangsung YMCA. Their conversion to the Christian faith encouraged churches to gather people from all classes. Particularly the conversion of *Yangban* (considered to be from the upper class) and intellectuals reinforced the national consciousness of Christianity. Most of the intellectuals became Christians to fight for the national integrity and independence, while most of the common people converted to Christianity to protect their life and possessions. Thus the Christian national movements in the late period of *Chosun* were reinforced by the participation of a good number of public intellectuals, who were influenced from printing materials of Christian Communication.

After Korea was liberated from Japan, Rhee returned to Seoul before the other independence leaders, since he was the only one well known to the Allies. In 1945, he was chosen as head of the Korean government. With the tacit consent of the occupation authorities, Rhee conducted a campaign to "remove Communism" that was actually a veiled drive to remove all potential opposition.<sup>494</sup> In 1948 Rhee was elected member of the constitutional assembly to become the first president of the Republic of Korea. At the time of Korean War in 1951 when the government had to move to *Busan*, Rhee organized the Liberal party and was re-elected president. In 1954, he changed the

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<sup>491</sup> Ibid 7.

<sup>492</sup> *Gojong*, the *Gwangmu* Emperor was the twenty-sixth king of the Korean *Chosun* Dynasty and the first emperor of the Korean Empire. *Gojong of the Korean Empire*, Wikipedia, the free encyclopedia, <http://en.wikipedia.org>. (Accessed April 1, 2008).

<sup>493</sup> They were released convicts like Yoo Sung-joon and Lee Won-geong in Yeon-Dong Church; and Lee sang-jae, Shin Hyeong-woo, Kim Jeong-sik.



constitution, which is the country's present constitution. In 1960, Rhee was re-elected president for the fourth time, but resigned following the 4.19 Student Revolution. Rhee fled to Hawaii and on July 19, 1965, he died of a stroke. His body was returned to Seoul and buried in the National Cemetery on July 27 of the same year.<sup>495</sup>

### 9.1.2 Choi Byoung-heun<sup>496</sup> in the field of theology

In 1880 Choi Byoung-heun, a Korean literati, came to know about Christianity for the first time through a book named *Youngwhanzirak*,<sup>497</sup> which his friend had brought from Shanghai, China. The book exposed him to developments of Western civilization, which was founded on Christian spiritual values and ideas. Some years later, he got to know that Protestant missionaries had already come to Korea. One day in 1888, he went to see Rev. H.G. Appenzeller who stayed in one of the quarters of the Westerners. He had a talk with Rev. Appenzeller, from whom he received the Bible written in Chinese characters to study. He was baptized when he was 35 years old in 1893, which was five years after he started to study the Bible. On being baptized, he became an active missionary because he had been trained and prepared to be a missionary for a long time through the Bible study.

On the May 18, 1902, Choi was ordained as a minister and qualified to preach and take care of a church. Not long after his ordination, Rev. Appenzeller who had established *Jeong-dong Church*<sup>498</sup> was killed in a ship wreck while on his way to a meeting of Bible

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<sup>494</sup> "Rhee Syng-man," Wikipedia, <http://en.wikipedia.org>. (Accessed April 1, 2008).

<sup>495</sup> "Rhee Syng-man," Wikipedia, <http://en.wikipedia.org>. (Accessed April 1, 2008).

<sup>496</sup> He was the first theologian and pastor in Korea and emphasized the theory of the social liberalism based on historical consciousness of Christianity.

<sup>497</sup> Geographical books of the world (10 vols.) published in *Qing* dynasty by Seo Geyo in 1850. Park Eun-bong, *Letter of the Korean History through Photos and Printings*, Vol. 4 (Seoul: Woonjinthinkbig, 2003), 147.

<sup>498</sup> This building was designated at a place historic interest, number 256 and built by H.G. Appenzeller in 1898. This church was the first one of Korea and the source place for 3.1 Movement.

translators. Choi took over Rev. Appenzeller's work. Thus, Choi is recognized as the first Korean minister who took charge of *Jeong-dong* Church in 1903.

Besides his ministry in church, Choi also became a teacher of Chinese writing in Baejae School in 1889, which was established by Appenzeller. He began to translate the Bible written in the Chinese characters into *Hangeul* every day, time permitting.<sup>499</sup> He hoped that his translation would help common people to read the Bible easily. His zeal for reading and efforts to enlighten the common people gave birth to *Daedongseosi*,<sup>500</sup> a bookstore and private library in 1894. In 1895, he participated in organizing *Hyeopseong* Association, the predecessor of *Dokrip Sinmun* in Baejae School, and launched a weekly the *Christian Advocate* with Appenzeller.

In 1897, he launched *Zeguk Sinmun*<sup>501</sup> and worked as its chief editor. He advocated for social progress through Christianity and spoke out his conviction through newspapers and lectures. In so doing, he made a great contribution to the intellectual world of Koreans. Finally in 1907, he published a series of "traveling story of the holy mountain" in *Sinhakwolbo* [the monthly magazine of Theology] in 1907. From this series of articles, he published a book, *Seongsan myeonggyeong* [Bright View of the Holy Mountain] in 1909. This book is a sort of novel that talks about the superiority of Christianity over other religions, but it reveals his consciousness about Korean history and the nation.<sup>502</sup>

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<sup>499</sup> Rhie Deok-ju, *Biographical Sketch of Choi Byoung-heun* (Seoul: Jeongdong-sammun Press, 1998), 22.

<sup>500</sup> This bookstore opened by H.G. Appenzeller and Choi, Byoung-heun was charged as a manager. Yang Pyung, *Hundred Years of Publishing in Korea* (Seoul: Heunamsa, 2001), 137.

<sup>501</sup> First issue was published on 10, August, 1898 as a daily paper in Korean Empire and contributed to spread of Hangeul and popularization of it. Encyclopedia Britannica Online Korea, [http://preview.britannica.co.kr/bol/topic.asp?article\\_id=b19j1588a](http://preview.britannica.co.kr/bol/topic.asp?article_id=b19j1588a), (Accessed Jan. 31, 2008).

<sup>502</sup> Ok Seong-Deuk, "Cognition of the times of Rev. Choi Byoung-heun about the time of Japanese colony of Chosun— Centered on the Sermon of 1913," *Theology of World*, Vol. 61 (Seoul: Institute of theology of world, 2003, 12), 113-4.

### 9.1.3 Choi Hyun-bae<sup>503</sup> in the field of Korean linguistics

Following Ju Sik-yung, a linguist who was a Christian, Choi Hyun-bae devoted a lifetime to the study of *Hangeul*. When Choi left *Busan* for Seoul to study, he began to read the Bible and Christian books which were given to him by Ju Sik-yung. Influenced by Christianity, Choi tried to instill a philosophy of national enlightenment into the hearts of Koreans. As a social thinker and educator, he loved his country. His thoughts were revealed in his books such as *The Way to a New Life of Chosun People* (1930) which he wrote by focusing on the struggles of the people during the Japanese colonial period, *The Way to the Love of Our Country* (1958) and *Education to Save Our Country* (1963) which he wrote of the chaotic situation after gaining independence from Japan.

His determination, which sustained him through the period of national sufferings under Japanese occupation, is often cited as an example in the national history. *Woisool*<sup>504</sup> *Community*, the organization founded in 1970 to pay tribute to the memory of his thoughts, published a bulletin *Love of Our Country* to promote his thoughts. As a pioneer of modern national education, Choi was a national educator who dedicated himself to the independence movements and the study of *Hangeul* and pedagogy.

Saying “In order to save one’s country, one should save one’s nation first. In order to save the world, the young should save *Chosun* first. By saving *Chosun*, enter into the salvation of the world,”<sup>505</sup> Choi asserted that it was only based upon the nation and the country that every ideology and value of life could be realized. The enlightenment, self-

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<sup>503</sup> He was a scholar of the Korean language and a social thinker, educator (1894-1970) and was a deacon of the Semunan Church in Seoul. Compilation Committee for the History of Semunan Church, *History for 100 Years of Semunan Church* (Seoul: Compilation Committee for the History of Semunan Church, 1995), 244.

<sup>504</sup> Woisool is his pen name, meaning is ‘the only one pine tree’.

<sup>505</sup> Choi, Hyun-bae, *The Root Meaning of the Respect on Hangeul* (Seoul: Jeongeumsa, 1984), 89.

reliance and independence he meant by were, after all, national independence and national strength, for which people should be encouraged to learn. Asserting that “language is a mental product, the national spiritual life bears a specific language, which, in turn, cultivates the national spirit and consolidates the national unity,”<sup>506</sup> he pointed out the close relationship between language and the national spirit.

Applying Christian ideas to a goal of moral education, he asserted: “Moral education aims to raise Koreans who are loyal to creating culture full of individuality and to developing the democratic country and society, and are helpful to the peace for the international society. He emphasized the importance of education for the whole man in that education is not to deal only with part of personality, but to seek for the harmonious development of intelligence, emotion and righteousness as a whole man.”<sup>507</sup>

#### **9.1.4 Yang Joo-sam<sup>508</sup> in the field of Christian publication**

When Yang Joo-sam was 15, he saw strange people came to *Yonggang* to propagate “a weird religion.”<sup>509</sup> What were then considered to be strange books were circulated among the intellectuals in *Yonggang*. Those “strange people” were American missionaries, the “weird religion” was Christianity, and those “weird books” were Christian books written in Chinese characters. The missionaries like W. M. Baird of the Presbyterian Church and W. A. Noble of the Methodist Church established their headquarters in *Pyeongyang* and carried out their mission to establish churches in every

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<sup>506</sup> Choi, Hyun-bae, *The Way to the Love of Our Nation* (Seoul: Jeongeumsa, 1971), 389.

<sup>507</sup> Choi, Hyun-bae, *Education to Save Our Nation* (Seoul: Jeongeumsa, 1975), 188.

<sup>508</sup> He was an important leader in forming the Methodist Church in Korea (1879. 1. 25- date unknown after 1950. 8. 23).

<sup>509</sup> Korea Computer Mission, “Yang Joo-sam: Leading person of the establishment of Korean Methodist Church,” *History of Person in Korean Christianity*, <http://kcm.kr/person>. (Accessed April 2, 2008).

region. They brought Christian books from China and the intellectuals at that time read the books.

Yang Joo-sam, disappointed with Confucianism, Buddhism and Eastern study, became interested in Christianity, which was introduced to him by the monthly publication *Mangunggongbo* and evangelistic book *Dukhaeibmun* (meaning ‘to enter the way of virtue and wisdom’). After he came to know about Christianity through books, he went to church, and in 1898 when he was 19, he became a Christian.<sup>510</sup>

Persecuted by his family, he left his home in the winter of 1899 to realize his dream in the wider world. For the first time he had a modern education while he was trained to be a tailor. With a letter of introduction by H. B. Hulbert and C. T. Collier, he left Inchon for Shanghai where he entered *Zungseoseowon*<sup>511</sup> run by the Southern Methodist Church. He was baptized by the principal Parker while in school. After graduation, he went to the US. After a few months, he reached San Francisco, where he established a Korean church in which he tried to protect the rights of Korean-Americans. In 1908 he launched *Daedo*<sup>512</sup> to enlighten the Korean-Americans.

But even when Yang was appointed missionary by the American Southern Methodist Church, he had not yet decided to be a minister. One day in July 1909, while praying, he felt a calling to “dedicate your lifetime to the propagation of the gospel of heaven,”<sup>513</sup> and he made up his mind to study theology. After 15 years of study, he came back to

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<sup>510</sup> Korea Computer Mission, “Yang Joo-sam: leading person of the establishment of Korean Methodist Church,” History of Person in Korean Christianity, <http://kcm.kr/person>. (Accessed April 2, 2008).

<sup>511</sup> It is a kind of school and was established by a missionary, A. J. Allen of the Southern Methodist Church. It was located in Shanghai and was called Anglo-Chinese College. Kang Jun-man, *Walking on the Modern History of Korea* vol. 2 (Seoul: Press of Person and Thought, 2007), 250-1.

<sup>512</sup> It means “a great way” and it was issued in 1908 as an enlightenment magazine for the Korean resident in the United State of America. Kim Jin-heung, “Centripetal Point of the Korean Resident in the United States,” *Christian Times*, 2003. 4. 14.

<sup>513</sup> Korea Computer Mission, “Yang Joo-sam: Leading person of the establishment of Korean Methodist

Korea to be a professor of Methodist *Hyeopseong* Theological Seminary.<sup>514</sup> In 1916 he took part in launching *World of Theology*, a journal of *Hyeopseong* Theological Seminary and from 1920 he carried out missionary work to Manchuria and Siberia, which marked one of the most remarkable achievements in his life. At this time, Yang was internationally known as representing the Korean Methodist Church. As a delegate of the Korean church, he attended several international conferences.<sup>515</sup> His ability as a leader in the Korean church gave historical birth to the denomination of Christian Methodist Church in *Chosun* in 1930.<sup>516</sup>

Against his will, however, he had to help the ruling policy of the Japanese government to compel the Korean people to pay voluntary homage to a shrine. He was a victim of the Japanese imperialistic period.<sup>517</sup> After missionaries left Korea towards the end period of the Japanese rule, Yang tried to keep the Bible Society and CLSK in operation, but all his efforts ended in failure. After the national independence from Japan, he was accused of “being pro-Japanese” and imprisoned. Although acquitted by the President’s special order, he had to undergo hardship again. While he was trying to restore CLSK and Bible Society of Korea, the Korean War broke out. In the end, Yang was arrested by the North Korean communist army that invaded South Korea. Nothing is known about what happened to Yang after his arrest.

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Church,” History of Person in Korean Christianity, <http://kcm.kr/person>. (Accessed April 2, 2008).

<sup>514</sup> It is the predecessor of Methodist Theological University.

<sup>515</sup> Such as the Annual Conferences of American Southern Methodist Church and Japanese Methodist Church and Jerusalem International Mission Conference.

<sup>516</sup> Yoo, Dong-sik, *History of Korean Methodist Church* (Seoul: Korean Methodist Church, 1994), 38.

<sup>517</sup> Jang Byoung-uk, *Pioneers of the Methodist Church of Korea* (Sungkwangmunwhasa, 1978), 162-3.

### 9.1.5 Kim Whal-ran<sup>518</sup> in the field of women's leadership

As the only student in the fifth graduating class of *Ewha* School, Kim Whal-ran delivered a speech at the graduation ceremony on the relationship between education of women and family, which attracted a lot of public attention. After her graduation, she was posted as a teacher in her alma mater and devoted herself to the education for young students. During the summer vacation in June 1920, she organized a team for evangelism, which was composed of six students<sup>519</sup> as well as herself and set on a missionary journey. The motto of the team was "We should sacrifice ourselves when we are needed,"<sup>520</sup> and "The best way for our nation's life is to improve health, education, society and economy."<sup>521</sup> They collected donations for the mission, and carried out the campaigns for enlightenment of women as well as evangelism through the country.

But they were restrained from carrying out their mission work by the Japanese government on the pretext that their speech aroused national unrest. After that, Kim Whal-ran attended the Christian Student Union Meeting in Peking as a delegate of Korea in 1922, and from her experience of the meeting she established YWCA of Korea, which afterwards would be the groundwork for the Korean feminist movement.<sup>522</sup>

Principal Appenzeller wanted Kim Whal-ran to be a woman leader for Korean women and decided to send her to the US to study. In June 1924, she got a B.A. and one year after she entered Boston University, she obtained an MA with a thesis titled "The

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<sup>518</sup> She was the first woman Ph.D. holder in Korea and the seventh president of *Ewha* Woman's University (1899-1970).

<sup>519</sup> Hong Ester, Kim Ham-na, Youn Sung-duk, Kim Bo-rin, Kim Ae-eun, Kim Sin-do. Oh Byung-hak, *Kim Whal-ran: Great Names of Faith's History* (Seoul: Kyung Cultural Press, 1994), 78.

<sup>520</sup> Youn, Jeong-ran, *History of Women's Movement of Christianity in Korea* (Seoul: Kookhak Community Corp., 2003), 214.

<sup>521</sup> Kim Ok-gil, *Sketch of Doctor Kim Whal-ran* (Seoul: Press of Ewha Woman's University, 1959), 102.

<sup>522</sup> YWCA Movement with Pictures in Its History, <http://www.ywca.or.kr>. (Accessed April 2, 2008).

relationship between philosophy and religion.” She then completed a Ph.D. with a thesis titled “The education for farming and fishing communities to revive Korea”<sup>523</sup> in Columbia University in 1931. Kim was the first Korean woman to earn a doctorate, which was a symbol of hope for Korean women who had been suppressed in a predominantly patriarchal society.

From 1936, *Ewha* suffered many difficulties because of the Japanese suppression of Christian schools and compulsion of paying homage to the Japanese shrine. Especially foreign missionaries were placed under strict surveillance on the pretext that they were engaged in espionage, and were prevented from running the public institutions. So Appenzeller, the principal of *Ewha*, decided to hand over his position to Kim. In April 1939 Kim Whal-ran was inaugurated as the seventh principal of *Ewha*. In the very difficult situation when foreign missionaries left, Kim took over the responsibilities. As World War II was at its end, Japan forced Kim to make a speech that the young Koreans should join the war. To keep *Ewha* open, she reluctantly had to do what she was forced to do, which was the most remorseful fault in her lifetime.

On August 15, 1945 Korea was liberated. In October that year, *Ewha* was changed to “*Ewha* Woman’s University” and began the first semester. Going through 4.19 Student Revolution in 1960 and 5.16 military Coup D’etat in 1961, Kim felt that a new person was needed to develop the university. She handed over the presidency to her favorite disciple Kim Ok-gil in 1961. Remaining single in their lifetime, both women made a commitment only to the evangelization and education for Korean women.

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<sup>523</sup> Editorial Department, *Pioneers of the Christian Education in Korea* (Seoul: Publishing House of the Presbyterian Church of Korea, 2002), 113.



As a graduate of *Ewha* Women's University, I believe that Kim Whal-ran was not only the leading women educator of Korea but also an incredible example of the result of Christian communication in her life. As a result of her own personal experience, she influenced thousands of women who followed after her.

#### **9.1.6 Ham Sok-hon<sup>524</sup> in the field of social thoughts**

Ham Sok-hon's *Ssi-Al* [meaning 'a nucleus of seed'] philosophy which combines the Korean soul and spirit with Christian faith has become a basic principle of *Minjung* theology,<sup>525</sup> the first to practise religious pluralistic theology and dialogue, and a source of inspiration and stimulus for today's life philosophy and life theology. Ham's national consciousness and Christian faith were formed in *Osan* High School and were in the same vein as the Korean national movement. According to him, *Osan* high school was a "melting furnace of national movement, cultural movement, and religious movement" and the education was "mental education with nationalism, humanism, and Christian faith melted together."<sup>526</sup>

Ham met Yoo Young-mo, the principal of *Osan* high school, by whose thought his life was greatly influenced. He developed his *Ssi-Al* philosophy as he received Yoo Young-

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<sup>524</sup> He was a remarkable religious thinker and educator, activist for the rights of the people. He lived a life of continuous suffering and poverty due to injustice, but remained a soft and gentle person free from anger or resentment until the day he died. Ham Sok-Hon (1901-1989) lived and died in the 20th century, when state power trampled on human dignity domestically and strong nations invaded and tormented weak nations internationally. Ham was born in North Korea. His father was a renowned doctor of Oriental medicine which made him relatively well off compared to others of the time.

[http://en.wikipedia.org/wiki/Ham\\_Seok-heon](http://en.wikipedia.org/wiki/Ham_Seok-heon). (Accessed April 8, 2008).

<sup>525</sup> *Minjung* theology emerged in the 1970s from the experience of Korean Christians in the struggle for social justice. It is a people's theology, and, according to its authors, "a development of the political hermeneutics of the Gospel in terms of the Korean reality". It is part of a wider Asian theological ferment, but it was not designed for export. It "is firmly rooted in a particular situation, and growing out of the struggles of Christians who embrace their own history as well as the universal message of the Bible." [http://en.wikipedia.org/wiki/Minjung\\_theology](http://en.wikipedia.org/wiki/Minjung_theology). (Accessed April 8, 2008).

<sup>526</sup> Alumni Association of *Osan* high school, *Collection of Memory on Ham Sok-hon* (Press of Namgang Cultural Foundation, 1994), 121.

mo's thought through a magazine Bible *Chosun* and read the bible and Chinese Classics of the Virtue by Noza with Yoo Young-mo. The Korean spirit of comprehension and synthesis and the Christian historical consciousness and critical spirit were united in Ham's philosophy. His thought was inclusive and religiously deep, and at the same time it was concerned with responsibility and critical spirit on history and society. <sup>527</sup>

From 1956 he wrote editorials for the *World of Thought* <sup>528</sup> and shortly after 5.16 military Coup D'etat in 1961 he resisted the military government by fighting against the constitutional amendment and campaigning against the referendum. Launching the *Voice of Ssi-Al* <sup>529</sup> in 1970, as a publisher and editor, he wrote many articles on social reformation and constantly carried out the struggles against the military government and the campaigns for human rights. In his masterpiece *Korean History by Approaching as a Meaning*, he asserted that the basic principle of life was suffering and that the heroes who made history were innumerable the common people, who he named "Ssi-Al", "the voice from the wilderness" and "Lode of Korean theology." <sup>530</sup>

He chaired the committee for peace to celebrate the 1988 Olympic Games as the festival of peace. The young people who were influenced by him are now the leaders of various fields in Korean society. He converted a railway worker into a historian, and Christian fundamentalist into a social activist. He is respected as "the Gandhi of Korea." <sup>531</sup>

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<sup>527</sup> Kim Jin, *Thought of Ham Sok-hon, Transform Yourself* (Seoul: Books of Today, 2003). 178.

<sup>528</sup> First volume was published on April, 1953 and it was discontinued on May, 1970 (total 205 volumes). Jeong Jin-suk, *History and Journalist* (Seoul: Communication Books, 2001), 541.

<sup>529</sup> It was published from May 1970 to July 1980 (total 90 volumes). It had the fighting spirit of words rather than swords to seek the truth and justice against the dictatorial government of President Park. Park Sun-gyun, *Story on the Voice of Ssi-Al* (Seoul: Sun Press, 2005), 21-22.

<sup>530</sup> Kim Jin, *Thought of Ham Sok-hon, Transform Yourself* (Seoul: Books of Today, 2003). 231.

<sup>531</sup> Lee Chi-suk, *Critical Biography of Ham Sok-hon* (Seoul: Window of the Period, 2005), 566.

### 9.1.7 Kang Won-ryong<sup>532</sup> in the field of Christian culture

In each period of modernization and democratization, Kang was “a voice from the wilderness.”<sup>533</sup> For more than a half century in the modern history of Korea, Kang was a politician, social activist, and religious man who played an important role at every moment of liberation, the Korean war, modernization and democratization, and reconciliation between North and South Korea. He was a man of faith acting for another way in the situation where there was no option to choose but a dichotomy between left and right or between reactionary conservatism and progressive reformism.

When he was 18 years old, he left for *Yeungjeong*, Manchuria to put into practice his conviction that he should build the country where farmers could live well. He became aware of the gloomy situation of his country while staying as a student at *Eunjin* middle school with Yeun Dong-joo and Mun Ik-whan.

He was greatly influenced by Rev. Kim Jae-joon who was a teacher of the school at that time. He went abroad to study in 1953. Three years after studying at Manitoba Graduate School of Theology in Canada, he went over to the US and met Reinhold Niebuhr at the Union Theological Seminary in York, through whom Kang experienced a great change in his belief and thinking. “If Christians talk about love but do not care about justice, it is

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<sup>532</sup> He was a pastor and activist for the civil movement. He worked for the Christian Academy and ACRP, WCRP, KCRP so on. While writing this chapter, I heard news that Pastor Kang had passed away. Pastor Kang Won-ryong, the living witness to Korean Christians’ social participation movements and the representative elder of Korean Protestant churches, died of old age at 89 in the *Samsung* Medical Center at *Ilwon-dong, Gangnam-gu*, Seoul at 12:05 pm, September 17, 2006. He was ordained as a pastor in 1949, the year following his graduation from Hanshin University. From that time on, he ministered at the Gyeongdong Church for 40 years, erecting today’s *Gyeongdong* Church. In addition, he received the Order of National Service Merit Moran Medal, the Order of National Service Merit *Dongbaek* Medal, the Order of Sports Merit *Cheongryong* Medal, the *Niwano* Peace Prize, the *Manhae* Prize (Peace), etc. He was a moral symbol of the Christian Academy. In the cruel age, the Christian Academy was the base of struggles against dictatorship and for democracy, and the ground of Christians’ social participation.

<sup>533</sup> “I am not a politician, social movement activist and pastor, but a voice from the wilderness.” Kang Won-ryong, *In the Wildness-My Life, Vortex of the modern History in Korea* (Seoul: Open Culture, 1993), Vol. 1, 45.

not true love, but just sentimentalism. On the contrary, justice without love becomes injustice.”<sup>534</sup> This was his principle as a social activist. His philosophy of “between and beyond” based on Christian realism was the key concept to his other way.<sup>535</sup>

After returning to Korea in the early 1960s, he established the *Christian Academy* with a conviction that the only way to overcome the social polarization and conflict by military dictatorship was reconciliation through dialogue. His social objective was humanizing the process and method for which was the “dialogue movement.” Beginning with a dialogue among the leaders of six religions<sup>536</sup> in 1965, he chaired the Asian Conference for Religion and Peace (ACRP) and the World Conference for Religion and Peace (WCRP) and led the Christian social participation and campaign for peace, and the dialogue between religions.

Kang, whose favorite motto was “Seek first his kingdom and his righteousness” (Matthew 6:33), constantly gave candid advice to the government and politicians since Korea was liberated from Japan. In the 1970s he joined the movement for democratization of Korea with Cardinal Kim Soo-whan and Hum Suk-hyeun and took charge of The National Meeting for the Recovery of Democracy as a delegate. In March 1979, the illegitimate military autocratic government, which needed Kang’s name for their political purpose, appointed him member of the Advisory Council on State Affairs in 1981.

Later he said, “I have no regret in accepting the appointment because I exchanged my honor with the life of Kim Dae-jong, a leading dissident who was sentenced to death at that time.”<sup>537</sup> Afterward, as chairperson of broadcasting committee, Kang tried to

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<sup>534</sup> Kang Won-ryong, *On the Hill of History* (Seoul: Hangilsa, 2003), Vol. 5, 78.

<sup>535</sup> Kang Won-ryong, *On the Hill of History* (Seoul: Hangilsa, 2003), Vol. 5, 78.

<sup>536</sup> Protestant, Catholic, Buddhism, Confucianism, Won-Buddhism and Chondogyo.

<sup>537</sup> Kim Sung-hee, “Rev. Kang Won-ryong, Passed away,” *Joongang Ilbo* (2006. 8. 19).

secure the autonomy for broadcasting. From 2002 when he established a Peace Forum, he devoted himself to the peace and unification of the Korean peninsula. He died in 2006. He sacrificed his life to keep his conviction about the possibility of mutual understanding and reconciliation in the turbulent and chaotic period of modern Korean history.<sup>538</sup>

## 9.2 The influence of the spirit of criticism

### by Christian magazines on Korean society

Normally Christian magazines and newspapers are considered to be “spiritual” or full of church related news. However, two Korean Christian magazines, which I will now outline, took very active social, political and national positions as well as dealing with theological issues. These magazines had a major impact on Korean thinking and writing, especially of intellectuals. The editors and writers of both magazines were prepared to suffer for their beliefs. Several people were under oppression or even imprisoned as a result of their literary efforts.

The magazine, the *Bible Chosun*,<sup>539</sup> has been a historical voice for Korean intellectuals with historical consciousness. This magazine, which national leaders like Yoo Young-mo and Hum Suk-hyeun were involved in, and severely suffered from a serious slip of the pen.<sup>540</sup>

Presumably this disaster happened because the severe cold of last winter froze even the bottom of little fresh water which had not usually been frozen before. I

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<sup>538</sup> Choi Gyoung-bae, “The window of the journalist”, [cbsest@cbs.co.kr](mailto:cbsest@cbs.co.kr). (Accessed April 8, 2008).

<sup>539</sup> It was published from July, 1927 to March 1942, total 158 volumes by Kim Gyo-sin, Ham Sok-hon, Yang In-sung, Yoo Suk-dong and Jeong Sang-hun. <http://www.ssalsori.net>. (Accessed April 14, 2008).

<sup>540</sup> Trouble brought on by slip of the pen was caused with the opening article of the *Bible Chosun* in March, 1942. Its title was Jowha (meaning is to mourn frog’s death).

collected the frozen bodies of frogs and buried them, but I still see a couple of frogs crawling in the water. Ah! They seem to have escaped total destruction.

<sup>541</sup>

Here, the phrase “They seem to have escaped total destruction’ was from the prophecy of Kim Gyeu-shin who had a dream of the national liberation under the dark age of history, under the rule of the imperial Japanese rule. A Japanese official, who found the strong national spirit and the faith of the Kim Gyeu-shin people, conceded: “These are the most tenacious. Those who brought out an independence movement or national movement are rather easy to handle. But these people foresee 100 or 500 years later saying about faith or conviction.” <sup>542</sup> Indicted of this writing in the *Bible Chosun*, 12 people including Ham Sok-hon were imprisoned.

*Bible Chosun* was published in the hardship period when Japan compelled shrine worship and rushed into the Mukden Incident and Pacific War. Some magazines were abolished because of resisting the Japanese and propagating the faith of Christianity. Most magazines, however, were pro-Japanese. *Bible Chosun* which continued from 1927 was tinged with national color until it was abolished on April 1942. At the center of its advocacy *Chosun* taught that new Christianity was the only way for salvation of the nation. Such basic premise as this, *Bible Chosun*, which would seek a way to make living of nation, was suppressed in this hardship period as the only Christian magazine and secured its dominant position of representing the social thought of the time and Christian thought till today.

In the modern history of Korea, there are so many leaders who were influenced by Christian communication. They have one thing in common: all of them were readers

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<sup>541</sup> Opening article of the *Bible Chosun*, March 1942. It was discontinued with this trouble (first issue, June 1927 and last issue, March, 1942).

and contributors to *Christian Thought*<sup>543</sup> which was founded by CLSK in 1957.<sup>544</sup>

In other words, *Christian Thought* is one of the most popular magazines read by the intellectuals in Korea until today.

This monthly magazine is for both Christians and non-Christians. Being aware that instability and lack of thoughts caused social chaos and disorder, the leaders decided to launch a magazine to introduce new thoughts. Not only in speaking for the ideas of Christianity, but also analyzing and criticizing contemporary political, economic, cultural and social issues with deep insight and sound judgment.<sup>545</sup>

So far *Christian Thought* has endeavored to satisfy spiritual needs as well as social concerns. For the last 50 years after the Korean War, the magazine has always been the main medium read during the turbulent historical moments of Korea. At the time of 5.16 military Coup D'etat, an article "Opposing the revolution"<sup>546</sup> was threatened with being censored, and from the 1970s *Christian Thought* was persecuted by the military government than other publications.<sup>547</sup> Leaders in Korean society from different occupational backgrounds were appointed as contributors and had regular columns on religion, culture, economy, society, and politics claiming to stand for the social participation of Christianity. Occasionally, articles like the one cited below, which boldly criticized the policy of the government, were blacked out:

If you oppressed the low-income class and could achieve modernization, you could do so. But now the oppression may not lead to production any more. If

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<sup>542</sup> Seo Jeong-min, "Personal story of the Korean Church," *Chosun Ilbo*, 2006. 3. 15.

<sup>543</sup> I worked for this magazine for about six years (1995-2001) as its first woman chief editor.

<sup>544</sup> *Christian Thought* was first published in 1957 when CLSK celebrated its 76th birthday.

<sup>545</sup> Jeong Zin-suk, *History of the Modern Press of Korea* (Jeunyewon, 1989), 241.

<sup>546</sup> "Revolution is not good. Besides no one likes military Coup D'etat. ..." Heun Hyung-hak, "Revolution and the task of Korean Church," *Christian Thought* (Seoul: CLSK, 1961), Vol. 45, July, 62.

<sup>547</sup> Jeong Zin-suk, *History of the Modern Press of Korea* (Yongin: Jeunyewon, 1989), 242.

today's situation is as such, today's task is to raise the low income class so as to boost the economy. This measure to boost the economy means courageous reformation in politics and administration. <sup>548</sup>

This article criticizes the government, the first priority of which was economic policy, neglecting measures for human rights or redistribution of income. In 1975, the publication of *Christian Thought*, which had consistently opposed the autocratic government was prohibited because it violated "the 9th emergency measure." <sup>549</sup> In 1985, when a woman journalist who wrote about the meeting of Christian women was convicted of the violation of the national security law, it voluntarily suspended publication for one year. In the period of the Fifth Republic, *Christian Thought* was suspended for six months (November 1986-April, 1987) because, in its 100th anniversary commemoration issue, it dealt with the mission to reach out to North Korea, which consequently antagonized South Korea.

Journalist, Sin Sang-mok, writing about *Christian Thought's* 50<sup>th</sup> birthday celebration, noted the magazine's spread of progressive thoughts and theology for the Korean society and nation. <sup>550</sup> In the next section, I will outline the impact of *Christian Thought*, which influenced the national leaders and the people in different periods. <sup>551</sup>

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<sup>548</sup> Han Young-jae, *The History of Korean Christian Press & Magazine 100 Years* (Seoul: Gidokgyomunsa, 1982), 58.

<sup>549</sup> In his third term, Park Chung-hee declared a state of emergency 'based on the dangerous realities of the international situation.' In October 1972, he dissolved Parliament and suspended the Constitution. In December, a new constitution, the *Yusin* Constitution, was approved in a heavily rigged plebiscite. It borrowed the word "*Yusin*" from the Meiji Restoration (Meiji Ishin) of Imperial Japan. The new document dramatically increased Park's power. It transferred the election of the president to an electoral college, the National Conference for Unification. The presidential term was increased to six years, with no limits on reelection. In effect, the constitution converted Park's presidency into a legal dictatorship. Park was re-elected in 1972 and 1979 with no opposition. During this time Park proclaimed the Urgent measure No. 9 under name of national safe and protection for public orderliness. "Findings shed light on dark period of Korean history," *The Hankyoreh*, 2007. 1. 25.

<sup>550</sup> *Kukmin Ilbo*, 2007. 9. 4.

<sup>551</sup> These data were summarized the result analyzed the contents of total 591 volumes of the *Christian Thought* according to the detail items-politics, society, economic, culture, religion and other issues.



**Table 21 Impact of *Christian Thought* to Korean Society**

Period	Concerns of <i>Christian Thought</i>	Issues of general society
1950s	Grafting Christianity in Korean society	Rebuilding the nation from ruin after Korean War
1960s	Re-interpretation of the meaning of social revolution and religious reformation.	Confusion in society with the student revolution and military Coup D'etat
1970s	Practice of social justice, concerns for the missionary work with poor urban people and farm village/ quickening the Minjung Theology	Violation of human rights of labor and peasants due to industrial development.
1980s	Emphasizing the liberation of Minjung and leading the democratization	Resisting the government for democratization
1990s	Inspiring the consciousness on the Jubilee unification movement between North and South Korea.	Emergence of unification with the North.
2000s	Self-reflection of Christianity in Korea and awareness of the church as a community in local society	Propagation of the social consciousness as democratic citizens.

From the beginning of its publication, *Christian Thought* has always introduced new ideas and progressive theologies and has been a place for theological debates.<sup>552</sup>

Socially it endured the turbulent period of Korea, theologically it developed the Korean theology and church, historically it advocated ecumenism and showed the direction of its future.<sup>553</sup>

These two magazines, *Bible Chosun* and *Christian Thought* had a great influence on every Christian journal. They dealt with many secular issues because the Korean people were under great difficulties both during the Japanese and later political pressures. Korean people looked for answers and guidance from these magazines and it is

<sup>552</sup> These included developing what is known as *Minjung* Theology.

<sup>553</sup> Lee Mun-gu, "Law income level and administration of politics," *Christian Thought* vol. 16 (1972), 25.

historically true to say that both magazines had a direct impact on many specific social issues.

### 9.3 Christian communication influence on institutions and general society

#### 9.3.1 The Korean educational system in the early period of mission

There were schools called *Seo-Dang* at the early stage of Christian mission in Korea. According to Daniel L. Gifford,<sup>554</sup> at that time in a classroom, some students sat cross-legged on the floor swaying the upper parts of their bodies and read aloud to memorize the Chinese classics.<sup>555</sup> *Hunjang*, the school-master also sat listening to them reciting and sometimes corrected their misreading. Anyone that wants to know who the Korean people are must be aware of what they received from this traditional education. The effort to master the difficult Chinese language was regarded in itself as a mental discipline in those days.<sup>556</sup> A government school was established during the period of the *Gabo Reform* of 1894.<sup>557</sup> Yoon Chi-ho,<sup>558</sup> worked for that school with his experience of having received a Christian education while studying abroad.

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<sup>554</sup> He came from the North-Presbyterian Church in the US in 1887. He was a teacher in Underwood School and Educational Public School and worked as a pastor in *Semunan* Church in Seoul. Gifford wrote about this ineffectual education system in this 1898 classic. He also has quite a bit to say about the drinking (excessive) habits of the Koreans. Gifford and his wife came back to Korea and died in 1900. They are buried in a cemetery in Seoul. Compilation Committee for the History of *Semunan* Church, *History for 100 Years of Semunan Church* (Seoul: Compilation Committee for the History of *Semunan* Church, 1995), 101-2.

<sup>555</sup> Daniel Lyman Gifford, *Every Day Life in Korea. A Collection of Studies and Stories* (Chicago: Fleminh H. Revell Company, 1898, 1995), 118.

<sup>556</sup> Ibid 121.

<sup>557</sup> The *Gabo Reform* describes a series of sweeping reforms introduced in Korea (at that time called Chosun) beginning in 1894 and ending in 1896, during the reign of King *Gojong*, in response to the *Donghak* Rebellion. Historians debate the degree of Japanese influence in this program, as well as its effect in encouraging modernization. At the time, the ruling *Chosun* Dynasty was under intense pressure from outside to open up, reform, and modernize, with Russia, Japan, and the United States competing for influence in the country. The *Gabo Reform* was largely the work of a group of pro-Japanese public officials. The name *Gabo* comes from the name of the year 1894 in the traditional Korean sexagesimal cycle. [http://en.wikipedia.org/wiki/Gabo\\_Reform](http://en.wikipedia.org/wiki/Gabo_Reform). (Accessed April 9, 2008).

<sup>558</sup> He was a politician (1865. 1. 6-1945. 12. 9). After the failure of the *Gabo Reform*, he took refuge in the United States and China. He studied and accepted the Western thought and Christian faith. As soon as came back to Korea, he founded the Independence Club in 1896 and educational school, *Hanyoungseowon* by using his experience while studying abroad. Press of Historical Criticism, Journal of Yoon Chi-ho (2002), 231.

The system of the government school included an elementary school and a common school training teachers. The common school was established in 1895, of which the principal was Rev. Gifford. The entrance requirements were that the applicants should be able to read and write Chinese and that their age should be 18-25 years old. Graduates from this school were sent as teachers to the elementary school established in each seat of the provincial governments.

In foreign language schools, Japanese, French, Russian, and English were taught. The oldest of these schools was the Japanese language school founded in 1890. The French language school and the Russian language school were established in 1896 and the average age of the students were 22 and 17 respectively. The first English language school is Hallifax Interpretation School, which was opened for three years from 1883. After the English language school was established, King *Gojong* asked the US to send three English teachers to Korea.

With regard to the king's request, John Eaton, from the department of education at that time sent G.W. Gilmore, D.A. Bunker, and H.B. Hulbert from Union Theological Seminary. The government English school, so called Educational Public School, was subsequently established. In the school, there were about 100 students who learned practically the Western-style studies through English textbooks.<sup>559</sup> They studied international law, international politics, and economy as well. King *Gojong's* intention of establishing the school at that time was described as follows:

The king was a progressive at heart. He was not radical, but thought that leading the people gradually to a high standard is beneficial to the country. The king was surrounded by those absorbed with Chinese self-conceit ideology and

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<sup>559</sup> Daniel Lyman Gifford, *Every Day Life in Korea. A Collection of Studies and Stories* (Chicago: Fleming H. Revell Company, 1898, 1995), 122.

conservatism. So first of all he desperately needed those who supported his progressive policy. Educational Public School was expected to do this. For the king thought that the students could be liberalistic and, in the end, support him by getting in contact with the people who can introduce the western culture and learning the idea of enlightenment and its benefits. <sup>560</sup>

Christian education unfolded in this period of educational zeal on learning about enlightenment values and modern education. Such educational zeal as this became the driving force of establishing the mission schools and that spirit continues until today. <sup>561</sup>

### 9.3.2 The establishment of Christian educational institutions

Korean society was in contact with Western culture through Japan at the end of *Chosun* dynasty. The task was to learn from the Western civilization, and changes to be made to the educational systems to develop a group of individuals to carry out this task. <sup>562</sup> These were the intellectuals who claimed enlightenment was attained only through education. This requirement was in accordance with the policy of missionaries at that early stage. <sup>563</sup> In doing educational works, they divided education into school education, church education, social education, and theological education and tried to develop them respectively. <sup>564</sup> A missionary was affirmative in that “considering the school works and the quality and sincerity of the student, the efficiency and value of the school not only reward the churches and mission centers, but also have ability to evangelize Korea.” <sup>565</sup>

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<sup>560</sup> G. W. Gilmore, *Korea from Its Capital with a Chapter on Mission* (Philadelphia: The Presbyterian Board of Publication, 1982), 228-229.

<sup>561</sup> See. 9.3.2 in this chapter.

<sup>562</sup> Yi Man-yol, *Movement History of the Church Culture of Korea* (Seoul: Christian Literature Society of Korea, 1992), 179.

<sup>563</sup> Wi Jo-jang, *Christ and Caesar in Modern Korea : A History of Christian and Politics* (New York University, 1997), 54.

<sup>564</sup> Yi Man-yol, *Movement History of the Church Culture of Korea* (Christian Literature Society of Korea, 1992), 183.

<sup>565</sup> Hoace G. Underwood, *The Call of Korea. Political-Social-Religion* (New York: Fleming H. Revell

Although school education was effective for the propagation of the gospel, the social situation was not favorable for the propagation.<sup>566</sup> So the contents of the education were mainly basic subjects on Western studies. Christianity was introduced on the quiet and the education of the traditional standard of value and the custom to raise the educated Koreans was emphasized. In other words, at the early stage of Christian schools, they offered the courses on Western studies, Christianity, and Korean traditional culture.<sup>567</sup>

Emphasizing that the way to save the country at the end of the *Chosun* Dynasty was to educate the people, Christianity took a lead in education. H.G. Underwood emphasized the importance of education to the diplomatic minister, Lucius H. Foote in his letter by saying that “We came to Korea in order to extend the educational work and to study the Korean language. Therefore at this present it is not good time for mission work.”<sup>568</sup>

Emphasizing the importance of education, Christian newspapers contributed to the enhancement of the educational consciousness of the Korean people. “Considering the urgent situation of Korea in difficulties today, to educate the people is a matter of urgency to be settled without delay.”<sup>569</sup> Generally the rise and fall of a family depends upon educating the children, which has much to do with it. “An old man said that giving a basket of gold is not so good as teaching a classic book. Education can be said to decide the destinies of a family.”<sup>570</sup>

In addition, the education they advocated was for the enlightenment and progress of the country, through which they believed they could found a rich and powerful country.

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Company, 1908), 113.

<sup>566</sup> Yi Man-yol, *Movement History of the Church Culture of Korea* (Christian Literature Society of Korea, 1992), 201.

<sup>567</sup> Ibid 202.

<sup>568</sup> Yi Man-yol, *History on Cultural Movement of Christianity in Korea* (Seoul: CLSK, 1992), 251.

<sup>569</sup> *The Christian News*, 1901. 3. 7.

<sup>570</sup> *The Christian Advocate*, 1897. 2. 24.

The enlightenment of a country lies in educating the people. “If all the countrymen believe in our Lord and study hard to progress gradually, they will be equal with other nations.”<sup>571</sup> Thus they established schools and educated people to enlighten Korea, and their principle was “to make Koreans better Koreans, to make them be proud of Korean things, and to establish a perfect Korea through Christ and his teachings.”<sup>572</sup>

In 1884, Rev. Robert. S. Maclay<sup>573</sup> came to Korea to meet with King *Gojong*, who allowed him to do educational and medical work in Korea.<sup>574</sup> This is very significant in the modern education history as well as in the Christian mission history of Korea. Furthermore, this is more significant in Korea than in any other country in that the Korean government and reformist leaders, unlike other countries which were passive in accepting Christianity, already had cultural desires at the beginning of mission, and the Korean people were interested in Christian mission education.<sup>575</sup>

The first modern school in Korea was allowed to be built in 1885, and was opened with two students in June 1886. This school is *Baejae* School, the first of the Korean modern schools. As soon as it was opened, the students gathered. Five months later, the number of the students increased to 32. The name of *Baejae* School<sup>576</sup> was given by King *Gojong* in February 1886.<sup>577</sup> Appenzeller took this as the official recognition of

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<sup>571</sup> *The Christian News*, 1901. 5. 2.

<sup>572</sup> L. George Paik, *Introduction to the Catalogue of the Korean Classic in the Yongjae Collection* (Seoul: Institute of Korean Classical Literature of Yonsei University, 1981), 119.

<sup>573</sup> Robert Samuel MacLay (1824 - 1907) was a member of Methodist Episcopal Church who spent most of his missionary life in China, Japan and Korea. MacLay was asked to travel to Korea to survey the possibility of a Methodist mission there. In June, 1884, MacLay made a brief visit to Seoul, where he acquired the permission of the king to begin medical and educational mission work. Yi Man-yol, “Rev. MacLay and the mission of Korea,” *Christian Thought*, 1997, July, 171-194.

<sup>574</sup> Yi Man-yol, “Rev. MacLay and the mission of Korea,” *Christian Thought*, 1997, July, 171-194.

<sup>575</sup> Yi Man-yol, *Movement History of the Church Culture of Korea* (Seoul: Christian Literature Society of Korea, 1992), 181.

<sup>576</sup> The meaning is a hall for producing useful people.

<sup>577</sup> Diary of Appenzeller (1887. 2. 21). Compilation Committee for Baejae 100 Years, *History of Baejae 100 Years: 1885-1985* (Seoul: Baejae Hakdang, 1989), 39.

the government. The school precept was “whoever desires to be first among you, let him be your slave.” (Matthew 20:27).

Underwood bought a traditional Korean-style house, repaired it, and founded a school with one student, which was named Underwood School. Later this name was changed several times. It was called Christianity School, Minnoa School, Salvation School and finally settled as *Gyeongsin* School in 1905, the predecessor of *Gyeongsin* School today.

Mary F. Scranton,<sup>578</sup> the first woman missionary of American Methodist Church who came to Korea with H.G. Underwood, decided to establish a school for Korean women and opened it in May 1886 with one girl student.<sup>579</sup> This school was called *Ewha* School,<sup>580</sup> the first girls’ school of Korea.

Educational institutions like this had a positive influence on the Christian mission. Those who came to school at this time all wanted to learn English to succeed in their life. They naturally came into contact with Christianity. The mission schools in Korea led a lot of students to church. The students were encouraged to study the Bible according to the school policy and sometimes reluctantly take part in the worship, but later when they became adults, some of them voluntarily went to church after having difficulties in their life. Mission schools in Korea were recognized as a good system to evangelize those seeking new positive directions in life.

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<sup>578</sup> In 1885(Go-joong, 22) Mary Scranton came to Korea with her son, William Benton Scranton as the first woman missionary. In 1886 she founded the first educational institute for Korean women, *Ewha Hakdang*, predecessor of the present *Ewha* Women’s University. She was buried in a cemetery in Seoul. Seo Jeong-min, *History of the Korean Church* (Cheonan: Salrim, 2003), 13-16.

<sup>579</sup> Mary Fletcher Scranton taught a student who was the second wife of a Mr. Kim at first.

<sup>580</sup> *Ewha* means the flower of the pear tree.

From 1886, mission schools were established one after another. Christian schools, which were founded by missionaries at the first stage were a place to raise future community leaders.<sup>581</sup> From the 1910s to the 1930s, Christian schools produced a great number of national leaders and took a leading position as a partner of national education.

Educational ideas at the first period of mission schools had some characteristics. First, they executed mission education according to the purpose of the school establishment. Second, their education followed the Western-style syllabus, through which the people who had been absorbed in the pre-modern, feudal ideas were encouraged to have historical consciousness, self-consciousness, and consciousness of equality. Third, they carried out the education of women through which women were trained and encouraged to participate in social activities. Fourth, they educated ministers by founding a theological seminary to propagate the word of Christ.

According to a report of Korean Christian School Union, the number of Church controlled schools (still referred to by Koreans as mission schools\*) in 2008 was 12 percent of the total number of schools in Korea.<sup>582</sup>

**Table 22 Mission schools \***

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<sup>581</sup> From 1885 to 1910 February, Christian School was formed Presbyterian school 501, Methodist school 158, Anglican church 4, Lee Yeun-ok, *A Study of Women's Mission* (Editorial department of the United Association of Presbyterian Women, 1995), 37.

<sup>582</sup> Korea Federation of Christian School's homepage: <http://www.kfcs.co.kr>. Yang Bong-sik, [www.amennews.com](http://www.amennews.com). (Accessed April 23, 2006).



Mission school	Pre-elementary	Elementary	Middle	High school	College	University	Total
Number of schools	12	12	122	174	18	40	378
Number of students	1,528	7,371	82,829	176,596	335,727		604,051

Starting from 12 pre-elementary schools through elementary, middle, high schools, 18 colleges, 40 universities, these totaled 378 Christian institutions with 604,051 students. Today, there are 3,133 educational institutions in all of South Korea including the church schools.

These figures show that from the early beginning of Christian schools with only one student, the movement has grown. The early educational foundations laid by the missionaries have provided the basis for all Korean education and present day institutions.

Like this, the Christian education in Korea was developed under the circumstances that the zeal for enlightenment and modern education overflowed, which motivated the establishment of Christian schools.

### **9.3.3 The extension of women's rights and the education of women**

Since Christianity was introduced to Korea, it has fulfilled ethical responsibilities, one of which was the extension of women's rights. In a society where the idea of predominance of men over women was taken for granted on the basis of Confucian tradition, Christianity awakened women to a sense of their right status and made them enjoy their rights and duties equal with men.

Seo Jae-pil claimed, “It is right for men and women to be equally educated and to be given the same rights.”<sup>583</sup> He was convinced that the realization of the equality of the sexes was a way to make the country rich and to make the people strong. It is through the press, churches, and schools that the idea of the equality of the sexes enlightened Christians and the common people.

Churches found out a practical way to improve the status of women in the society, that is, the education of women. They had emphasized and given the national education to overcome the national crisis, to enlighten the people, and to extend human rights. Now it is quite natural that they played a leading role in the education of women to put the equality of the sexes in practice. The articles asserting the importance of the education of women consistently emphasized that the rise and fall of a country relied on the improvement of the education of women, which should be focused on.<sup>584</sup>

They believed that when the housewife becomes enlightened and received the gospel, so will her children. That is why Christianity in Korea gave an impetus to establishing educational institutions and educating women.<sup>585</sup>

*Ewha* School was the most representative women’s educational institution. It started as a mission school. With the coming of Christianity to Korea, missionaries not only tried to carry out mission work, but also urged the society to improve the status of women. Therefore, the establishment of *Ewha* meant the improvement of women’s status, the

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<sup>583</sup> From the sermon in the Jeongdong Church (1890. 12. 31). Recitation, Yi Man-yol, *History on the Cultural Movement of Christianity in Korea* (Seoul: Christian Literature Society of Korea, 1996), 72.

<sup>584</sup> *The Christian News*, 1901. 2. 28.

<sup>585</sup> After Nevius type, the policy of the mission was planned for the women and children rather than upper class. Kim In-soo, *History of Christian Church in Korea* (Seoul: Christian Literature Society of Korea, 1998), 198-9.

abolition of predominance of men over women, and the social involvement of women in that time. <sup>586</sup>

*Ewha* School was the first women's educational institution in Korea, which was founded by Mary F. Scranton in June 1886. She founded *Ewha* to liberate Korean women from ignorance and bondage and to propagate the Christian gospel through them. About the difficulty of the beginnings, she said, "Koreans are afraid to let their children go to school. Because they think they will never see them again if they send them to school." <sup>587</sup>

The following year, King *Gojong* named the school *Ewha* School in which elementary education, secondary education, and university education were carried out at the same time. *Ewha* School grew to *Ewha* Women University in 1946, which is the first women's university in Korea. <sup>588</sup>

Recognizing that there was no opportunity for women to be educated in Korea, Mary F. Scranton invited women to her house and began to teach them. The number of the students increased rapidly. The first goal of her education was to educate them to be more wise and virtuous women. Her intention is well revealed in her remark that "I emphasize the fact that they are not being made over again after our foreign ways of living, dress, and surroundings... We take pleasure in making Koreans better Koreans only. We want Korea to be proud of Korean things." <sup>589</sup> Today *Ewha* is the oldest and largest educational institution for women, through which a great number of woman leaders have been raised.

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<sup>586</sup> Kim Won-sik, *The Development of the Press and the role of Christianity* (Seoul: Christian Institute for the Social Concerns of Korea, 1982), 358.

<sup>587</sup> Yi Man-yol, *History on the Cultural Movement of Christianity in Korea* (Seoul: Christian Literature Society of Korea, 1996), 185.

<sup>588</sup> Jeun Taek-boo, *Developing History of the Korean Church* (Seoul: Christian Literature Society of Korea, 1993), 281.

<sup>589</sup> Ibid 203.

A that time, missionaries felt that the education of women was an urgent business in the educational policy and they always established both boys' schools and girls' schools. The urgency of the education of women was also emphasized in an editorial of the *Christian Advocate*: "The education of ladies is the most urgent. Rise of a family, the wealth of a country, the strength of a people lie in educating women throughout the country. ...The reason why a country falls into a primitive country from the beginning is that in reality, they did not teach women. The day when our *Daehan* (Korea) is enlightened will be the day when there is the education of women."<sup>590</sup> The establishment of *Ewha* School, (at this present, Ewha Women's University), was the first signal for women's liberation in Korea and a revolution in education.<sup>591</sup>

In those days, students who wanted to learn English gathered in Christian schools where the main subject taught was the Bible. The Bible was used as a textbook of Christian education and guide to learn *Hangeul* and Chinese writing. In *Ewha* School, English and the Bible was taught until 1893 when the regular subjects<sup>592</sup> were settled. Through the regular subjects, learning in general and the Korean history were emphasized. The textbooks were published in *Miimi* printing house<sup>593</sup> of *Baejae* School. This was the moment when the Korean textbooks were developed and another genre of publication called publication of teaching materials came into being. Thus with the development of Christian communication, teaching materials were published. The consciousness of the

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<sup>590</sup> Editorial "The first thing is to educate women," *The Christian Advocate*, 1989. 12. 29.

<sup>591</sup> Yi Man-yol, *A Study of Women's Mission* (Editorial department of the united association of Presbyterian women, 1995), 55.

<sup>592</sup> Banjul (historical Chinese phonology), Chinese writing, English, Mathematics, History, Geographic, Science, Music, Gymnastics, Sewing, Embroidery. "Keep the sovereignty," [http://www.independence.or.kr/KO/Study/History/appl/History\\_view.php?ID=21](http://www.independence.or.kr/KO/Study/History/appl/History_view.php?ID=21). (Accessed April 11, 2008).

<sup>593</sup> Ohlinger founded the *Miimi* Printing house in underground of *Baejae* school in 1889. At that time, Methodist Church was called *Miimi*. Therefore *Miimi* printing house meant the Methodist Church's printing house. Yun Chung-byoung, *History of Magazine for 100 years in Korean Church* (Seoul: Publishing house of the Methodist Theological University, 2003), 8.

students was changed through the publications and their changed lives had influence on the society at each period in the modern history of Korea.<sup>594</sup>

The students who came in touch with new culture as well as Christianity became the leaders of national movements with responsibility as pioneer intellectuals. *Ewha* School led in the national movement and carried out the national independence movement by enlightening and serving for the society. At 3.1 independent movement in 1919, the students of *Ewha* took charge of printing independence declaration, connecting every organization concerned, and leading a street demonstration. For this, *Ewha* had to be closed temporarily.

At that time, Yu Gwan-sun,<sup>595</sup> a 16 year-old student went down to her hometown *Cheonan* and took a lead in the massive demonstration on April 2, 1919. She was imprisoned and executed, including her parents, by the Japanese army. *Ewha* has raised

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<sup>594</sup> Yi Man-yol, *The History of the Christian Culture of Korea* (Christian Literature Society of Korea, 1992), 205.

<sup>595</sup> She (March 15, 1904-October 12, 1920) was a student and organizer in what would come to be known as the March First Independence Movement against the Japanese occupation of Korea. In 1919, She was a student at *Ehwa* Women School in Seoul, where she witnessed the beginnings of the demonstrations. Her deep faith in God and the teachings from the Methodist *Ehwa* School gave her the courage to act boldly. The school went into recess, because of an order by the Japanese government to close all Korean schools. She returned to her home in the *Jiryeong* village.

There, along with her family, she began to attempt to arouse public feeling against the Japanese occupation. She also planned a demonstration for independence, which included people from some neighboring towns, *Yeongi*, *Chungju*, and *Jincheon*. The demonstration was scheduled to start on the First of March 1919 (thus giving the name the "March First Independence Movement") at 9:00 a.m. in *Aori* Marketplace. She, along with about 3,000 demonstrators, shouted, *Dokrip Manse*, which translates "Long live Independence!" The Japanese police were dispatched at around 1:00 p.m. that same day, and Yu was arrested with other demonstrators. Both her parents were killed by Japanese police during the demonstration. She served a brief detention at *Cheonan* Japanese Military Police Station, and then she was tried and sentenced to seven years of imprisonment at *Seodaemun* Prison. During her sentence, Yu Gwan-Sun continued to protest for the independence of Korea, for which she received harsh beatings and torture. She died in prison on October 12, 1920, reportedly as the result of torture. Her last words were "Japan shall fall." The Japanese prison initially refused to release her body, but eventually and reluctantly the prison released her body to Fry and Walter, principals of *Ehwa* Women School and only after Fry and Walter threatened to expose this atrocity to the world. Her body was reported to have been cut into pieces. She was given a national burial in 1962. [http://en.wikipedia.org/wiki/Yu\\_Gwan-sun](http://en.wikipedia.org/wiki/Yu_Gwan-sun). (Accessed April 11, 2008).

a great number of women leaders respected as national leaders like Yu Gwan-sun and today they still play an important role in every field of the society.

As mentioned earlier, Kim Whal-ran who was the first Korean woman with a Ph.D. and the first president of *Ewha* not only developed *Ewha*, but also contributed to the society. She was a model for the Korean women, who devoted herself to the education of women and inspired them to have the spirit of sacrifice and the love for the country the predecessors had cherished.<sup>596</sup> At the same time, she had already a vision of globalization.

Kim Ok-gil, another president of *Ewha*, once said, “*Ewha* has raised faithful and creative women for our society after liberating them from the kitchen in which they traditionally have been considered to have to stay. Now we intend to teach the Korean women the highest standard of knowledge and technology and we have a big dream of making the women full of humanity to enter into the world stage.”<sup>597</sup> The dream has come true. Today the women from *Ewha* play an active part throughout the world. Kim Ok-gil became the minister of the Ministry of Education in 1978 and made a contribution in extending the education of women throughout Korea.

*Ewha* has grown up to be a model institution for the education of women in Korea. Although it was established in the spirit of Christianity, the meaning of *Ewha* in the modern history of Korea is much more than a Christian school. The education to raise the women who can contribute to the society is now carried out by other universities as well. In making *Ewha*’s education of women successful like this, publication has played a considerable part, as we will see.

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<sup>596</sup> From the speech of the 75th ceremony of *Ewha* University, 1961. 5.

<sup>597</sup> Speech from the 75th ceremony of *Ewha* University, 1961. 5. Source: <http://www.ewha.ac.kr>. (Accessed

At the founding of *Ewha*, the consciousness of students was changed through general textbooks as well as Christian books. In 1949, *Ewha* established a publishing department, which was the first in the Korean universities. The publishing department has promoted the development of sciences and culture in the Korean society by publishing the works of professors such as *Ewha* Scientific Series and Korean Culture Series and the educational books for academics such as *Ewha* Library and the Book of the Opening the Future and by translating foreign academic books well known in the world. In the beginning it concentrated on publishing the textbooks for the education in the university, and in the mid-1970s it began to extend the scope of publication to various professional fields.

Today the publishing department of *Ewha* is recognized to be the most excellent university publishing department in Korea in terms of the sorts and standard of publications, which include the specialized books on children, psychology of man and woman, feminism, the handicapped, religion and culture. And to make its academic studies on the education of women known internationally, *Ewha* publishes an academic quarterly journal, *Asian Journal of Women's Studies*.

## **Conclusion**

In this chapter we have selected and looked at only three areas of the impact of Christian communication on the national life of Korea.

The backgrounds and activities of a number of significant national leaders have been

mentioned and show quite clearly that the major influence in their lives was what they learnt through Christian publications and teaching.

Journalism, as we know it today, was born through the early efforts of the missionaries and their many publications, some of which have been examined in these pages. Two of these are publicly acknowledged as having exercised a role of informing and encouraging many political and national developments.

Although *Bible Chosun* closed in 1970s because of falling readership, *The Christian Thought* continues today. It is still an influential journal and provides a medium for leading thinkers to present their opinions. These opinions often find active expression in the lives of individuals, including theologians, university teachers and social workers. Consequently, there is a ‘flow-on effect’ in the lives of Church members, business people, industry, students and social activities.

The most remarkable influence that Christianity has exerted on the Korean society is in the establishment of modern educational institutions and the popularization of *Hangeul*. Some of the Christian schools, however, which were the first of the Korean modern education system began to fall behind because of secularism that prevailed from the 1960s, and gradually lost their leading role at the center of the society because of the “science and technology first” policy of the government in the 1970s and the wave of information revolution in the 1980s.

There is no doubt that the leaders influenced by Christianity since the introduction of Christianity to Korea took a lead in the cultural area of Korean society through Christian communication literature and education. Their contribution was evident in the Christian



literature and education disseminated through Christian print and broadcast media. Christian communication has rendered great services to the eradication of illiteracy by treating education as the most important missionary work and to the development of various fields by using *Hangeul*. Especially the educational institutions based on Christianity like *Baejae* and *Ewha* have not just played a part in education, but performed a leading role in the development of publishing in Korea.

Now Christian educational institutions, which have been leaders in modern Korean education, are finding new initiatives in education that can reveal Christian spirituality in the culture and information revolution of the 21st century. In so doing, they will revitalize the educational system at present which lacks philosophy and individuality and is unable to show any hope by lack of moral education. In the end, by bringing the culture of publication back to “the center of national education,” they will restore their original role to enhance the consciousness of leaders in each field of Korean society.

## **Chapter 10**

### **Christian Communication and Its Impact in Korea**

#### **Introduction**

Christianity's use of *Hangeul*, the dormant language as we discussed in chapter 2, meant that the universal use of *Hangeul* became socially acceptable and the knowledge and information which had been exclusive to the intellectual classes were now opened to the public. Through *Hangeul*, the public was inspired to obtain more information about their environment and the world.

I have shown in the preceding chapters that Christian communication had significant impact on Korean public culture and political discourse from the late 19<sup>th</sup> century on. Today, technology is developing at a more rapid pace than any other time in human history. Hence, Christian communication will need to move with the new world in which we live. This chapter presents a series of interviews I conducted with public communicators and professionals working in the area of Christian communication. The interviews were aimed to paint a picture of the current state of Christian communication and what significant roles it will continue to play in Korean society.

From my interviews with these leaders, observations and professional work as secretary-general of the Korean Women's Theological Association, I can see an increasing role for Christian communication. Changes will be necessary, not only technically but also in the churches among Koreans engaged in Christian communication. This was evident in

the responses from Christian leaders I interviewed.

### **10.1 The present impact as seen by some leaders**

“Protestant Christians have come to number some 25 percent of the population in South Korea. Churches are everywhere - in cities, towns, and even small villages. The capital, Seoul, is filled with church buildings and signs of the cross, and has been called ‘a city of churches.’ Ironically, the largest protestant church in the world is found not in America or England, which introduced Protestantism to Korea a century earlier, but in Seoul. Church-related schools, publishing houses, newspapers, broadcasting stations, and a variety of outreach institutions such as the YMCA, the YWCA, Campus Crusade for Christ, and so forth are found in major cities. Recently, church leaders and Christian intellectuals organized the ‘New Rights Network’ and the ‘Christian Coalition for Social Responsibility’, a new rights group. The Protestant church had indeed reached a point where it is a social force to be reckoned with in South Korea.”<sup>598</sup>

Regarding the significance of Christian print media in Korean society, Yi Euyong<sup>599</sup> says, “Christian communication is characteristic of its own specialty that distinguishes it from other general print media, that is to say, the fact that Christian thought should be inherent at the back of literal or objective facts. And this Christian thought should not be with a religious coloring, but it should be an idea with generality in order that all the social members could easily agree with. Only then does this thought satisfy the cultural desire. As the transitional history of culture is history, Christian communication leads

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<sup>598</sup> Professor Park, Chung-shin (Chair of Department of Christian Studies of Soongsil University, Seoul) at the Foreign Correspondent’s Club, Personal interview, Jan. 22, 2007.

<sup>599</sup> Yi Euyong worked as a chief editor for the monthly magazine *Yeuyijoo* and has authored 33 books on Christian communication media. He is a member of the Committee of Publication Ethics of Korea, and Head of the Institute for Life and Communication.

cultural change. Further, as religions continue to exist as long as humankind exists, Christian communication including print media will exist.”<sup>600</sup>

The weakening of Christianity was due to the fact that the churches refused to pay homage to a shrine in the last period of Japanese occupation. As a result, the number of church members decreased by as much as 26 percent. Statistics drawn up by KOSIS show the present situation of religions in Korea.

Indeed, print media will continue to thrive in the digital age as we can see from the growing demand for paper. Despite the electronic age and the use of computers, the demand for paper in Korea has grown at a rate of 4 percent<sup>601</sup> each year, since 1990. Many people in the 1980s were using the expression, ‘the paperless office or age’ when referring to the increasing role of computers. However, it seems that computers have created an even greater use of paper. According to Jakko Poytr, internationally well-known consulting company, every year the demand of paper increases by 2.2 percent and it is expected that by 2020 the demand globally will reach 490,000,000 tons.<sup>602</sup>

At present, in Korea, an enormous amount of paper is used as shown below. Although it was expected that the publishing media would wither with the introduction of electronic media like e-mail, online advertisement and e-journal, on the contrary, the internet or electronic media will not completely replace the printed form. The photocopier company Xerox claims that paper will serve to complement digital culture and thrive.

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<sup>600</sup> Interview, 30.5. 2007.

<sup>601</sup> Korean Bureau of statistics, 2007. Consumption of paper of per capita was 173 kg in 2006 and 180 kg in 2007, placing Korea as the 25<sup>th</sup> country in the world in paper usage.

<sup>602</sup> *Chosun Ilbo*, 2007. 5. 13.

<sup>603</sup> *Chosun Ilbo*, 2007. 5. 13.

**Table 23 The consumption of paper for a year** <sup>604</sup>

Year	1980	1990	2000	2006	2007
The consumption of paper (ton)	1541	4324	7231	7929	8153

This shows that the increasing consumption of paper indicates that print media will continue together with the digital media. John Naisbitt, <sup>605</sup> as well as other communicators and those involved in print media in Korea, predicted that “newspapers will survive in the future.” <sup>606</sup> If it is so, how will the newspaper survive where the new media is increasing tremendously?

Lee Seong-chun <sup>607</sup> says, “The obvious reason why the newspaper can survive at present when there are many kinds of media substitutes is that there is no other media but the newspaper which clearly arranges and edits information so that people can decide the relative importance of information. And there are people who still want to get information from the newspaper although they can obtain it through the internet.”

He adds, “The role of the newspaper to judge and appreciate the value of specific information will occupy the areas different from those of multimedia mainly concerned with interest and pleasure.”

But despite prospects that the newspaper will survive, the change in lifestyle of readers in their 20-30s, who are sensitive to the rapid changes in media technology are turning their

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<sup>604</sup> Korea Paper Manufacturers’ Association 2008.

<sup>605</sup> He forecast the change of future society in his book, *Megatrends* (2000). It was translated to 57. Languages. Now he is an Emeritus Professor at the Nanjing University in mainland China. He was granted 15 titles of Emeritus Professor in his career.

<sup>606</sup> Quote Naisbitt from *Chosun Ilbo*, 2007. 4. 20.

<sup>607</sup> Lee Seong-chun has filled various press posts such as a journalist of *Hankuk Ilbo*, head of editorial department of *Hankuk Ilbo* and a chairperson of the committee of the central election. At the present he is a

eyes away from print to electronic information. However, research by Korean Research<sup>608</sup> indicates that the influence of the newspaper is growing.

“Catch the readers of the younger generation”<sup>609</sup> is a keyword of European newspapers, which tells that the young people no longer read the newspaper. The average age of readers is over 50. The young readers are not interested in the newspaper in the traditional form any more. Facing this situation, newspapers actively invest in on-line markets, try to commercialize the internet newspaper, set up a strategy of multimedia like mobile, radio, and TV and seek after new value added benefits.<sup>610</sup>

During my many visits to Australia, I have personally observed this trend such as SMH.com.au. Amongst university students in my classes in Korea this is also very obvious. Christian newspaper organizations also publish the respective online news sites.

Park Young-cheon<sup>611</sup> suggests that the Christian newspaper should have a strategy to invite readers to internet sites as often as possible. “For this, contents should be differentiated, considering different generations of readers. For the young, internet contents should not be classic. The contents should be amusing for the 10-20s to contact frequently. The newspaper should be in PDF for the 20-40s to read on the way home from work. For readers in their 50s, the publication of classic newspapers should be continued.”

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trustee of IEJ and also a member of the committee of CBS.

<sup>608</sup> Korean Association of Newspapers trusted the Korean Research with the profile research of newspaper readers (18-64 year old, 3,375 persons, 6 daily newspaper, 2 economic newspaper, 4 local newspaper)) 11-17 March, 2008. *Chosun Ilbo*, 2008. 4. 8.

<sup>609</sup> Jeong Heuk-joon, “The feedback participating IFRA, 2006,” *Open Media, Open Society* (Institute of Open Media, 2006 second issue), 110.

<sup>610</sup> Lee Chul-young, “The future of 21st century Media,” *Ads. Information*, 1999. April, 17.

<sup>611</sup> The head of editorial department of the Christian Times, interview 2006. 7. 20.

The contents and characteristics of the newspaper make the print media less competitive than on-line media in attracting the new digital generation. For those readers, the newspaper should strengthen its interactive contents and tailor its online services to remain competitive with other media. The newspaper media should be developed in the way that the hard copy of the classic printing media is complemented by the advantage of electronic media. <sup>612</sup>

Kwark In, chief editor of the *Corea Times*, <sup>613</sup> initiated the paper's "internet broadcasting" in January 2008. It is for sharing offline news materials online as well as for providing video materials to readers three-dimensionally." I have first hand knowledge of this process, as an editorial writer with the *Corea Times* since 2004. <sup>614</sup>

The Christian daily newspaper *Kukmin Ilbo* launched Cookie News on the Internet in 2004 in order to deliver the articles from offline newspapers. It upgraded the service in March, 2008 by including Internet news broadcasting, called 'News-ing.' This changed the position of Cookie News to Cookie TV. <sup>615</sup> It was unprecedented that Christian newspapers reinforced their news and screen news, which prompted *JoongAng Ilbo*, one of major nationwide daily newspapers, to also launch its online news.

Choi Jin-soon, staff member of *Kukmin Ilbo* said, "We will expand the contents of IPTV and satellite broadcasting through 'one-source multi-uses,' a strategy to use Cookie News as a new news media." <sup>616</sup> These developments are a further indication of the present impact as seen by involved leaders.

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<sup>612</sup> Lee Chul-young, "The future of 21st century Media," *Ads. Information*, 1999. April, 22.

<sup>613</sup> It is a newspaper of the Korean Methodist Church which was founded on 2, September, 1995.

<sup>614</sup> I have been working for the *Corea Times* as an editorial writer since 2004.

<sup>615</sup> Choi Jin-soon, "*Kukmin Ilbo*, from the revision of the progressive site to live broadcasting of the news," Online Media News, <http://www.onlinejournalism.co.kr>. (Accessed May 5, 2008).

<sup>616</sup> Choi Jin-soon, "*Kukmin Ilbo*, from the revision of the progressive site to live broadcasting of the news," Online Media News, <http://www.onlinejournalism.co.kr>. (Accessed May 5, 2008).

Dr. Kim, Young-oon, Dean of Chaplaincy and senior chaplain of *Hanyang* University, Seoul (40,000 students) had some strong comments on the future of Christian communication. “We must move away from the authoritarian form of communication and engage in much more dialogue. This already involves the use of published study guide books, which are used in small groups, encouraging active dialogue, discussion, reflection and personal action.”

## **10.2 The future appears to be dynamic**

We saw in the section above, that those involved in newspaper and books publishing believe that digital information technology and digital satellite broadcasting will only push newspapers and books to evolve to a new form of hybrid media.<sup>617</sup> There will be changes for the future of newspapers and books.

Christian newspapers are faced with a situation where they will digitalize the process of production and circulation, and extend the news service from the existing newspaper to internet, mobile phone and satellite data broadcasting. To accept this situation actively and change, the consciousness of those involved in the newspaper media must and will be changed. At present, news reporters and editors are reluctant to upload the contents to the public before they are printed in hard copy, but the *Corea Times* (weekly) and *Kukmin Ilbo*, the Christian daily newspaper, allow readers to read the whole contents on the internet in PDF formats before the hard copy version is printed and distributed on the streets.

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<sup>617</sup> Jeong Bong-geun, “Future preparation of Japanese Media,” *Media World*, 2003. May, 39.



Park Young-cheon, director of the *Corea Times*,<sup>618</sup> said, “In the case of foreign countries like Japan, a news reporter takes pictures and even records moving pictures. News reporters and editors are getting more cooperative with the electronic media news service and beginning to free themselves from the idea that first of all, newspapers should be published. To save the newspaper media and to convey news effectively, Christian communications are also putting this into practice. This is the only alternative to survive from the competition. The role that Christian communication will assume in the Korean society is to take this stand and take a lead.”<sup>619</sup>

Print publications account for about 57 percent in the culture and communication industry of Korea, with the rest taken up by the electronic media.<sup>620</sup> The size of the print publication market is larger than that of any other market in the cultural industry, and the influence of publications on other cultural areas in various ways is great.

Building on past achievements and traditions and Korea’s contribution to the early stages of the development of Christian book printing and the mass distribution of knowledge, today’s Korean publishing industry boasts a dynamic market as the statistics for the year 2007 will attest.<sup>621</sup> The number of new titles published was recorded as 41,094, the number of new copies printed was 132,503,119 (compared with the previous year, the number of new titles published has decreased by 9.7 percent and the number of new copies printed by 17.1 percent). The average number of copies published per title was 3,224<sup>622</sup> thus ranking the domestic industry among the world’s top ten publishing giants.

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<sup>618</sup> The author of this thesis is on the editorial board and a writer for the *Christian Times*.

<sup>619</sup> See. Footnote no. 9.

<sup>620</sup> 2006 Statistics Research of the Cultural Industry (Ministry of Culture, Sports & Tourism, 2006), 24. This statistical report was collected from 1. 1. to 12. 31. 2005 and approval number of government is 11308.

<sup>621</sup> “2007, New Titles and Copies,” Extracted from the Korean Publishers Association. <http://www.kpa21.or.kr/main/index.htm> .(Accessed December 23, 2008).

<sup>622</sup> It has increased by 29.7% in comparison with the previous year, the average number of copies published was 2,485 and the total revenue of the publishing industry in Korea as US\$ 2.3 billion depending on “2006,

Korea is the only country among the OECD member countries to have implemented comprehensive publishing industry promotion policies, which impacts on Christian publishing as outlined below:

- 1) Reading and library promotion policy: There are 11,754 libraries throughout the country, and the government plans to open 3,570 new libraries with the help of corporations and civilians. In addition, for increasing the reading population, there was a campaign to turn the living room of each house into a small library,<sup>623</sup> which changed family culture by inducing parents to read books together with their children.
- 2) Selection and purchase of quality books by the Government.
- 3) Support for the modernization of the book distribution system.
- 4) Support for the set-up of the PAJU Book City<sup>624</sup> located on the edge of Seoul.

This large complex covering a vast area, known as Book City, was founded in 1989. A number of professional associations came together with the mission of establishing a cornerstone of knowledge and information—the core elements of national development—seeking for the modernization of the publishing industry. The vision for the Book City is to combine all the processes of planning, design, printing, logistics, and distribution as a one-stop process. Book City, in seeking the development of the domestic publication industry, will grow further into an

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Total amount of publication market” (resources of the Korean Publishers Association).

<http://www.kpa21.or.kr/main/index.htm>. (Accessed December 23, 2008).

<sup>623</sup> The slogan is ‘From a living room to a library’ and the campaign is promoted jointly by *Chosun Ilbo* and Korean Publishers Association. The campaign is removing the TV from the living room and installing bookshelves.

<sup>624</sup> Book City is located in the *Paju* area, viewed as the “land of promise”. Located just 30 kilometers from Seoul, it is a publishing cultural community conveniently located near the *Jayu* highway. From the beginning, the Book City project was planned and established as an industrial city related specifically to books. It is intended as a place devoted to planning, producing and distributing books by well-intentioned publishers. Frequently asked questions while initiating the Book City project was why and for what purpose was the city being planned and built? Our answer is simple and clear: the city aims to recover the lost humanity. As such, Book City must be a space built for human beings. Cities and its architecture are often called “mirrors of the era”. This may refer to how cities and buildings reflect the lives of mankind, especially that of urban life in its edgiest form. It is a direct reflection of our distorted lives: a mixture of chaotic urban planning, unbalanced infrastructure, unsightly buildings, and confusing signs. It is apparent not only in Seoul but in any city.

international cultural hub through its merits of eco-friendly cultural space and exemplary architectural environment. Some Christian publishers have joined in this development and are now located in Book City.

Christian publications in Korea are not as popular as secular publications. The sale of Christian books excluding ones for general education has remained static, if not decreased. Christian publishing companies have to publish books for the general market, thus demonstrating the fact that it should not be taken for granted that “it is Christians who must save Christian publishing companies.”<sup>625</sup> This has led to the popularization of contents in Christian print publications to capture the secular market. This is significantly different from the ministry and evangelical orientation of Christian print publications in the early 1900s.

Although Christian publishing during 120 years of Christianity in Korea played an important role in the development of new media,<sup>626</sup> the current sale of Christian publications is very sluggish in the Korean publication industry as the following table shows.

**Table 24 Comparison of secular publication with Christian publication**<sup>627</sup>

Secular Publishing	Christian Publishing	Secular Magazine	Christian Magazine
2,704,769,594 USD	88,468,628USD	1,506,024,096USD (4791titles)	30,120,482USD (113titles)
100%	3.27%	100%	2.35%

<sup>625</sup> Lee Joonn-whan, Editor of Christian Literature Society of Korea, *Korea Herald of Korea*, 20.

<sup>626</sup> Kim Seung-tae, CEO of the Jeyoung Communication Publishing House & Dream Builders. “The future of Christian publishing in Asia,” *CBA of Korea*, 2006. September.

<sup>627</sup> Korean Publishers Association, 2006/ Korea Christian Bookstores Association, 2006.

If Christian communication is so vital in Korea, then a question must be asked when looking at the figures shown above. Specific Christian publications are not comparable with general publications in terms of volume, but their contents cannot be ignored. According to the statistics of *Kyobo* Bookstore,<sup>628</sup> 3-5 kinds of Christian publications are always included in the 30 nationwide best sellers. This suggests that non-Christians also read Christian books. The current large number of non-Christian magazines can trace their origins back to earlier Christian publishing practices. Why then do non-Christians read Christian books?

From the early period of Korean mission, the missionaries concentrated their efforts on publishing activities, and Korean intellectuals obtained Western knowledge and information from books by Christian publishers. In addition, the thoughts and philosophies of intellectuals influenced by these books made great contributions to the formation of value systems and culture in Korean society.

In this context, Christian books have established their position solidly in Korean culture. Recently, moreover, rather than dealing only with faith and theology academically, Christian publishers are also providing contents for improving the quality of life and through general self-development of the people's lives. The number of modern, viable Christian bookstores throughout Korea is now about 500.<sup>629</sup> This alone shows that readership is growing.

These phenomena have reinforced the role of Christian communication in the current political, social and cultural situation of Korea. Since Christianity was transmitted to Korea and through the period under the rule of Japanese imperialism, the liberation, and establishment of the government, up to the present, the percentage of Christian

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<sup>628</sup> *Kyobo* Bookstore is the biggest book market through whole nation and has one headquarter and 14 branch bookstores. <http://www.kyobobook.co.kr>. (Accessed May 8, 2007).

<sup>629</sup> From the Korean Christian Booksellers Association, 2007.

intellectuals has been quite large compared with the total Korean population. During the period under the rule of Japanese imperialism, the Government-General was reluctant to employ them as government officials,<sup>630</sup> but afterwards with the establishment of the democratic pro-Christian government, Christian intellectuals have been participating in various political and social areas.

In the results of the 18<sup>th</sup> general election (2008), 32 percent of the 299 elected members of the National Assembly are Christians.<sup>631</sup> In the first Constituent National Assembly as well, a large number of Christian leaders participated.<sup>632</sup> Their political participation resulted in the spread of Christian ethics to Korean politics and society, and influenced Korean people's consciousness. It is Christian communication that has brought about this result.

Christian publishing, however, is still expected to grow, although it does not exert an influence as much as in the past. The future of Christian publications in Korea cannot be said to be dismal, in that the printing media in other countries as well, is steadily on the rise although the rate of their growth is slower than that of other media industry.<sup>633</sup>

During the last 2-3 years, general publishers' specialization in Christian books has been popular. Large-size publishers in Korea<sup>634</sup> have established a specialized subsidiary company or imprint (an independent brand within the publishers) and joined or plan to

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<sup>630</sup> Intellectuals such as this were involved the organizations in the field of the publishing and writing and Christian culture. Kang In-chul, *Korean Christian History and the Nation•Citizen Society* (Seoul: Institute of Korean Christian History, 2003), 207.

<sup>631</sup> 18<sup>th</sup> general election was held on April 8, 2008. Christians are 97 persons/ total 299 persons. From the reference room of the Presbyterian church for Korean residing in USA.

<sup>632</sup> There were 21 persons / 90 persons (23%) in the first parliament. At that time, Christians were 382,800 persons. Kang In-chul, *Korean Christian Church and Nation•Citizen Society* (Seoul: Institute of Korean Christian History, 2003), 142.

<sup>633</sup> According to a resource reported by Price Waterhouse Coopers, publication industry grows by 3.6% on the average every year comparing with world cultural industry market. Global Entertainment and Media Outlook: 2004-2008.

<sup>634</sup> Publishing companies are such as Yolrimwon, Ungjin Think Big, Kimyoungsa and Sallim.

join the Christian book market.<sup>635</sup> This trend of publishing expecting permanent gains with guaranteed basic demand for Christian books proves the influence of Christian publications in society.

A good example of this trend is, *Your Best Life Now*,<sup>636</sup> a best seller published by Christian publisher *Duranno*, which has been read widely as a self-development book without excessive bias toward a specific brand of faith. Besides, books published by Christian publishers are attracting a large number of readers from the public, and this trend is prompting secular major publishers to decide on the publishing of Christian books. After all, the on-going influence of Christian publishing has influenced readers' tendency towards reading. As a result, as they were in the past, Korean readers are being influenced directly or indirectly by Christian communication and experiencing a Christian world view.

With these print media and also electronic developments, which we will see below the future for Christian communication certainly appears to be dynamic.

### **10.3 Will Christian Communication have a major role in the nation's future?**

As we have seen in earlier chapters, Christian books have been in great demand in Korea. However, the lack of exciting new titles appealing to a younger readership has seen the market level out with minimal growth. This may be due to the greater use of digital communication by the 18-35 years age group of Christians, or it could be the lack of new relevant attractive titles properly marketed to them. With a Christian population of 29

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<sup>635</sup> Park, Young-suk, *Chosun Ilbo*, 2008. 3. 4.

<sup>636</sup> It (original title is "Your best life now") was published into Korean in 2005 and its author is Joel Osteen who is in charge of the Lakewood church as a pastor in USA.

percent <sup>637</sup> of the Korean population of 48 million, the Christian publishing industry should be vibrant and exciting.

For the more serious and academic readers, Christian publishers in Korea should choose Korean theologians who are already rooted in Korean theology and the ministers who have succeeded in their ministry and encourage them to publish books. In so doing, the writings that fully reflect the socio-cultural circumstances of Korea will be published. With the right books once again Koreans will be challenged and their desire for knowledge reawakened as in earlier years.

I am convinced that the print media will continue to exercise an influential role in Christian communication. However, this will only continue if those involved in publishing quickly adapt to new technology and merge these, where appropriate, with the electronic developments taking place all around us.

Hand-held print materials, newspapers and books do not need sophisticated technology and a continual power supply once they are produced. Also, they will continue to be readily available in hard copy from a shelf at the touch of a hand. There is an enormous future for print, if communicators move with the times.

Earlier we noted that Christian TV was launched in Korea in the 1990s and CBS TV in the 2000s. Unlike publications and newspapers that exerted an influence on every field in society from the beginning, the establishment of TV broadcasting was not easy because of the enormous capital investments required to purchase facilities and engage the professionals.

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<sup>637</sup> 2006 Census of Korea (Korea national Statistics office).

Christian broadcasters, however, often have not adapted to new technology, neglecting its cultural role in broadcasting, except CBS. Therefore some are concerned only with propagation of the gospel as shown in the examples of the slogans like “Beautiful news, digital gospel broadcasting” in C3TV and “The righteousness of God in the gospel” in Sermon TV.

Since its foundation, Christian Broadcasting System (CBS) has contributed to Korean broadcasting by promoting the development of broadcasting technologies and keeping pace with social changes in Korea. What is more, based on its experience in radio broadcasting, CBS is focused on news-centered TV broadcasting, and by doing so, its professional standards of being fair and accurate are recognized. Accordingly, it is common knowledge that not only Christians but also non-Christians turn their channel to CBS and watch its news casting.<sup>638</sup> Furthermore, with its accumulated know-how in news gathering, and being several steps ahead of other broadcasters, CBS are providing exclusive news and its news are often quoted by other broadcasters.<sup>639</sup>

This is because, for its competitiveness, CBS emphasizes on live broadcasting and news for the fairest and most reliable broadcasting of important issues such as news, culture and economy. With these efforts, the broadcaster is attaching greater importance to general broadcasting than to evangelical broadcasting. However, this does not mean that CBS’s Christian philosophy has been diluted. Rather, its Christian thoughts are being delivered to non-Christians.

Looking to the future, there is the ‘No cut News’ of CBS. It shows unpublished internal information of media companies on the Internet and by doing so, enhances the fairness of

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<sup>638</sup> Director of news department reported in the CBS committee of viewers on December, 12, 2007.

<sup>639</sup> Director of TV department reported in the CBS committee of viewers on February 19, 2008.



information and satisfies people's desire to know. The news-specialized Internet portal site started its service on November 3, 2003.

It is certain that at this time CBS will have an important role in the future. With CBS reporters' field coverage through 15 networks throughout the country and through the broadcasting of CBS's representative news programs, the site is focused on the delivery of vivid news to netizens without edition. Major contents of the service include politics, society, economy, sports, culture, entertainment, regional affairs, international affairs, real estate, North Korea, information communication, columns, reporter's notes, reporter's window, news commentaries, and of course, Christian messages in a modern, cultural form. <sup>640</sup>

Looking to the future, director Kim Il-sook in CBS said, "What differentiates CBS from other media companies is its Internet news service in combination with the radio." <sup>641</sup> He added, "We seem to have approached the genuine integrated news through cross media combining old and new media and through the mash-up <sup>642</sup> type services."

The upgraded reform of CBS has led to industrial success in three-dimensional news contents thanks to communication and cooperation on an equal footing among reporters and the areas of contents production, distribution and management. Thus, other broadcasters and newspapers are trying hard to develop their own systems after CBS's leading model, into the future. <sup>643</sup>

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<sup>640</sup> "No cut News," Dusan Encyclpaedia, EnCyber.com. (Accessed June 15, 2008).

<sup>641</sup> I interviewed him on 2007. 1.15.

<sup>642</sup> 'Mash up' means the production of contents of new value by combining contents of different characteristics. In other words, it means the creation of new or three-dimensional services by combining different news services and functions provided on the Internet.

<sup>643</sup> It was reported by Lee Seong-chun, a mainstay journalist in the field of Korean press at the viewers' committee on 24, April, 2008.

#### **10.4 Without dynamic Christian Communication there would be a vacuum in Korean society**

Although only 33 percent of the population is Christian,<sup>644</sup> many of them occupy leading roles in society, the arts, business, industrial, academic and political life. These are the people who access Christian newspapers, Christian radio and television, buy Christian books and go to internet online programs.

These people would include well known names such as Kang Myoung-soon, woman member of Parliament; President of Republic of Korea Lee Myoung-bak; Lee Jeong-sik, president of CBS; Cho Kwang, writer and author; and Kim Hyeong-oh, chairperson of members of Parliament. In addition, there are all the distinguished Bishops, moderators, pastors, of which there are many thousands and countless lay men and women in business and industrial conglomerates.

The dramatic growth of Christian churches in Korea since the 1970s, such as the Catholic Church, which shows figures of 74 percent growth in the last 10 years.<sup>645</sup> Also, the growth of large Pentecostal churches and others, such as *Yoido* Full Gospel Church with 830,000 members (2007) with seven Sunday services translated 16 languages,<sup>646</sup> shows how Christian communication in its many forms is penetrating Korean society and thinking.

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<sup>644</sup> Census of 2005, Reference from the Korean Statistical Information Service. <http://www.kosis.kr/>. (Accessed May 23, 2008).

<sup>645</sup> Joshua Snyder, writer and assistant professor of English at Science and Technology University, Seoul, "The Western Confucian," *Internet Online*, 29 Feb. 2008.

<sup>646</sup> *Yoido* Full Gospel Church. <http://en.wikipedia.org>. (Accessed May 25, 2008).

If dynamic Christian communication failed to reach the hearts and minds of Koreans, such as those people we have mentioned above, then a vacuum would be created within the nation and there would be emptiness in people's lives.

Being conscious of this great need, Christian communicators are at the forefront of thinking and media development. Book contents and designs are now appealing to non-Christian as well as current church members. Christian books are being distributed through secular bookstores. As we have seen above Christian newspapers and magazines may be limited in number but are widely read. Major developments have already taken place in all areas in broadcasting and future technology is in the advanced planning stages.

The products of Christian communication are seen not only in growing church membership within four walls on Sundays but in the practical issues of life in the cities, urban areas and the rural community. Christian organizations have established many institutions and programs that reach people in their daily lives, such as Korean Christian Farmers Association, Korean Christian Business men's Convention, Korean Christian Bioethics Association and Christian Ethics Movement of Korea. There are many other local groups with specialized interests, which have grown out of the Christian community as a result of Christian communication. These would obviously include the Korean Christian Publishers Association, Korean Christian Booksellers Association and Christian Journalists Association and similar professional bodies.

Even with many problems that face the people of South Korea such as materialism, the on-going question of reunification, the world economy and a growing population which include a large number of ageing people, it is impossible to contemplate South Korea without dynamic Christian communications that reach into every part of the nation's life.

## **Conclusion**

The present state of the nation clearly shows the impact of Christian communication. As seen above, leaders in Korea are certain that Christian communication must continue to be relevant and to reach every level of society.

Since the Christian mission began in Korea, Christian communication has made a great contribution in awakening the Korean conscience and intelligence, in the midst of the turmoil of social and political changes. Entering the age of new media convergence in the 21<sup>st</sup> century, Christian communication has received Internet Technology (IT) positively. This situation has made Christian communication continuously specialized for Christians, who form a limited portion of the whole population in society. This has created the inevitable competitive structure of multi-media and multi-channel communication. However, this is not a problem as it has made Christian communicators aware of the necessity of staying at the forefront of IT development.

The development of future contents should re-vitalize the social positive functions that Christian communication has carried out in the past. Christian communication will have to inspire democratic, civic consciousness by analyzing social issues and expressing its position in terms of Christian ethics.

Christian communication will still survive and have an influence on Korean society. It will continue to awaken the consciousness of Christians, who form more than one-third of the whole population. It is essential to meet the changes of Korean society. In this role, as well as the practical production of publications and broadcasts, Christian communication will play a dynamic part, now and in the future.

In addition, Christian communication has carried out its social functions as follows, and should continue to do so in the future as well. First, Christian communication has the mission to spread the Christian faith and lifestyle to more people, relevantly and sincerely. Christian communication will be an important means for this performance. Second, it should carry out educational functions. That is, Christianity should use Christian communication as a medium of educational activities. Third, it should play the role of providing accurate information as an alternative communication channel to both the general public and the other media.

## **EPILOGUE**

### **Korea is still Developing:**

#### **The final story will not be written for a long time to come**

The mustard seeds of early Christian Communication were planted in the 1880s. The germ of these seeds was the decision by the first missionaries to use *Hangeul* as the common language in which to communicate essential truths.

In the years that followed the seeds flourished and spread across the Korean peninsular like a lush garden. The garden bore fruit in the lives of the Korean people. The timing was right. Communications, which were mainly by print then, spread throughout the kingdom, as it still was.

By the time of the Japanese occupation and oppression, *Hangeul* and the publications in this, the old language from the 14<sup>th</sup> Century, were being widely used, studied and absorbed. Newspapers, magazines and books aroused a desire within the Korean people to reclaim their ancient culture and to express this, even in the face of enormous difficulties over the next 45 years. Their new found Christian faith gave them courage and an eternal hope.

Despite the efforts by the Japanese invaders to suppress all national and cultural expressions, Christian communication had become so firmly rooted in Korean peoples' lives that it could not be removed even through imprisonment and death.

Although the Christians were a minority in the population they were playing a major role in the independence and democracy movements. Christian communications were not confined strictly to religious issues or matters of personal faith but extended into all the areas of education, health and self enlightenment. There were of course, books of theology and pastoral training for those men and women who accepted these responsibilities.

Through the growth of Christian communication a new ethical system based on Christian thought developed. Traditionally the nation had a Confucian ethical outlook but a huge change now took place with the awakening of the ideas of equality and democracy.

Many of these publications, especially the newspapers and magazines, as we have seen, aroused great antagonism in the Japanese and they were banned or suspended for a period.

However, with the '8.15 Liberation', Christian communication again became very active. Books were published that dealt with the new issues now facing Korea and a great drive was made to increase the use of *Hangeul* and eradicate illiteracy. Political issues such as the rise of communism and the future character of the nation were addressed.

Then came the catastrophic events of the Korean War. Before stability and democracy could be firmly established, the southern area was invaded by the Chinese backed North and years of chaos and almost complete destruction followed. Again, we have seen that Christian Communications played a vital part in sustaining national morale both within the military forces and the general population.

With the end of hostilities and the agreed demarcation zone, new challenges faced the Christian communities in both North and South. In the North, open expression of a Christian faith was suppressed, while in the South, the people had to rebuild the nation but also learn how to deal with the separation enforced upon them.

In the period of socio-political disorder which followed the separation, a kind of vacuum developed in society. There was an emptiness, which people felt but could not express or define. Christian communications played a leading role in filling this vacuum through inspiration and hope, although it was not always overtly Christian in its presentation.

The newspapers and the new radio communications produced by the Christian organisations provided invaluable service to the people, so that they could refocus their lives.

When the struggle for full democratisation began in earnest, Christian leaders were in the forefront of the movement. Various forms of Christian communication were used to arouse social awareness amongst the marginalised, such as common labourers and farmers who had been deprived of their basic human rights. The struggle for social justice, women's rights and educational opportunities for all Koreans were major issues promoted through Christian communications.

The Korean people also needed some sure guidance on the national question of reunification and how to cope with the on-going separation of North and South and the pain of family divisions caused by this.

Christian communication in Korea has not been passive or static. Even in the most



drastic circumstances, it was always a dynamic force. Many changes took place, as we have seen and these continue to the present day.

New issues have arisen such as gender, globalisation, the environmental challenges and the growing materialism brought about by major industrial and technological developments. Christian communication never claimed to know all the answers but the communicators sought to use every means to equip the people, so that they could exercise a responsible and informed role in dealing with these issues as they arose.

On the theological side, a Korean expression of the Christian faith gave birth to a culturally relevant faith that was no longer an imported Western theology but a home grown variety, such as *Minjung* theology. Theological Colleges became Universities offering a diverse range of subjects and degrees. Christian communicators responded to the changes in society.

In the early days as we have shown, Christian communication exercised a social influence mainly through newspapers and books but quickly moved into modern radio broadcasting after the Korean War.

The Christian Broadcasting Service, (CBS), was the pioneer in this field. Later CBS was distinguished from other radio transmissions because of its thoroughness, accuracy and speed in getting information to the people. Globally, it is possible that CBS was, and is, unique in this form of communication to the general public. They believe that Koreans have a right to know what is happening immediately, at any time and they encourage people to take action in social and political activities for just causes based on Christian principles.

Through all the forms of Christian communication in use at any time, Korean society was provided with knowledge and appropriate information that influenced them in every level of life. Politics, economy, law, agriculture, industry, commerce and the military were all areas of life addressed in one form or another by Christian communicators. The Korean people, whether they are Christians or not have availed themselves of the knowledge and help provided through Christian communications.

After coming into contact with different forms of Christian communication, many non-Christians started to reflect Christian thinking in their roles within Korean society. The influence of Christian communications permeated schools and institutions of higher learner, such as the Universities.

Visible evidence of this growth is seen in Seoul the capital, which has 11 of the world's 12 largest Christian congregations.

We are now well into the 21<sup>st</sup> century. It is one thing to look back on past achievements but as we have said earlier, Christian communication is not static. We move with the age and in fact, attempt to lead the new era into a strong moral, just and dynamic future.

Christian communication is not just inward looking but in contrast to the 'hermit kingdom' of the earlier centuries up to the 1800s, we are now an outward looking nation. Our material products can be seen all around the globe but also thousands of Koreans have volunteered to serve in humanitarian roles throughout the developing nations. The official figure in 2000 was 10,646 church members serving in 156 countries (recent accurate figure are not available but local churches know that these numbers have increased). The majority of these professionally qualified people are Christians.

At present 29 percent of the Korean population are active Christians according to 2005 population and Housing Census Report (source: Korea National Statistics Office), but their influence is felt way beyond the nominal figures. Christian values are reflected in cultural changes which are taking place in this century, especially amongst young people in the University age range.

It is inevitable that Christian communication will be expressed in new forms, as we are already seeing in the use of the very latest technology. The changes are becoming more rapid but the churches and their associated communication arms are adapting very quickly, in order to provide new generations with the same types of communications, even in a better form, as the secular organisations are doing.

Has Christian communication impacted the Korean Nation? Has it determined the present character and democratic life of the people?

There is probably no better answer to this question for the evidence of Christian communication, than that seen in the life of the present president of Korea.

Journalist Sunny Lee writing in the Asia Times, 1 February 2008, reporting on President Lee, Myoung-bak said “Lee is a Christian and a ‘real’ one for that matter. As a person born into a devout Christian family, Lee once said that the biggest blessing he had received from his mother was ‘coming to know the love of God.’ It is also well known that Lee-the ex chief executive of the Hyundai conglomerate-had volunteered for more than three years as a church parking guide on Sunday mornings to become an elder of his church. He realized that dream in 1995. Lee Myoung-bak went on to become a mayor of Seoul and at that time he declared that “the churches and Christians in Seoul are

spiritual guards that protect the city...” Lee Myoung-bak became President of the Republic of Korea on 25 Feb 2008.

The answer is without doubt. Had it not been for the early initiatives and the on-going developments with Christian communications, Korea today would be a very different country indeed. It might not even exist today as a separate nation.

The Nation has acknowledged and is eternally grateful for all that Christian communication has contributed in making the Republic of Korea what it is today.

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## **Magazines**

*Gospel News*

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