

LESSON 6

THE FAR EAST

China

China can lay claim to three firsts: Oldest of existing nations, largest territory occupied, and greatest population. The Bible refers to this land as Sinim (Isa. 49:12); its history goes back twenty centuries before Christ. It produced a worthy civilization and contributed important discoveries such as gun powder, the mariner's compass and block printing. It is populated by four races: Chinese, Manchu, Mongol and Tibetan; and of course there are many tribal groups. China's principal religions are Confucianism, Taoism and Buddhism. The Chinese have no difficulty in embracing more than one religion. In addition, China has about sixty million Muslims. When did Christianity reach China? There is indisputable evidence that the Nestorian Christians were there from the seventh century (Cf. lesson 2). Roman Catholics arrived by the end of the thirteenth century. Despite intermittent persecution they were never completely uprooted from China (Cf. lesson 3).

Evangelical pioneers on the perimeter, 1807-42

Before 1842 China was virtually closed to Christianity; in fact to all foreigners. The Portuguese had a tenuous hold on Macao and Westerners were permitted limited commerce through Canton; but even there they were confined to a narrow strip of land along the river.

The desire of Christians to enter China was not lacking. Marshman, Carey's companion, worked on a translation of the Bible into Chinese. Missionaries dug in wherever there were Chinese colonies around the perimeter of China. *Robert Morrison* (1782-1834) was sent to China in 1807 by the *London Missionary Society*. Denied passage by the East India Company, he arrived at Canton via America. Dressed in Chinese garb he managed to live in a warehouse. Two Chinese Catholics agreed to teach him Mandarin although the law forbade it. Moving to Macao he threw himself into language study. In eighteen months he had gained such proficiency in the language that the East India Company employed him as translator, with freedom to do mission work. By 1819 he had completed translation of the Bible to Mandarin. He also compiled a six-volume Chinese-English dictionary and translated books and pamphlets for his church. After seven years Morrison baptized Liang A-fah, the first ordained Chinese evangelist, who could work where foreigners could not.

William Milne, Morrison's first associate, arrived at Macao in 1813, but denied residence, went to Malacca

Nestorian Christians reached _____
in the _____ century.

(China, seventh)

Review the account about Robert Morrison and label these statements true or false.

The London Missionary Society sent him to London in 1807. _____

The East India Company routed him to Canton by way of America. _____

He learned Chinese in Canton and Macao. _____

The East India Company employed him as a translator. _____

The East India Company forbid him to do mission work. _____

Morrison compiled a Chinese-English dictionary and translated religious materials. _____

He baptized Liang A-fah, who entered China as an evangelist. _____

(Compare your answers with the text.)

where he established an Anglo-Chinese College and a mission printing press. Milne assisted Morrison in the translation of the Bible into Mandarin.

Dr. *Karl F.A. Gützlaff* (1803-51) was supported by the *Netherlands Missionary Society*. He arrived at Jakarta in 1827. Gützlaff was an ingenious, fearless, tireless pioneer. Working as a surgeon or as a translator on boats he touched the coastline of China as far north as Tientsin and Manchuria, as well as Korea. He employed Chinese workers to distribute Scriptures and plant congregations in eighteen provinces. While in Germany Gützlaff learned that most of these workers were frauds who invented glowing reports. But this work was not in vain. The Scripture had been sown and many interested in missions had learned about the interior of China.

The *American Board of Commissioners* sent *E.C. Bridgeman* and *David Abeel* to Canton in 1829, and *William Wells* as a missionary printer in 1833. Dr. *Peter Parker* went in 1834 under the same Board as perhaps the first medical missionary to China. He established the Ophthalmic Hospital in Canton in 1835. *American Baptists* sent *William Dean* to Bangkok where he organized a Chinese Baptist Church in 1835. They also sent *J.L. Shuck* to Macao in 1836.

Treaties which opened China to the gospel, 1842-60

China's doors were forced open by Great Britain through the Opium War of 1839-42. The war began when China prohibited Great Britain from bringing opium into Canton. The importation of opium cannot be defended, but the resulting Treaty of Nanking in 1842 opened five Chinese ports to foreign trade and residence. These were Canton, Amoy, Fuchow, Ningpo and Shanghai. Hong Kong was ceded to the British. The open ports brought an influx of missionary societies, although their activities were limited to the port cities.

The *London Missionary Society* occupied Hong Kong in 1843 when *James Legge*, outstanding linguist and educator, arrived. He helped set up the British colony's education system. The London Society also sent numerous missionaries to Shanghai.

The *American Board of Commissioners* tried to occupy each of the ports opened by the treaty. In 1857 they transferred their Amoy Mission to the Dutch Reformed Church. *American Baptists*, *American Presbyterians*, and the *American Reformed Church Mission* all entered China in 1842. *Southern Baptists* named three couples in 1845. *J.L. Shuck*, already in Canton, transferred to the newly organized *Southern Baptist Foreign Mission Board*. The *Basel Missionary Society* entered China in 1846, the *American Methodist Episcopal Mission*, the *English Presbyterian Mission*, and the *Rhenish Mission* in 1847, the *American Southern Methodist Mission* in 1848, the *English Wesleyan Missionary Society* in 1852, and the *English Baptist Missionary Society* in 1859.

The Arrow War broke out in 1856. The *Arrow*, a ship commanded by a Britisher, was detained and England

China's doors were forced open by
G _____ B _____ through the
O _____ W _____ of 1839-42.

(Great, Britain, Opium, War)

Five ports opened to foreigners were:

C _____, A _____, F _____, N _____,
S _____.

(Canton, Amoy, Fuchow, Ningpo, Shanghai)

charged China with piracy. The French joined the English in the war and China was defeated. The Treaty of Tientsin in 1858 was finally ratified in 1860. It provided for entrance of foreigners into ten more trade centres, opened the empire to missionaries, and promised that Christians should be free from persecution. This "second opening of China" occasioned immediate missionary expansion, but did not end opposition to foreigners nor to Christians. Anti-foreign demonstrations occurred at Tientsin and Hankow in 1870, in Hupei province in 1891, and Fukien Province in 1895. In all, twenty-six missionaries were martyred in these uprisings.

Expansion prior to the Sino-Japanese War, 1860-95

Churches, mission schools and hospitals sprang up in city after city. Three Bible societies came to China: the National Bible Society of Scotland, the British and Foreign Bible Society, and the American Bible Society. Scores of mission agencies entered China. We mention two which represented a new type of mission endeavour: the faith mission. *J. Hudson Taylor* (1832-1905), an Englishman, went to China in 1853 under the *Chinese Evangelization Society*. The Society was repeatedly in debt, so Taylor resigned and depended on God for his support. When ill health forced him to return to England, Taylor perceived that Providence was leading him to found a faith mission, conservative in theology and warmly evangelistic. He called it the *China Inland Mission*. It was interdenominational and became international. It promised no fixed salary, refused to contract debts, and permitted no direct solicitation of funds. It depended on prayer for recruits and funds. By 1895 the China inland Mission had work in the capital cities of eleven provinces, with more than six hundred missionaries. It had thousands of prayer partners. Its trust was in God's promise: *Jehovah Jireh*, "the Lord will provide." *China Inland Mission* became the *Overseas Missionary Fellowship* and has some 850 missionaries in East Asia.

The *Christian and Missionary Alliance*, another faith mission, was founded by Dr. *A.B. Simpson* in 1887. Within ten years they had missionaries in eight provinces, from Hunan in the south to Mongolia.

There were scores of missionary heroes during this period. Besides *J. Hudson Taylor*, we would point out five others. *Griffith John* (1831-1912) of the London Missionary Society gave fifty years to tract production and intrepid itinerant preaching. *James Gilmour* went to Mongolia in 1870 to spend twenty-one years of privation with the people of that bleak land. *J.L. Nevius* (1829-93) arrived in Ningpo in 1856. He is remembered as the man who gave the pattern for a self-supporting and self-propagating national church. *David Hill* (1840-96) was a bachelor who gave his life and much of his income to alleviate suffering. He died of typhus contracted while doing relief work. *Samuel Isaac Joseph Schereschewsky* (1831-1906), a Lithuanian Jew, founded St. John's University in Shanghai, became Bishop of the Protestant

The A _____ War of 1856 opened t _____ more trade centres to missionaries, but also brought p _____.

(Arrow, ten, persecution)

Name three Bible Societies that entered China between 1865-95.

(Compare your answers with the text.)

Identify the China Inland Mission.

(Compare your answers with the text.)

The C _____ and M _____ A _____ was begun by A. B. S. _____ in 1887.

(Christian, Missionary, Alliance, Simpson)

J. L. Nevius is remembered as the one who gave a pattern for a s _____-s _____ and s _____-p _____ national church.

(Self-supporting, self-propagating)

Episcopal Church in China, translated the Old Testament into Mandarin, and all of the Bible into Easy W'enli. After becoming a paralytic he finished his translation operating his typewriter with one finger.

This period ends with the Sino-Japanese War (1894-95) to settle a dispute over China's and Japan's rights to Korea. China suffered humiliating defeat by the much smaller Japan which had adopted Western ways. The lesson was obvious to many Chinese leaders.

From revolt to Republic, 1895-1912

Following defeat by Japan the Chinese leadership divided into two camps: reformists led by the young Emperor Kuang Hsu, and traditionalists led by his aunt the Empress Dowager. The reactionary attitude against foreign devils sparked by the Empress Dowager gave rise to the Boxer Rebellion of 1900. Altogether 189 evangelical missionaries and children suffered martyrdom. The China Inland Mission lost 79 missionaries and the Christian and Missionary Alliance lost 36. It is estimated that from 16,000 to 20,000 Chinese Christians suffered martyrdom.

Dr. Sun Yat-Sen led an unsuccessful attempt on the Manchu Monarchy in 1895. The Manchus promised reform, but did not keep their promises. The revolution which swept the Confucian monarchy out of power began October 9, 1911. The Chinese army mutinied and the Manchus soon abdicated. The revolution was not anti-foreign, but for internal reform. China entered upon the experiment of being a republic. This appeared to be a new day of opportunity for mission work in China.

Missions during China's violent transition, 1912-

The Chinese people were not prepared for drastic change. There was no strong leadership to unite the country. Warlords fought for regional supremacy. Brigand bands killed and looted. The increasing chaos was accompanied by growing anti-foreign sentiment. Moscow, taking advantage of a weak government loaned the Nationalists money and sent them civil and military advisors, thus introducing Communism into China. Dr. Sun Yat-Sen died in 1925. The Kuomintang which he had established emerged as the strongest power in China. Chiang Kai-shek became its leader and *de facto* ruler of the country with the national capital in Nanking. In 1930 Chiang Kai-shek declared himself a Christian. Several cabinet members were Christians. For a few years evangelical Christianity made phenomenal gains. The economic crisis in the United States curtailed support for mission work abroad.

In 1937 an undeclared Sino-Japanese war began which lasted seven years. The Japanese occupied principal cities of eastern China, established the "true Chinese" government in Nanking, and pushed westward. An exodus of Chinese fleeing the atrocities of the Japanese created in western China a "free China." After the Japanese attacked Pearl Harbor in 1941 they had to

Defeat of China by the Japanese in 1895 led to which of the following events? Place a tick mark by those which are correct.

Division _____

Rebellion _____

Martyrdom of missionaries and other Christians _____

(Compare your answers with the text.)

List four factors dooming the new republic to failure.

(Compare your answers with the text.)

give attention to World War II. There was a period of stalemate between the Japanese and the Chinese Nationalists. With the defeat of Japan by the United States, missionaries began to return to China for the work of rehabilitation. However, hatred between Nationalists and Communists flared into open conflict. The Communist armies swept down from the north and overran much of China. On October 1, 1949 the People's Democratic Republic of China was proclaimed in Peking, and Chiang Kai-shek and a multitude of followers fled to Formosa.

The Communists began to impose restrictions on mission work and churches. They gave no order to missionaries to leave China, but it soon became apparent that this would be best for both missionaries and national Christians. Evacuation of missionaries began in 1951. Some mission groups, the China Inland Mission and Southern Baptists in particular, transferred sizeable numbers of missionaries to other countries. By 1953 the evacuation was virtually completed. Missionaries in prison camps were released gradually until the last one, Miss Hellen Wills of the Plymouth Brethren, departed in April, 1959.

What became of the churches? Most were closed; some remained open under Communist surveillance. Some went underground. Christian schools became government schools and mission hospitals were taken over by the government.

During the past decade the United States has opened relations with China again and recently diplomatic relations were resumed. Visitors to China report that some of the churches are being reopened and that the number of professing Christians is surprisingly high. Will mission bodies return to China, or will they simply reinforce the national churches which remain? The latter is more likely. For the present the only gospel penetration of China is by radio. *The Evangelical Alliance Mission* broadcasting from Taiwan and the *Far East Broadcasting Company* transmitting from Cheju Island in Korea together cover all parts of China with gospel broadcasts.

Japan

Japan consists of four main islands, Hokkaido, Honshu, Kyushu, and Shikoku, plus smaller islands, which form a chain 2,000 miles long. The population in 1980 was 116,800,000. Japan's history goes back to the seventh century before Christ. The Japanese are a mixed race, their ancestors coming from northern Asia, Korea and Malaysia. Its religions are Shintoism and Buddhism. Less than one per cent of its population is Christian. The first contact of Christianity with the Japanese came with the arrival of Mendez Pinto, a Portuguese navigator in 1542. The story of Roman Catholic mission work from 1549 until the expulsion of foreigners in 1587 is given in Lesson 3.

As in the case of China, mission work in Japan

The Communists defeated the N_____.
They took control of Mainland China on _____.

(Nationalists, October, 1949)

Under Communist rule, missionary organizations
t_____ their workers to other c_____. Notable in
deployment of missionaries were the C_____. I_____
M_____ and S_____
B_____.

(Compare your answer with the text.)

Under the Communists churches were c_____, and
mission schools and hospitals were t_____ o_____ by
the g_____.

(closed, taken over, government)

Two mission organizations cover all of China with gospel
_____.

(broadcasts)

Early mission work in Japan was _____.

(Roman, Catholic)

cannot be understood apart from the political history of the country. The isolation policy of Japan was breached when Commodore Matthew Perry of the United States in 1853 brought a squadron of ships into Uraga Harbour. In 1854 Japan agreed to open five ports to foreign commerce. In the 1860s during the Meiji regime Japan decided to pattern after Western institutions and methods. It soon began an expansionist programme. Through the Sino-Japanese War (1894-95) it acquired Formosa and the Pescadores Islands. The war with Russia (1904-05) gave Japan a foothold in Manchuria and in 1910 it annexed Korea. In 1932-37 it gradually penetrated northern China with economic ventures and then occupied much of China (1937-45). Its attack on Pearl Harbor was a declaration of war against the United States in 1941, followed by attacks on British possessions in the Pacific. The unconditional surrender of Japan to the United States in 1945 required demilitarization and stripped it of its territorial acquisitions.

Sowing on rocky soil, 1859-72

Roman Catholics led by Xavier in 1549 planted Christianity in Japan. Missionaries continued until the expulsion of foreigners in 1587. Christianity was almost exterminated, and those who survived were subject to severe persecution. As a result of Commodore Perry's mission in 1853 only two ports were opened to American trade, which by 1859 were increased to six. Britain, France and Russia were granted similar concessions. Through the good offices of Townsend Harris, United States representative, some missionaries were permitted to enter Japan, but as teachers, not as missionaries.

The Protestant Episcopal Church sent J. Liggins and Channing M. Williams in 1859. The American Presbyterian Board sent J.C. Hepburn, M.D.. The *Reformed Church of America* sent S.R. Brown, D.B. Simmons, M.D., and Guido F. Verbeck. Verbeck became counsellor to the Japanese government in the formation of its educational system and was able to recommend that Japan send a diplomatic embassy to the United States. In 1860 *Jonathan Goble* who had been a member of Perry's expedition arrived under the *American Baptist Free Missionary Society*. Several years passed before other societies sent missionaries. In 1869 the *Church Missionary Society* sent its first missionaries, followed by the *Woman's Union Missionary Society* in 1871 and the *American Baptist Convention* which sent *Nathan Brown* in 1872. Those were difficult years. Legally the profession of Christian faith could mean death. Not more than ten baptisms were reported during this period.

A period of advance, 1873-89

On February 19, 1873 the government ordered the removal of the boards which for a century and a half had announced bounty for the apprehension of Christians. A Japanese pastor who has preserved one of these

The isolation policy of Japan was breached by Commodore _____.

(Matthew, Perry)

Around 1859, better relations between Japan and the United States were encouraged by G _____ F.

(Guido, Verbeck)

In _____ the Japanese government lifted its b _____ on Christians.

(1873, bounty)

boards points out that the bounty was higher on Japanese Christians than on foreigners. The government edict did not repeal the death penalty for being a Christian, but indicated that it did not intend to enforce the law. Actually, Western ways were becoming popular in Japan. It was no longer difficult to get a congregation, and Christian schools were crowded. From 1873 until the end of the century thirty-two mission organizations entered Japan.

Perhaps the most exciting mission history of the period concerns Shimeta Niishima, whom we know as *Joseph Hardy Neesima*. Born in Yedo (Tokyo) in 1843, Neesima while yet a boy renounced idolatry. In 1864 he smuggled himself aboard an American schooner. It belonged to Alpheus Hardy, a Christian gentleman of Boston. he gave the youth the name Joseph Hardy and sent him to Amherst College and Andover Seminary. In 1871 a Japanese Commission which was in the United States studying the education system employed Neesima as an interpreter. Gaining favour through this service, he was forgiven by the Japanese government for having left Japan without permission. Back in Japan, he went to Kyoto, a Buddhist stronghold, and established a Christian school with only eight students. The school founded as a Christian college and theological school in 1875 was named *Doshisha*, which means "the goal." Before Neesima's death in 1890 the school had an enrollment of 700 and experienced a revival in which no less than 200 students were baptized.

Counter movements, gains, and stagnation, 1889-1945

Japan has a way of bouncing back. While adopting Western ideas, the Japanese were not slow in manifesting pride in their own culture and nation. In 1888 a revival of Buddhism was notable. It copied numerous methods of Christianity, such as hymns, Sunday classes, tract distribution, schools and orphanages. Thus there was a resurgence of a traditional religion which incorporated "the best" of Christianity.

The war between Japan and China in 1894-95 gave Japanese Christians the opportunity to prove that a Christian can be a patriotic citizen. But it also gave stimulus to Shintoism. There were two types of Shintoism: Cult Shintoism in which people worshipped at a shrine, and State Shintoism which the government encouraged not as a religion, but as a patriotic cult. If the Sino-Japanese War kindled the State Shintoism fire, the war with Russia in 1910 and the Mukden Incident in 1931 piled fuel on the fire progressively. From this time on the government seemed bent on a programme of conquest abroad and control of religion at home. In 1939 the Religious Bodies Law ordered all Christian churches brought under control in an association called Kyodan. Not all churches complied. Some disbanded; others went underground. The 1930s and 1940s were difficult

From 1873 to 1900, _____ missionary organizations entered Japan.

(32)

B_____ launched a revival in 1888 incorporating "the best" of _____.

(Buddhism, Christianity)

The g_____ sought to c_____ the churches, requiring them to enter an association called K_____.

(government, control, Kyodan)

years. The Religious Bodies Law was repealed in November, 1945.

There were, however, some bright spots in this period. Numerous missionary organizations entered Japan: *Southern Baptists* in 1889, the *United Lutheran Church* in 1892, the *Oriental Missionary Society* in 1898, etc. The *Holiness Church* in the 1920s had a threefold increase in five years. During the first two decades of this century numerous evangelists came to Japan for campaigns. Among them were R.A. Torrey, G.F. Pentecost, and General Booth. Dr. John R. Mott and the Young Men's Christian Association launched an all-Japan evangelistic campaign in 1913. So for a season tares and good seed were sown in the same field.

Postwar reconstruction, 1945-

"During the immediate postwar period, from 1946 to 1950, Christian missions had a golden opportunity in Japan. The disestablishment of State Shinto, the denial of his deity by the Emperor, and the call of General Douglas MacArthur for more missionaries, together with the disillusionment of the Japanese people, presented the Christian Church with an unprecedented opportunity to win Japan for Jesus Christ."¹

Old line organizations moved to reinforce their work in Japan. *Southern Baptists* increased the number of their missionaries from 8 to 170. *The Evangelical Alliance Mission* has grown to more than 200, and *United Lutherans* have some 300 missionaries. Numerous new mission organizations entered Japan: *Conservative Baptists*, *World Vision*, *Far Eastern Gospel Crusade*, *Japan Evangelical Mission*, etc. More recent arrivals are the *Association of Baptists for World Evangelization*, *Baptist General Conference of America*, *Baptist Mid-Missions*, *Independent Board for Presbyterian Missions*, etc. Some bodies, such as *Overseas Missionary Fellowship* (China Inland Mission) transferred missionaries from China in the 1950s. Some 140 mission agencies with a total of 2,500 missionaries are at work in Japan. Sects, such as the Mormons, Jehovah's Witnesses, and Dr. Moon's Unification Church are active here.

The largest denominations in Japan are: United Church of Japan (Kyodan), 145,000 members; Spirit of Jesus Christ, 62,000; Anglicans, 60,000; Baptists, 21,000; Lutherans, 15,000. Evangelical Christians make up less than one per cent of the population.

Taiwan

Taiwan is an island about 100 miles east of China, with a population of about 18,000,000. The Portuguese who discovered this island in the sixteenth century called it Formosa (beautiful). The Chinese call it Taiwan. The Dutch controlled the island from 1621 until 1662 and planted some missions before pirate kings drove them

¹ Robert H. Glover, *The Progress of World-Wide Missions* (New York: Harper and Row, Enlarged edition, 1960), p. 180.

Between 1900 and 1941, there were also some _____ spots.

(bright)

After World War II which of these were valid reasons for renewed mission work in Japan?

Disillusionment of the Japanese people _____

Disestablishment of State Shintoism _____

Denial of deity by the emperor _____

Call of General McArthur for missionaries _____

(Compare your answers with the text.)

Approximately _____ mission agencies with a total of _____ missionaries are at work in Japan.

(140, 2,500)

Less than one per cent of the population are _____.

(Evangelical, Christians)

out. The Japanese held Formosa from 1895 until 1945 when it was returned to China. When Chinese Communists overran the mainland of China Chiang Kai-shek moved the Nationalist Government to Taiwan. Under United States protection it has prospered. The inhabitants are civilized aborigenes, Hakkas, Taiwanese, and Mainlanders. Hakka, Taiwanese and Mandarin are spoken, but Mandarin is the official language. Buddhism is the religion of most of the people except those of the hill country, who are animists.

Since Taiwan was a possession of China it was not open to missionaries until the mainland began to open its ports. The first missionaries to Taiwan were sent by *English Presbyterians* in 1865. In 1872 *Canadian Presbyterians* sent *George L. Mackay* (1844-1902). He married a Chinese woman, fearlessly faced dangers, won over his enemies, and lived to see sixty mission stations, schools, and a hospital. Converts were made both from the aborigenes and the Chinese. The Presbyterians were virtually the only evangelical workers in Taiwan until after World War II.

A Taiyal tribeswoman named Chi-oang attended a Presbyterian Bible school in Tamsui in 1930 and returned to share the Word with her people. After World War II missionaries found a Christian community of 4,000 Taiyals with twelve autonomous churches. The membership quadrupled by 1956.

Since World War II a number of Missions have opened work in Taiwan. As doors on mainland China closed to missionaries the *Overseas Missionary Fellowship* (China Inland Mission) and *Southern Baptists* transferred a part of their missionaries to Taiwan. Other mission organizations at work in Taiwan are: a number of Lutheran bodies working together as the *Taiwan Lutheran Mission*, *Assemblies of God*, *Conservative Baptists*, *Oriental Missionary Society* (Holiness Church), *Free Methodists*, *Mennonites*, and *Seventh-day Adventists*. The latter two and the Presbyterians maintain hospitals. There are several Christian colleges, Bible schools and seminaries. *The Evangelical Alliance Mission* majors on a radio ministry with programmes beamed to the mainland. *Southern Baptists* are publishing a Taiwanese Bible and a popular version of the Bible in Mandarin. The *Pocket Testament League* and *Scripture Gift Mission* have distributed Scripture portions. Evangelicals make up about 2.5 per cent of the population.

Korea

The history of Korea, on the east coast of Asia, dates back to 1122 B.C. South Korea has a population of 38,000,000; that of North Korea is unknown. The Koreans came largely from China and other parts of northern Asia. Major religions are Shamanism, rooted in animism, Confucianism, and Buddhism. In recent years millions have abandoned their old religions. Before 1876, when

Virtually the only evangelical missionaries in _____ until after World War II were the _____.

(Taiwan, Presbyterians)

Closing of China to Christianity affected mission work in Taiwan in which of these ways?

1. Focused attention on the land to which Chiang Kai-shek led millions of Chinese. _____
2. Caused some missionary agencies to transfer workers to Taiwan. _____
3. Led some groups not to risk work under such precarious conditions. _____
4. Afforded a base for beaming the gospel to the mainland by radio. _____

(Compare your answers with the text.)

Japan forced a trade treaty on her, Korea was known as the Hermit Nation. The United States, Britain and other Western powers likewise obtained trade treaties where- by Seoul and other principal ports were opened to foreign commerce.

Even before the Hermit Nation opened its ports, the gospel light penetrated cracks in its bamboo curtain. *R.J. Thomas*, representative of the *National Bible Society of Scotland*, was martyred near Pyenyang in 1866, but not before he offered a Bible to the man who killed him. The killer took the Bible home with him. His nephew later assisted in the revision of the Korean Bible. *John Ross*, a Scotch Presbyterian who was labouring in Manchuria, in 1873 went as far as the Korean Gate where Chinese and Koreans met to trade. Ross learned Korean, translated the New Testament, and sent it across the border by Korean colporteurs. Ross's language teacher was converted, returned to his home village and won the nucleus of believers which was organized as the first Korean church in 1887.

In 1884 the *Presbyterian Church, U.S.A.* sent *H.N. Allen*, M.D. from his post in China to Korea. Three months later he successfully treated a member of the royal family who had been seriously wounded in an uprising. This created a favourable attitude towards missionaries. In 1885 the Presbyterians sent Dr. and Mrs. *John W. Heron* and *H.G. Underwood*. Underwood founded Chosen Christian College, prepared a Korean-English dictionary, and was one of the translators of the Bible. In 1885 the *Methodist Episcopal Church (North)* sent *Henry G. Appenzeller* and *William B. Scranton*, M.D. The *Method- ist Episcopal Church (South)* sent *C.F. Reid* and *E.R. Hendrix* in 1895. *Australian Presbyterians* entered Korea in 1889, *Anglicans (S.P.G.)* in 1890, and *Canadian Presbyterians* in 1898.

In 1890 John L. Nevius, Presbyterian missionary in China, taught Korean Christians his methodology for a self-supporting and self-propagating national church. This policy has been successfully pursued by practically all evangelical groups in Korea. The Koreans are diligent Bible students, sacrificial givers, a people of prayer and personal witness. The period following Nevius' visit until the annexation of Korea by Japan in 1910 was one of advance. *Seventh-day Adventists* began work in 1903, followed by the *Oriental Missionary Society (Holiness)* in 1907, and the *Salvation Army* in 1908. In 1906 groups across Korea prayed for revival. Early in 1907 while some 700 were assembled at Pyenyang for a Bible conference the Holy Spirit fell upon all present. Con- fession of sin was followed by revival which spread to Seoul, other parts of Korea, Manchuria, and China.

After annexation by Japan, work in Korea became more difficult. In 1915 the Japanese prohibited religious instruction in the schools. In 1938 all schools were ordered to participate in the political Shinto exercises. In 1939 the Japanese ordered all missionaries out of Korea.

Korea was known as the _____ as

(Hermit, Nation)

Identify R.J. Thomas and John Ross.

(Compare your answers with the text.)

Ross's language teacher established the first Korean church in _____.

(1887)

Koreans were taught the methodology for a self-supporting and self-propagating national church by John L. _____.

(Nevius)

Draw a line between Korean Christians and any phrase which describes them.

Korean Christians

Bible Students
Effective in
prayer
Sacrificial
givers-
Personal wit-
nesses

(Compare your answers with the text.)

After World War II the doors were opened to mission work again. *Southern Baptists* in 1950 began to build on foundations laid by an earlier Canadian Baptist missionary. Among others who came were: the *United Church of Canada*, *Pentecostal Assemblies of the World*, *Assemblies of God*, *Church of God*, *Church of the Nazarene*, and *The Evangelical Alliance Mission*.

Presbyterians (12 bodies), with 1,742,000 members, are by far the largest denomination. Other major denominations are: Methodists (2 groups) 321,000; Holiness (2 groups) 251,000; Assemblies of God, 100,000; and Baptist Korean Convention, 50,000. Protestants and Evangelicals, which make up 15 per cent of the population, are growing at the rate of about 10 per cent per year.

Perhaps there is not a more fruitful mission field in the world today than South Korea. Little is known of the state of the Church in North Korea since it was sealed off at the 38th parallel by the Communists in 1951. But revival is being experienced in South Korea. During the summer of 1980 a "Here's Life, Korea" crusade sponsored by 19,000 Korean churches was held in Seoul. A million prayer warriors were enlisted, attendance peaked at about 2.5 million, and counsellors talked with almost a million inquirers. Koreans have suffered much, prayed much, and are reaping abundantly.

Of all the denominations the P_____ have been the most active in Korea. Today twelve bodies have a total membership in excess of _____.

(Presbyterians, 1,742,000)

Revival is being experienced today in _____ Korea.

(South)

Home Study Exercise

Basic activity (Levels 1,2 and 3). After reading the study guide, answer the following questions.

1. What Christians were likely the first to reach China, and when?

2. Name the mission organizations which sent workers to Canton and Macao early in the 19th century.

3. Answer this three-part question.

(1) Was China justified in prohibiting Great Britain from bringing opium into Canton?

(2) Can the Opium War be rightly defended?

(3) How did the Treaty of Nanking affect mission work in China?

4. How did the Arrow War of 1856 affect mission work in China?

5. Name the Bible societies which established distribution of Scriptures in China between 1865 and 1895.

6. Describe the nature of the China Inland Mission founded by Hudson Taylor in 1865.

7. What policy did J.L. Nevius pioneer in China? To what country did he later take it?

8. What sparked the Boxer Rebellion in 1900 and what were the immediate effects on Christianity?

9. Why was the republic instituted in 1912 doomed to failure? Name four contributing factors.

10. Which of these competing factions gained control of China?

- The Kuomintan under Chiang Kai-shek. _____
- The "Free China" created by Japan. _____
- The Communist inspired People's Democratic Party. _____

11. How did this shift in power affect:

(1) the churches _____

(2) the missionaries _____

(3) the mission institutions _____

12. Name two mission organizations which are transmitting the gospel to the mainland by radio.

13. What action by the United States in 1853 began to open Japan to foreign commerce?

14. How did Guido Verbeck help better relations between the United States and Japan?

15. In Japan between 1900 and 1941 adverse and favourable circumstances existed simultaneously. Name some of each.

16. What is the general response of the Japanese people to the gospel today?

What per cent are evangelical Christians?

17. What mission group virtually had Taiwan to themselves until after World War II?

18. How did the gospel infiltrate the borders of Korea while it was still a Hermit Nation?

19. What is the status of evangelical work in South Korea today?

Supplementary activity (*Levels 2 and 3*). Read pages 207 to 274 in *A Global View of Christian Missions* by Kane and answer the following questions.

1. Study the map of the Far East on page 209. What is the approximate population of China, Taiwan, Japan, and South Korea? Which countries are practically untouched by mission work? What per cent of the whole population does this represent?
2. What was the nature of the *Christian Manifesto* published in the nationalist (Communist) press in 1950?
3. What steps did the Communist government in China take to get rid of the missionaries? What happened to the churches? What were the indigenous Christian groups, and what happened to them?
4. What were the respective contributions of Samuel R. Brown and Guido Verbeck in Japan?
5. What Christian bodies in Japan are sending missionaries to other countries including the United States?
6. List seven characteristics of the Korean church today.

Advanced activity (*Level 3*).

1. Evaluate each of the four main principles of the Nevius plan introduced to Koreans in 1890.
2. List the six principles drawn up by the Presbyterian missionaries in Korea.
3. What part do you think these principles played in bringing the Revival of 1907 and in making Presbyterians the predominant evangelical body in Korea?

Seminar Discussion

1. Discuss gunboat diplomacy in China and Japan. Include its short term and long term effects.
2. How did exclusion of missionaries from China affect mission work in other lands, especially in East Asia and the Far East?
3. Is the Nevius method valid for our times?
4. Discuss prospects for re-establishment of mission work in China and North Korea.