

5. Birth and early history of pentecostalism in Korea (1928-1953)

5.1. INTRODUCTION

Classical pentecostalism was introduced in the early dawn of the twentieth century by Holiness evangelist Charles Fox Parham (1873-1929) who advocated that xenolalic tongues are the proof of Spirit baptism.¹ This doctrine gave birth to the Azusa revival (1906) through his student William Joseph Seymour (1870-1922) and further to the organization of the American Assemblies of God (1914). Korean classical pentecostalism is related to this lineage.

In this chapter we are mainly going to describe how classical pentecostalism was introduced into Korea by unofficial foreign women missionaries and how it was planted in its Korean situation² by early Korean pentecostal leaders. This period, which was characterized as an era of affliction for Koreans and Korean Christianity under imperialism and communism, was only a preliminary stage for the real development of Korean pentecostalism (*Sunbogeum*), which would spring up after the formation of a denomination and the advent of Yonggi Cho.

This chapter is divided into four main sections. In the first section (5.2) we sketch the development of pentecostalism as a worldwide movement. The second section (5.3) will deal with the introduction and establishment of pentecostalism in Korea before the Second World War. The third section (5.4) will deal with Korean pentecostalism during the war period. In the fourth section (5.5), we are going to observe its developments in the post-war era including the period of the Korean War.

The main reference works are the following three books: *The History of Korean Pentecostal Movement* (1972) by Jong-Ho Byeon; *Korea Assemblies of God 30 Years History* (1981) edited by the Korean Assemblies of God;³ and *Church History of Korea Assemblies of God* (rev., 1993) edited by the International Theological Institute at Yoido *Sunbogeum* Church. In addition, letters, brochures and interviews which were held with those people who were involved in or related to *Sunbogeum* movement are used.

¹ Stanley M. Burgees and Gary B. McGee, ed., *DPCM*, pp.1988/ 9ed., 1996, pp.660-661.

² In this period, the Korean situation hindered Christian activity so that Korean spirituality was not fully exposed to pentecostalism.

³ The material for this history was mainly collected by Deok-Hwan Kim from various sources, which were lost during the schismatic period of the denomination (1981-1991). Because Hong Heoh, one of the early leaders (5.3.2), lived at that time Heoh's sources might have given more weight as material (cf. 5.3.3.1; 5.3.3.4; 6.2.6.3).

5.2. PENTECOSTALISM AS A WORLDWIDE MOVEMENT

We describe the history of the origin and development of pentecostalism briefly in this section. The outset of pentecostalism is related to Parham's pentecostal events in the United States at the beginning of the 20th century. However, to trace its origin is not simple.

According to the view of Walter J. Hollenweger, there are five historical roots for the pentecostal movement: black oral tradition; Roman Catholicism; evangelicalism; critical theology; and ecumenism.⁴ Donald W. Dayton arrived at the conclusion that pentecostalism is rooted in the Wesleyan theological tradition, namely his understanding of soteriology with the two branches of justification and sanctification. Other origins, including the Roman and Anglo-Catholic doctrine of confirmation (the separation between the reception of the Spirit and water baptism), Puritanism and Pietism were already included in the theology of Wesley, Dayton argues.⁵ Pentecostals generally accept that the Wesleyan emphasis upon holiness, or so-called Second Blessing, "prepared the way theologically for the advent of the pentecostal movement of the late 19th and 20th centuries."⁶ Even though Wesley was reluctant to use the term 'baptism in the Holy Spirit' in relation to the sanctification (Second Blessing), some of his followers, especially John Fletcher wanted to call this event 'the baptism in the Holy Spirit' and encouraged people to rely upon the Holy Spirit more. Once begun, the idea of subsequent blessing and the evangelization movement of the Methodists influenced other groups and denominations. Radical Methodists openly witnessed to their experience of signs and wonders which had been manifested in secret before.

In the period of Enlightenment, Calvinistic Puritanism, Lutheran Pietism, and Wesleyan Methodism influenced each other and developed into a new spiritual movement for the common goal of revival and world evangelization. For them, a godly life was more important than orthodox doctrine. The revival in the new world (North America) also helped the expansion of this spiritual trend. It developed further in the 19th century, which was the period of the Protestant mission movement and evangelization. The Methodist holiness movement was a strong motor for this Christian expansion.

The Scottish Presbyterian minister Edward Irving (1792-1834) played an important role in developing pentecostal teaching, adding to Wesleyan ideas. He believed that the power and gifts of the Holy Spirit were to be manifested in the whole church until the *parousia*, not withdrawn after the infant church as Augustine and Calvin had suggested. He even predicted "a global outpouring of the Holy Spirit and expressed the opinion that this would lead to a breakdown of ecclesiastical and

⁴ Walter J. Hollenweger, *Charismatisch-pfingstliches Christentum: Herkunft, Situation, oekumenische Chancen*, Goettingen, 1997, pp.13-14.

⁵ Donald W. Dayton, *Theological Roots of Pentecostalism*, Grand Rapids, 1987, pp.35-54.

⁶ David Allen, *The Unfailing Stream: A Charismatic Church History in Outline*, Tonbridge:Kent, 1994, p.78; ITI, ed., *Church History of Korea Assemblies of God*, Seoul, 1987/rev., 1993, p. 58; However, we need to pay attention to the other interpretation of the roots of pentecostalism. It is the approach of the pentecostals, who claim to go back to the origin, the New Testament patterns of doctrine, experience, and practice. In other words, they find the origin of pentecostalism in the Bible, nowhere else (David A. Womack, *The Wellsprings of the Pentecostal Movement*).

denominational barriers.”⁷ His thought found support in the ideas of Methodist preacher William Arthur (1819-1901) and Baptist preacher Charles H. Spurgeon (1834-1892) in England.

After the Civil War in the U.S.A. (1861-1865), there appeared a tendency for Wesleyan entire sanctification to be called the baptism in the Holy Spirit. The Methodist laywoman, Phoebe Palmer (1807-1874), who emphasized crisis experiences as entire sanctification instead of the Wesleyan view of gradual sanctification, made a great contribution to preparing for the birth of pentecostal movement.⁸ From the last decade of the 19th century, the expression ‘pentecostal’ was commonly used by those who were involved in the holiness movement in America. Towards the end of the 19th century, the two streams of holiness and divine healing (the latter became a movement led by John Alexander Dowie) tended to converge. Around that time, there also emerged a ‘third blessing’ movement (conversion as the first blessing, sanctification as the second blessing, and baptism with fire and the Holy Spirit as the third blessing) among holiness circles. Charles G. Finney (1792-1875), who was more dramatically baptized in the Holy Spirit than Wesley, and Reuben Archer Torrey (1856-1928), who was the co-worker of Dwight L. Moody (1837-1899), stressed that the second blessing or baptism in the Holy Spirit was a baptism of power and not of sanctification.

In this way, the interdenominational holiness movement was especially expanded by evangelical circles in the latter part of the 19th century (for example, the Keswick movement in England, *Gemeinschaftsbewegung* in Germany, and the evangelization campaigns of Finney, Moody, and Torrey in America). By the end of that century thousands of believers were seeking the power of the Spirit by which the primitive church experienced. Except for the initial evidence of speaking in tongues, basic pentecostal doctrine was embodied by the evangelical holiness circles in the 19th century, summarized as a four-fold Gospel (Christ as Saviour, Sanctifier, Healer, and Coming King).⁹

From the time Parham claimed *glossolalia* as the scriptural evidence of the baptism in the Holy Spirit, classical pentecostalism was born (1.1.1901). He began to preach divine healing, baptism in the Spirit, and the imminent return of Christ. Since late 1903 this outbreak gained thousands of converts according to his new teaching. However, its world-wide movement was ascribed to the Azusa revival of Los Angeles in 1906 which was led by Parham’s former student and black evangelist William Joseph Seymour (1870-1922). Astounding healings and dramatic conversions were reported together with baptism in the Spirit. Visitors began arriving from all over North America, Europe, and as far away as China. “By 1908,

⁷ David Allen, *ibid.*, pp.80-92, quoted from p.91.

⁸ Charles Edward White, “Phoebe Palmer and the Development of Pentecostal Pneumatology,” in *Wesleyan Theological Journal*, vol.23 (1988):198-212.

⁹ Donald W. Dayton, *ibid.*, p.106. This four-fold Gospel was advocated by the Presbyterian founder of the Christian and Missionary Alliance, A. B. Simpson. The pentecostals later changed ‘Sanctifier’ to ‘Baptizer in the Spirit’ taking 3 other items like that; Vinson Synan, *In the Latter Days*, 1991, translated into Korean by ITI, Seoul, 1995, pp.46-79; David Allen, *ibid.*, pp.93-106; Charles E. White, “Phoebe Palmer and the Development of Pentecostal Pneumatology,” in *Wesleyan Theological Journal*, vol. 23 (1988):198-212. Mrs. Palmer played an important role in shifting Wesleyan doctrine of sanctification to pentecostal pneumatology.

only two years later, this surging movement had taken root in over 50 nations.”¹⁰ As the movement gained more adherents, various organizations were formed and pentecostalism settled down as a worldwide movement.

5.3. THE ESTABLISHMENT OF PENTECOSTALISM IN KOREA (1928-1939)

Even though it has not been fully confirmed, we generally accept that Miss Mary C. Rumsey (an American) came in 1928 to Korea as the first pentecostal missionary. This indicates that classical pentecostalism was introduced into Korea 22 years after the outbreak of the Azusa revival. It reached Korea rather late compared with China (1907) and Japan (1913). In addition, this decade of the pre-war period was an unfavourable time for Korean Christianity as we have already discussed in a previous chapter (4.3.2.1). Internal problems (formalization of the churches, theological controversy, and shaking-up of the leadership of the churches) and external problems (Japanese oppression, communist threat, the attack of atheistic and secular thought, and economic difficulties) restrained the liveliness of Korean churches at that time. It is understandable that Yong-Do Yi's inner-burning mystical revival should have taken place then. Other missionaries, who had been actively working in Korea, were to retreat from their leading positions because of both Japanese oppression and, to some extent, indigenization of the Korean Church which had been achieved. As Japanese troops finally took action in July 1937 near Peking, World War II actually began two years before Hitler's attack on Poland. Then Japanese imperialism planned to amalgamate all churches in its territory into a liberal Japanese Christian Church, organizing this in 1939. In the same year, Gi-Cheol Ju (1897-1944), who became the representative of Korean martyrs under imperialism, was removed from his pastoral position. Pentecostal women missionaries, such as Mary C. Rumsey, were confronted with these developments and forced to leave Korea in 1939.

Therefore, the first epoch of pentecostal mission in Korea promised a poor harvest. Nonetheless, the women missionaries, who privately planted pentecostalism in Korea, carried out their tasks with maternal delicacy and apostolic faith.

In this section we deal with the first missionary activities, Korean pentecostal pioneers, the establishment of congregations and the *Choseon* Pentecostal Church, the relation between the pentecostals and the other churches, and the pentecostal congregation in Japan.

5.3.1. *The Activities of Foreign Missionaries*

Classical pentecostalism was introduced into Korea by Western women missionaries. They came all from the U.S.A., Australia and European countries. I begin to describe the biography and work of Miss Mary C. Rumsay at first.

¹⁰ Douglas J. Nelson, "The Black Face of Church Renewal: The Meaning of Charismatic Explosion, 1901-1985," in *Faces of Renewal: Studies in Honour of Stanley M. Horton, Presented on his 70th Birthday*, ed. by Paul Elbert, Peabody: MA, 1988, p.175.

5.3.1.1 Mary C. Rumsey (1928-1939)

In a field report of American Assemblies of God we read as follows:

As early as 1928 there were missionaries from both England and U.S. preaching the message of Pentecost in Korea. At about this time, Miss Mary Rumsey went to Korea where she served for many years as an unofficial representative of the Assemblies of God. When World War II broke out Miss Rumsey had to leave Korea.¹¹

The retired missionary John Stetz (1922-....), who was the first long resident American Assemblies of God missionary to Korea, wrote: "In 1927 two single women arrived from Australia. Then Mrs. Mildred M. Bassey came from England. Mary C. Rumsey came from New York."¹² Taking this information into consideration, we are not sure if Rumsey had come to Korea as the first missionary. However, she is generally known to Korean pentecostals as the first and most important pentecostal missionary to Korea at the beginning.¹³

Mary C. Rumsey was called Om Seh (嚴世) by her Korean name. In her letter, she introduced herself as the missionary of 'Korea Mission of the Pentecostal Church.'¹⁴ She was probably born at Cortland, New York around 1885.¹⁵ Even though the dates of her birth and death were not known, she seemed to be in her forties when she entered Korea. Her father was a carpenter. She lost her mother early in her life and was brought up by her maternal grandmother. By profession a nurse, she sang as a chanter at a Methodist church in a suburb of New York. Having heard of the revival in Los Angeles, she went there. She was filled in the Spirit and witnessed speaking in other tongues. At the same time, she heard the missionary calling of the Holy Spirit, saying, "Go to Korea."¹⁶ It seemed that she had been familiar with Korea as a mission-field before she was called by God. Especially, the first American Presbyterian missionary to Korea, Horace G. Underwood, introduced Korea so vividly that the interest in Korea as a mission field increased among many Americans who were interested in missions.¹⁷ Then she studied at the Rochester Bible Training School in New York which was founded by

¹¹ *Field-Focus* (April 1978), AAOG Division of Foreign Missions.

¹² John Stetz, "History of the Korean Assemblies of God," a brochure, 1974, p.2.

¹³ This information about the early women missionaries to Korea is unknown to Korean sources. There is no report about the activities of these ladies except Miss Rumsey. Stetz said he had only heard about Miss Rumsey. The author has not exerted all possible efforts to research on these ladies except Miss Rumsey because the role of the other ladies was not so compellingly related to the object of this dissertation.

¹⁴ Mary C. Rumsey, letter to AAOG missionary secretary, Noel E. Perkin (18. 4. 1939 /AAOG archives).

¹⁵ Margaret E. Carlow, letter to David Womack of Foreign Missions Department of AAOG (28. 10. 1969 /AAOG archives). In this letter Carlow who was AAOG missionary to Japan answered Womack that Rumsey seemed to have been born there and was sent to Korea by a rich member of the assembly who bought a property at Cortland.

¹⁶ KAOG, ed., *Korea Assemblies of God 30 Years History*, Seoul, 1981, pp.28-33.

¹⁷ Lillias H. Underwood, *Underwood of Korea*, Seoul, 1983, pp.106-118, 212-214. Underwood told the story of the open door, the receptive people, the ardent character of their Christianity, their faith in prayer, their love of the Bible, and their gifts. He introduced them before the church, in pulpits, in universities, in theological seminaries, at various conventions, and at the general assemblies during his visit to America (2 years from 1891 and 1 year from 1901). He made his main address in New York when he was in America and he should have directly and indirectly affected the young Miss Rumsey.

Elisabeth Baker (the daughter of a Methodist minister) in 1906.¹⁸ Then she joined the Elim Faith Home and Missionary Society which was run by the same founder of the Bible school.¹⁹ After a long time of preparation, a door was opened to her. She found a financial sponsor who was a wealthy man in her Methodist church.²⁰ Thus she was able to come to Korea through Japan in March 1928. This was about two decades after the Los Angeles revival and her calling by God. She took up her residence at Shi (施) Hospital in Seoul. It was the first hospital that was founded by the Methodist missionaries. At that time, most Methodist missionaries took their dwelling places there. She even met Dr. R. A. Hardie, who was the leader of the Wonsan revival (1903). It is obscure why she stayed there. We presume that she did so because of her Methodist background and the ever-increasing Japanese oppression.

No sooner had she arrived at her residence than she knelt down and prayed: “My dear God! I have come here, far-away to Korea, according to your command. Please, let me fulfill your will in this land.”²¹ Then she visited the office of the Central Church of the Salvation Army. There she won over Hong Heoh (1907-1991). He could speak English well and was going to resign his position as an office worker. He received pentecostalism through her and was baptized in the Spirit. She acquired him as her interpreter and co-worker.

The situation in Korea in those days was as bad as possible for a new movement that propagated tongue-speaking and divine healing. At that time, Yong-Do Yi’s mystical revival movement (1929-1933) was sweeping over Korean Christians as well, but there is no evidence that they influenced each other. Jong-Ho Byeon (1904-1983) briefly dealt with this problem.²² Byeon wrote that “Miss Rumsey should have only watched Yong-Do’s revival with her hands and feet tied up without embarking on her own missions.”²³ He could only speculate that Yi and Rumsey (both were Methodists) influenced one another to some extent. However, we know that his influence on early Korean pentecostalism was greater than on other churches. One piece of evidence for this was that the publication of the

¹⁸ Gary B. McGee, “Three Notable Women in Pentecostal Ministry,” in *Assemblies of God Heritage* 6/1 (Spring 1986): 3-12. Elisabeth Baker with her four sisters founded a mission home in Rochester, New York in 1895. Having visited India in 1898, she had a vision for mission and started a periodical (*Trust*) in 1902, Elim Tabernacle and the Rochester Bible Training School in 1906. She also went to Los Angeles to seek the baptism in the Holy Spirit. Miss Rumsey trained at this school. The date of her study is unknown.

¹⁹ Elim Faith Home and Missionary Society, a testimonial and certificate for Mary C. Rumsey (14. 12. 1934 / AAOG archives). It introduced Rumsey as a travelling missionary and promoted funds for her. However, it seemed that this organization did not have any binding force upon Rumsey or she broke with it and sought to join AAOG.

²⁰ KAOG, *ibid.*, p.29. His name was Denverd (the spelling might be not correct).

²¹ KAOG, *ibid.*, p.31.

²² Jong-Ho Byeon, *The History of Korean Pentecostal Movement*, Seoul, 1972, pp.90-92. Byeon was changed and captivated by Yi’s ministry and followed him with the conviction that Yi was the model of a true Christian. He decided to devote his life to vindicating Yi. For this purpose he studied theology and religious science in Japan. Having served as a lecturer at theological seminaries and universities and as pastor, he was invited to the lectureship of Full Gospel Theological Seminary of KAOG (1966-1979). He left *The complete Collection of Yi Yong-Do*, 10 vols. (1993); Byeon did not have any contact with Rumsey at that time.

²³ Byeon, *ibid.*, p.91.

collection of Yong-Do Yi's diary in 1934 by Byeon, which was not generally accepted by Korean Christians, was read by the early pentecostal leaders.

The success of Rumsey's missionary work can be ascribed to her consciousness of calling, the gifts of the Spirit that were bestowed upon her, and her love for Koreans. Hong Heoh reported that she used to demonstrate the revelation (guidance) of the Spirit. For example, one day she unexpectedly asked him to accompany her to visit a person. He later realized that it was God who revealed to her that a woman lay seriously ill. They prayed together for the sick woman and when she laid her hands on her, the woman was immediately healed. In another case, she visited a family with him, which was dying of hunger. She gave them a gift of money, then the mother asked her, "How did you know of our situation?"²⁴

One difficulty for her in Korea was organizational structure and leadership. It was not easy for her to set up an organization recognized by law. Rumsey and other women missionaries worked side by side each following her own way. We can point to several reasons for this. First, Rumsey and other single ladies entered Korea as private/independent missionaries. Except Rumsey they came through their own consciousness of calling and with their own resources without sending from any mission organizations or churches. Second, there was no male missionary who could lead the mission society. Third, women missionaries were not trained as missionaries, although Rumsey had received training to some extent. Even though Rumsey had once joined the Elim Society in New York, she was free to follow her own project. She began to realize that the best way to solve the problem and to fulfill her calling was to be a part of the American Assemblies of God,²⁵ which explains why she corresponded with their missionary secretary. She applied for an official missionary appointment and consulted with him about the leadership problem by letters. He answered her (23.3.1939), saying that she should visit the headquarters and explain the situation in Korea before they granted a missionary appointment.²⁶ About the leadership problem he wrote, "The question of who should hold the permit for work in Korea has been one of the points of controversy, and I think this could be more readily cleared up with you when you have an opportunity to visit with our Missions Committee."²⁷ Rumsey was never able to become an official missionary of the American Assemblies of God because she had to leave Korea soon (October 1939). Instead she wrote a letter to him in May 1939 as follows:

After the visit of the brethren from Japan, when we met and talked over things, as I very much wished to do from the first, we dropped the misunderstanding and differences, the others came and apologized and we have gone on in fellowship harmony. There is now no controversy. We all continue to work under the same paper and one of the sisters continues as acting lead (rather than as real one which we should have as I wrote you, as

²⁴ KAOG, *ibid.*, p.115

²⁵ She visited and had contacts with AAOG missionaries in Japan. Through these communications she became more aware of the situation. AAOG Missionary in Japan, Norman Barth, recommended Rumsey to be accepted by the Missions Committee in America because he recognized her work.

²⁶ Noel E. Perkin, letter to Mary Rumsey in Korea (23. 3. 1939 / AAOG archives).

²⁷ *ibid.*

that is required). But there is no controversy as to who should hold office. I much prefer that someone else do so, as I always have. Up to now we are able to go on working.²⁸

Those pentecostal ladies had controversy over the leadership, disagreement in opinions, and misunderstandings among them. Such lack of unity undoubtedly diminished the effectiveness of their missionary work.

One significant fruit of her work was the establishment of *Seobingo* congregation. Rumsey and Hong Heoh began to gather children and to teach the Bible at a rented house on the outskirts of Seoul in 1932. This developed into a congregation. Around that time she visited Japan to discuss Korean missions with the American Assemblies of God missionaries. On that occasion, she met Seong-San Park who was trained at the Bible school in Nagoya. She invited him to take care of the congregation and he came back in 1932. Later she also helped Heoh to found another church. In 1938, the first three Korean pastors were ordained at her quarters (mission centre). In October 1939, she left Korea on account of Japanese oppression. When she left, there were six pentecostal congregations with 173 members. She could not come back to Korea, and became unknown to Korean pentecostals thereafter.

5.3.1.2. *Other Women Missionaries (1930-1939)*

When the author called the retired missionary John Stetz, he said: „It is significant that ladies were first in Korea. They were called by God.“²⁹ As has been the case in most spiritual movements in church history, women have also played important roles in the pentecostal and charismatic movement.³⁰ So it is with the Korean pentecostal mission. Stetz was informed by Rumsey. He listed ten women missionaries who were in Korea before the Second World War: Miss Mary C. Rumsey (U.S.A.); Mrs. Gladys Parson (U.S.A.); Mrs. Elfreda Offstead (U.S.A.); Mrs. Elsie Merdith (England); Mrs. Lily Vessey (England); Mrs. Mildred M. Bassey (England); Miss Lindquest (Norway); Miss Stevick (Norway?); and two single ladies from Australia.³¹

The situation in China and Japan was quite different. In China, pentecostal missionaries had already entered in August 1907. Even though women missionaries and the wives of the missionaries played important roles there, the leading posts

²⁸ Mary C. Rumsey, letter to Noel E. Perkin (12. 5. 1939 /AAOG archives). The visit of ‘the brethren from Japan’ is unknown. It might be one of these two events: in 1930, Yumiyama (and some Japanese or missionaries) visited Korea to evangelize and help Rumsey to organize churches (Ito’s letter to the author on 7.5.1997); in 1938, pastors from England and America visited Korea (through Japan) and they ordained 3 Korean pastors.

²⁹ John Stetz, international telephone interview to Rancho Cucamonga, CA (30. 10. 1995). He was the second AAOG missionary to Korea. He stayed in Korea 24 years. He gave the author some critical information about the early stage of Korean pentecostal church.

³⁰ Stanley M. Burgess et al., *DPCM*, 1988. pp.893-899; Barbara Cavaness, “God Calling: Women in Assemblies of God Missions,” in *Pneuma* 16/1 (Spring 1994):49-62. Woman’s role in spiritual movement has been recognized, especially in evangelist and missionary work. However, it is pointed out that women’s role in leadership has been generally discouraged.

³¹ Stetz, letter to the author (15. 11. 1995); Yo-Yeol Choe, telephone interview in Seoul (26. 2. 1996). Pastor Choe told the author that those ladies were met by Hong Heoh at the Salvation Army and they did not stay long in Korea. This information might be a point to be considered but it does not match with other sources.

were taken by male missionaries.³² In Japan, Carl F. Juergensen landed in 1913 with his wife and children as the first pentecostal missionary family. More missionaries followed of both sexes.³³ We cannot trace any obvious reason as to why only women pentecostal missionaries worked in Korea before the War. The first reason may be that ever-increasing Japanese oppression hindered male missionaries from coming to Korea.³⁴ The government-general would pay less attention to women who visit sick people or gather children together and teach them. The other reason may be that the relatively new pentecostal churches in their home lands were not prepared to send trained missionaries to a remote region like Korea.³⁵ Somehow or other, God called some dozen Spirit-filled women from the Western world to send them to Korea, the land of *Han* (resentment) and woman-dominant shaman.

To Korean pentecostals, fragmentary information concerning the first five women in Stetz's list is imparted. Gladys Parson, who belonged to a church of the American Assemblies of God and has ministered in many places all over the world,³⁶ came to Korea in 1930 as a private missionary, staying only about two years in Korea. Around that time (1930), Elfreda Offstead came to Korea from America. These two ladies financially helped Bu-Geun Bae to establish the second pentecostal congregation and paid the rent for the church building. Parson left Korea in 1933; there is no trace of Offstead after this point.

Elsie Merdith and Lily Vessey entered Korea from England in 1933 at the invitation of Parson.³⁷ The former was the principal of a girls' high school in London while the latter was a manager of a department store. They mainly paid the rent for the church building while Bae evangelized. They were also known as people who had come to Korea because of a calling by God. As the Japanese forced all missionaries to leave Korea, Merdith and Vessey also left Korea in 1940. The congregation soon scattered after their departure because of both the lack of finance and the Japanese persecution.

³² Blanch Appleby, "Report on China Pentecostal Missions," (1922 / AAOG archives).

³³ Foreign Missions Department of AAOG, "Japan," a brochure (1960).

³⁴ Arthur B. Chestnut, *Put ... Shoes on His Feet*, Tulsa, OK, 1989, p.94. In the mid-1950s, when Chestnut (AAOG missionary) came back from Korea, he met some pastors in the States who would confess that "They had been called by God to Korea, but had not obeyed." It seems that they did not want to risk their lives in Korea; Stetz, "History of Korea Assemblies of God," p.3. Stetz also mentioned that from 1942 to the Korean War several AAOG young people were called by God to Korea but many of them disobeyed the call.

³⁵ Margaret E. Carlow, *ibid.* AAOG missionary in Japan, John Juergensen, had "a burden for Korea and wanted to go, but finances were not available to open the field before World War II"; Korea was sometimes known as a part of Japan during its occupation.

³⁶ Chestnut, letter to the author (17. 6. 1997). He mentioned that they knew each other for a long time but he had no knowledge of her having been in Korea. However, he said that she could have very well been there because she has ministered in many places all over the world. He also said, "She has had a very profitable ministry and a well anointed ministry." Neither he nor the AAOG has her present address.

³⁷ It seems that Mrs. Parson met those two English ladies in England because she travelled around the world as a private missionary. It also looks as if there were three groups at least among the missionaries: Rumsey; Parson and Offstead; and Merdith and Vessey. If that is the case it was not only for the purpose of more effective work but also because of their disunity. Among the photos that were taken at that time, no photo shows these women all at one place. If these ten ladies had become one and prayed intensively for evangelization, the result might have been different. In the history of Spiritual movements we often see the characteristic of individualism.

In 1939, there were eleven pentecostal pastors (leaders) in Korea.³⁸ Four Koreans (Hong Heoh, Seong-San Park, Bu-Geun Bae, and Elder Seung Hak Baek), Rumsey, and the two above-mentioned English ladies were included. Four other women who were present at that time cannot be identified, but they probably included four of the following six women: Elfreda Offstead; Mildred M. Bassey; Lindquest; Stevick; and two Australian ladies.

These women assisted at the birth of classical pentecostalism in Korea. God was able to use them for launching the Holy Spirit movement in Korea in this most disadvantageous situation. When they left, pentecostal congregations were also closed. Even though it is estimated that those early pentecostal missions in Korea were not successful as far as the number of the adherents goes,³⁹ we have no hesitation in claiming that these ladies succeeded in ploughing the land and sowing pentecostalism in Korean soil.

5.3.2. *The Service of Indigenous Leaders*

One missionary strategy is to produce indigenous leaders as soon as possible. The pentecostal women missionaries, however, did not start any training schools, because those ladies were not adequately trained to teach others.⁴⁰ But there were three Koreans, three pillars, who had been trained at other institutes and who contributed to the establishment of pentecostalism in Korea at the early stage. In October 1938, these three pentecostal leaders were ordained to the ministry through the good offices of Mary C. Rumsey. The ordination was held at the missions centre of *Choseon* Pentecostal Church (Rumsey's dwelling place) and carried out by five visiting pentecostal ministers from England and America.⁴¹ These three Korean pastors were characterized in their ministries in the following ways: Park as a man of leadership, Heoh as a man of administration, and Bae as a man of gentle prayer. Let us briefly observe their lives, and sketch the characteristics which came to the fore in their ministries.

Park played the role of leader, whereas Heoh was the administrator. Therefore, I discuss them in the order: Park, Heoh, and Bae, although Heoh and Bae are older than Park.

³⁸ ITI, ed., *Church History of Korea Assemblies of God*, 1987/ rev., 1993, p.154. The source was cited from the record of the *Choseon* government-general. In 1940, there were only four leaders, which indicates that seven missionaries were driven out during that one year.

³⁹ Jong-Ho Byeon, *ibid.*, p.98. Before the dispersion (1942), there were less than 200 adult converts and six churches according to the source of the government-general; we may point out some reasons why pentecostalism in early Korea did not expand to a greater extent as follows: first, the ever-increasing oppression from imperialism; second, the lack of unified organization; third, weakness in women's leadership; and fourth, the negative policy of the homeland churches.

⁴⁰ At the beginning of Protestant missions in Korea, missionaries opened public schools at first in accordance with the requirements of the Korean government. This was a missions policy. But in 1901, the Presbyterian Council decided to open a theological school. In the case of the Holiness Church, which was introduced in 1907, it opened a Bible school in four years (1911).

⁴¹ KAOG, *ibid.*, p.41. Jong-Ho Byeon, *History ...*, p.94. The names of three of the visiting ministers were Carter, Sangmura, and Merdith (these are the re-transliteration of English from Korean). It seems that because of the situation at that time, the ceremony was held in some kind of secrecy.

5.3.2.1. *Seong-San Park (1908-1956)*

Seong-San Park (1908-1956) was born to a pious and poor Presbyterian family as the only son among four children in Gunwi-Gun, Gyeong-Buk District. Two years after his birth, Korea was annexed to Japan, so that he as well as the other two leaders grew up under Japanese colonialism. He graduated from the missions high school in Daegu city and took part in the social enlightenment campaign for a while. At the age of seventeen, he married the daughter of *Gunsu* (the magistrate of the county), which was an unusual event in those days.⁴² In 1928, he crossed over to Japan to study. Next year, in Nagoya, while still barely making a living, without registration at the college and disappointed at his colonial identity, he encountered a young missionary who was preaching on the street. Having heard his message, he reflected on his own conventional and incompetent Christian life. Then he followed the missionary to the Japanese pentecostal congregation which was founded by the American Missionary, John Juergensen. Through him he was converted to pentecostalism. Around that time he changed his original name Bo-Hwan to Seong-San (성산: 聖山) which means ‘holy mountain.’⁴³ He gave up his plan to study at college, and instead trained under Juergensen at the Bible school of his church.⁴⁴ A little later, Bu-Geun Bae joined the school in the same way as Park. These two Koreans taught *Choseon* Sunday School children in that congregation.⁴⁵

During that time, Rumsey visited Juergensen to discuss Korean mission and met Park and Bae as well. She asked Juergensen, who was interested in Korean mission and favoured Park, to send them back to Korea when they had finished their school. In December 1930, “when the Holy Spirit was poured out on Yumiyama’s church”⁴⁶ in Tokyo, Park also corresponded with Yumiyama who was running the Holy Spirit Theological Institute in his church in Tokyo. Later, these two Koreans went to Tokyo and studied for two weeks at that institute. Having returned to Korea in 1932, Park became pastor to *Seobingo* (서빙고) congregation until it was delivered to the Holiness Church and he founded five more congregations.⁴⁷

⁴² That union became a lasting regret to his father in law on account of the marriage between the two different social standings. But the younger brother of his wife helped Park’s ministry at *Seobingo* Church and became a Presbyterian minister.

⁴³ Jeong-Suk Park, international telephone interview to Seoul (18. 2. 1998). She (80 years old) is the younger sister of Seong-San Park. He received this name when he prayed at the mountain in Japan, she said.

⁴⁴ Akiei Ito, letters to the author (26. 11. 1996 and 7. 5. 1997). Juergensen was the only son of the first AAOG missionary to Japan, Carl F. Juergensen. John founded a pentecostal congregation as well as a Bible school in Nagoya in 1929. This school was a private Bible school which was not known to the council. The Japanese AOG does not have any record of the school, but it produced three Korean pentecostal leaders (two pastors and one elder) in its early days. A picture of the Bible school students (KAOG, *30 Years*, p.31) indicates that a dozen young people seem to have studied there. It did not last long as Juergensen died young in 1938.

⁴⁵ Japan Assemblies of God, ed., *30 Years History of Japan Assemblies of God*, Tokyo, 1979, p.179. KAOG, *ibid.*, p.31. In that Nagoya Church, the *Choseon* Bible Church, which might have been a pentecostal congregation, was set up. These two Korean students took care of Korean children (about 30 in number) in that church in 1932. There is no record who was the pastor of the Korean congregation. According to the letter of Bong-Jo Kwak (1996), “Seong-San Park began his ministry in Nagoya.” It is not clear if this was the Sunday school class or pastoring of the congregation.

⁴⁶ Akiei Ito, letter (26. 11. 1996).

⁴⁷ Before World War II, *Heukseokdong* and *Yeonso* congregations; after the War *Yeonsin* Saints congregation, Busan congregation, and the West Gate congregation at the Bible school; Akiei Ito, *ibid.*

The First American Assemblies of God Missionary to Korea, Arthur B. Chestnut (1919-....) wrote about Park as follows:

He was the one who had written to us about the needs of the people. He was the spiritual father for most the groups of the Pentecostal believers. Later I learned that he had given himself to the task of helping keep faith among the few churches in the southernmost part of South Korea...That man had been a walking message for God ever since the beginning of the war. He often wept openly when telling me about some of the problems and situations in the places he had visited.⁴⁸

In his letter, Chestnut called him ‘the oldest and strongest.’⁴⁹ Actually, he was one year younger than Bae. But his great stature and leadership seemed to make him look older. Sang-Ho Kim said that Park was a respectable pastor. Being a man of broad-minded,⁵⁰ he was constantly concerned about social affairs and the poor even though he was too busy saving souls to devote himself to such diaconal works.

It seems that his leading role was hindered to some extent by his fellow worker Hong Heoh who was good at English and close to the missionaries.⁵¹ It was Park who wrote to the secretary of foreign missions of American Assemblies of God, asking for help for Korean pentecostal churches and poor people.⁵² He fulfilled his duty as the father and leader of the founders of early Korean pentecostalism. As the denomination began to encounter various problems, he devoted himself to solving them and it seems he was exhausted by his efforts. He suddenly died after having been in bed for three days at the age of full 49 years old (20.3.1956). His son is pastor of the Korean Assemblies of God.

5.3.2.2. *Hong Heoh (1907-1991)*

He was the son of a Salvation Army officer. He took the Bible correspondence course as he was working at the office of the Central Salvation Army Church. When Rumsey asked him to help her to establish a pentecostal church in Korea, he acceded to her request.⁵³ Having conquered the problem of doctrinal differences through Bible study with Rumsey, he actively participated in the spreading of pentecostalism. As he was good at English he acted as interpreter for her and other early missionaries, acting as a bridge when classical pentecostalism was first being

Ito interviewed Yumiyama (96 years old) to ask about the Korean students at the request of the author. Ito said, Yumiyama told him that two Korean students came to Tokyo in 1934 and they studied two weeks in his institute. Yumiyama also told him that Rumsey took these two Korean students back to Korea after their two weeks’ study. It seems that Yumiyama confused the dates owing to his advanced age. Reliable sources say that Park came back to Korea in 1932 and Bae in 1933.

⁴⁸ Chestnut, *Put ...*, p.80.

⁴⁹ idem, letter (16. 10. 1995).

⁵⁰ Sang-Ho Kim, interview at Osan-Li International Fasting Prayer House, Korea (27. 2. 1996). Pastor Kim is one of the oldest pastors of KAOG.

⁵¹ See chapter 6.

⁵² Seong-San Park, letter to Noel Perkin, n.d. Re-cited from *PE* (October 28, 1951); Jae-Ju Park, interview (26. 2. 1996). He is the son of Park and the pastor of KAOG. He does not remember much of his father’s early ministry but he told the author that his father wrote to AAOG for help for Korean churches; Chestnut, *ibid.*, p.80.

⁵³ KAOG, *ibid.*, pp.114-115. He had been highly indignant about the discriminative treatment between Americans, Japanese, and Koreans in the Salvation Army office. That was the main reason that he was going to resign the post. At that time Rumsey visited the office and asked him to help her.

introduced into Korea. We may say about his character as a man of leadership that he was independent (according to missionary Stetz) and well acquainted with administration.⁵⁴

He pioneered three congregations: *Seobingŏ* congregation (with Rumsey), *Yeonhijang* (연희장) congregation, and *Nambu* (남부) congregation.⁵⁵ Later, Heoh invited missionary Chestnut to take up lodgings in the upper room of his house in Yongsan. Then in this house Heoh set up *Nambu Church*. The Korean Assemblies of God as well as its Bible school was also started in this place.

He was elected as the secretary and financial manager in the inaugural assembly and three years later as the general overseer of the denomination. Later he became the one who caused a division in the denomination, which was the first schism (1957). He reorganized *Daehan Osunjeol Gyohoe* (대한오순절교회: Great *Han* Pentecostal Church) and opened a new theological seminary. It was not so successful and Heoh had a difficult time. But he rejoined with his followers (1972). In 1975, at the age of 68, he was invited to become pastor of *Suncheon* Pentecostal Church. Then he took care of the congregation (about 300 adults and the same number of Sunday school children) as a man of firm teaching and attentive consideration.⁵⁶

5.3.2.3. *Bu-Geun Bae (1906-1970)*

Bae was born as the first son of a non-Christian family in Chuncheon City. He was converted to Christianity at a mission school. In 1928, he also crossed over to Japan to study. Having been baptized in the Spirit by the ministry of John Juergensen in Nagoya, he visited the same Bible school as Park. Having returned to Korea, he founded churches and acted as a pastor. His soul was burning for the salvation of souls. He was an outstanding person in evangelizing through personal contacts. As the denomination was organized, he became the supervisor of the Bible school dormitory in Seoul and taught the Bible class to the students. He founded *Songam* congregation in Eungam-Dong while working for the school. His son is pastoring a Korean Assemblies of God Church in Los Angeles.

Missionary Chestnut wrote about Bae thus: “He was a quiet person, but always so willing to help others. He was so much like a jewel box, of a precious kind of quietness. One always wanted him around.”⁵⁷ Juergensen, who was his Bible school teacher in Japan, praised him saying, “a great apostle who does not preach without praying.”⁵⁸ Sang-Ho Kim said that he was a man of few words who tried to act only

⁵⁴ Sang-Ho Kim, interview (27.2.1996); Jeong-Ryeol Pak, interview (5.3.1995). Pak said Heoh was a noble-minded, honest, and affectionate man.

⁵⁵ Jeong-Suk Park, *ibid.* interview. She said Heoh worked with missionaries in establishing congregations. Chestnut referred to this when he said that he and Heoh together opened *Nambu* congregation in 1953. It seems Heoh was acting more as an interpreter than as a pioneer to the congregation.

⁵⁶ Maeng-Yeop Ji, interview at Suncheon (17.1.1998). Mrs. Ji (80 years old) joined this church in 1961. According to her, Heoh had run a farm for several years before he was called to this church. He had no children of his own when he passed away.

⁵⁷ Chestnut, letter to the author (16. 10. 1995); John Stetz, letter to the author (15. 11. 1995). Stetz said Bae “had a speech impediment.”

⁵⁸ KAOG, *ibid.*, p.112.

by the grace of God during the schism.⁵⁹ After the schism, he alone of the foundation trio remained in the denomination because Heoh had left to organize another group and Park had already passed away. When he died in 1970, the representatives of both parties (those who remained and those who had left), attended his funeral ceremony and agreed to reunite. This bore fruit in two years.

5.3.3. *The Establishment of Pentecostal Congregations and the Choseon Pentecostal Church (1932-1939)*

The name of the Korean pentecostal organization changed from *Choseon Pentecostal Church* (조선오순절교회: *Choseon Osunjeol Gyohoe*/ 1933-1950), through Great *Han* Christian Pentecostal Church (대한 기독교 오순절교회: *Daehan Gidogyo Osunjeol Gyohoe*/ 1950-1953), to Christian Great *Han* (한) Holy Assemblies of God or the Korean Assemblies of God (기독교 대한 하나님의 성회: *Gidogyo Daehan Hananimui Seonghoe*/ 1953ff).⁶⁰ *Choseon*, *Daehan*, or *Korea* are the same designation for Korea. While the Japanese called Korea *Choseon*, which was the ancient name for Korea, Koreans preferred to the name *Daehan* (Great *Han*) after liberation in 1945.

As the first two pentecostal congregations were set up until 1933, *Choseon Pentecostal Church* as an organization (denomination) started. This framework, as well as the second one, was more one of collaborative relations without legal binding force. However, they contributed to laying the foundations of the Korean Assemblies of God. In this section we deal with the individual congregations first and, thereafter, with *Choseon Pentecostal Church* as the body (denomination) which united these separate congregations.

5.3.3.1. *Seobingo Congregation (1932-1939)*

The first congregation was *Seobingo* (서빙고) congregation. Rumsey rented a house on the northern riverside of the River Han in *Seobingo-Dong* of Yongsan, on the outskirts of Seoul in 1932. Hong Heoh helped her to gather children and to teach the Bible to them. As the group grew, Seong-San Park was invited to lead it.⁶¹ It was the first pentecostal congregation in Korea.

This *Seobingo* was a fishing village. People were far remote from the knowledge of Christianity and were actually opposed to the Gospel. Moreover, the traditional religious atmosphere (shamanism, Confucianism, and Buddhism) had

⁵⁹ Sang-Ho Kim, *ibid.* interview (27. 2. 1996).

⁶⁰ The first two organizations were called *Gyohoe* (교회: Church), which were also used to designate congregation in Korea. Therefore, to avoid confusion, we will use the word congregation for the designation of independent gathering and use the word Church for the organization (denomination) of united congregations.

⁶¹ Jeong-Suk Park, *ibid.* interview (18. 2. 1998). She said Seong-San Park pioneered the church when he came back from Japan. According to her Rumsey helped him while Heoh as interpreter accompanied her. According to the *30 Years History* of KAOG (pp.33-34) and *Pentecostal History* of Byeon (pp.92-93) Heoh and Rumsey began this church and invited Seong-San Park. The author follows the original theory because Jeong-Suk Park's single witness is not enough to change the previous view. Jeong-Suk was the member of this church. One part of the building was used for the meeting and the other side was used for the dwelling place for Seong-San's family, she said.

deep roots in their environment. Other churches (Presbyterian, Methodist, and Holiness) which were already established in the inner city failed to establish their churches in this village. Therefore, *Seobingo* Village was a challenge for the pentecostals to pioneer their congregation.

The congregation grew under the strong leadership of Seong-San Park and the prayer of Mary C. Rumsey. Park began to preach the Full Gospel to helpless Koreans. He claimed that „the evidence of the baptism in the Spirit is *glossolalia* and a desirable Christian faith is to participate in social affairs.“⁶² According to him, pentecostal faith was to believe in the realization of the description of the Acts: *glossolalia*, divine healing, and power. He taught that these gifts were only given to those who were baptized in the Spirit.

The established churches reacted against the pentecostal preaching. However, it attracted some prominent saints of the time, one of whom Hye-Yeol Lee. She not only was a student of Ihwa Professional Women’s College but also the only daughter of nobility. Her parents were astonished at her prayer in other tongues at night. They demanded her to choose either the college or the church. She gave up the college and faithfully served the Lord in this church. Later she became the daughter-in-law of Chang-Geun Song, who was one of the leaders of the early Presbyterian Church. Another example was Dong-Eeop Kim.⁶³ This man and his family were invited by Park and Rumsey to come from Japan to help with their congregation. He went to Japan as a boy and eventually became one of the first two Korean pilots, even attaching a sticker to his plane which said, “God is love.” He also obtained a driving licence. In Korea, he became the talk of the people. He and his Japanese wife were enthusiastic Pentecostals, and were extremely helpful to the congregation. His wife was its accompanist.

This congregation grew by positive evangelization activity. One day, when Park was evangelizing and beating a drum on the street with his evangelization team, he was attacked by a libertine of the village. He was wounded and needed two months of treatment. In 1934, the congregation grew to 70 adults and 200 children.⁶⁴ Around that time, it moved to another place (Dongbingo-Dong) because Rumsey could not manage to pay the rent.⁶⁵ They had the first baptismal ceremony at the River Han in 1934. Next year, they had twelve members in its leadership committee. A united baptismal ceremony with two other pentecostal churches was held in 1936. In two years, the first elder, Seung-Hak Baek, was ordained in the congregation.⁶⁶ In October 1938, one month after the passing of the act of worshipping at Shinto

⁶² KAOG, *ibid.*, p.34. Most pentecostals did not pay attention to social affairs. Park was ahead of his time.

⁶³ Jeong-Suk Park, *ibid.* interview. Later, Kim was ordained to the elder at Busan Pentecostal Church.

⁶⁴ KAOG, *ibid.*, p.41. It seems that this number was the total attendants at the meeting and it is not clear how many of them were really devoted to the church.

⁶⁵ *ibid.* The congregation was still dependent upon the missionary in the matter of finances. This corresponds neither with the Presbyterian Nevius policy nor with the prosperity of Korean *Sunbogeum* church, which was to come later.

⁶⁶ John Stetz, “History ...,” p.3. Stetz wrote that Baek studied at the same Bible school in Japan with Seong-San Park; some of the leaders of other denominations (the Holiness Church as well) attended Baek’s ordination, having previously opposed the pentecostal church; Jeong-Suk Park, *ibid.* interview. Jeong-Suk said Baek was a leading figure of the village and was converted to Christianity through this church. According to her it is almost impossible that Baek studied at the Bible school in Japan.

shrines by the Presbyterian general assembly, Seong-San Park was ordained with two Korean colleagues as minister of *Choseon* Pentecostal Church (denomination).

This congregation once numbered 100 adults and 250 children. As Japanese oppression increased, it received a severe blow. Pentecostals, standing in the tradition of fundamentalistic Biblicism, did not compromise with worshipping at the shrines. Such an extremely small group was the first target of Japanese persecution. After Rumsey's departure (October 1939), it was not able to survive on account of financial deficit and Japanese oppression.

5.3.3.2. *Suchangdong Congregation (1933-1939)*

The second pentecostal congregation, *Suchangdong* (수창동) congregation, was founded in 1933. Parson and Offstead helped Bu-Geun Bae with finances in establishing it. It was located near the Sajik Park in Seoul. While Bae evangelized by visiting houses, preaching on the streets, and leading revival meetings, these ladies paid the rent.

Two English ladies, Merdith and Vessey, were invited by Parson in the early part of the 1930s. The American ladies did not stay long with them, and the English ladies took over the task. Once they had gatherings of about 60 adults. The congregation decreased as the restriction on missionary activity and regulation of Christianity increased.

5.3.3.3. *Choseon Pentecostal Church (1933-1939)*

In 1933, when the *Seobingo* and *Suchangdong* congregations were formed, the *Choseon* Pentecostal Church (조선 오순절교회) was set up as a denomination. Just under ten women missionaries and three trained Korean leaders developed it further. However, as we have already observed, there were internal obstacles (failure to form a binding organization) and external obstacles (expiration measures introduced by Japanese militarism which were aimed at extinction) that hindered the early Korean pentecostal movement from mobilizing all its resources.

The *Choseon* Pentecostal Church (denomination) mostly flourished during 1937 and 1938. In this period, there were six congregations and 173 members. Then, pentecostalism began to decrease.⁶⁷

5.3.3.4. *Other Pentecostal Congregations (1935-1939)*

The trained Korean leaders, Park, Heoh, and Bae, pioneered more congregations. In 1935, Heoh set up *Yeonhijang* (연희장) congregation at Buk-Ahyeon-Dong. Seon-Myeong Moon, a representative of Korean hereticism, was said to have once belonged to this *Yeonhijang* congregation in his teens.⁶⁸ Around that time, Seong-San Park started *Heukseokdong* (혹석동) congregation at Heukseok-Dong across the River Han. It had about 30 adult members, and was a branch of *Seobingo*

⁶⁷ KAOG, *ibid.*, pp.41-42. The total number (173) of denomination seems to be less than in previous reports (see 5.3.3.1 and 5.3.3.2). It may be that this number, which was registered under the Japanese Colonial government, was the number of truly devoted or baptized members of all Korean pentecostals while the previous reports might have been the number of total attendance.

⁶⁸ Yeong Gwan Park, *The Two and Four Major Cults*, Seoul, 1977, p.34.

congregation.⁶⁹ These four congregations (*Seobingo*, *Suchangdong*, *Yeonhijang*, and *Heukseokdong*) were the most important congregations of *Choseon* Pentecostal denomination before the Second World War, which settled down in an organized way. Bae soon opened *Danginli* (당인리) congregation at Dangin-Li around 1938. The sixth was the *Yeonso* (연소) congregation, which was founded by Park at Yeonsinnae-Jang, Seoul. All six of these congregations were started in the western and southern outskirts of Seoul from 1932 to the expulsion of the missionaries (1939-1940). The last two congregations seem not to have developed into regular congregations.

5.3.3.5. *Korean Pentecostal Congregation in Japan (1933-1939)*⁷⁰

Around the time that *Choseon* Pentecostal Church (denomination) was founded in Seoul (5.3.3.3), a Korean pentecostal congregation began to gather also in Osaka, Japan. The Korean pentecostal pastor, Bong-Jo Kwak (1908-....) founded this in 1933. This congregation was the *Choseon* Jesus Pentecostal Congregation (조선 예수교 오순절교회: *Choseon Yesugyo Osunjeol Gyohoe*). Because Kwak and his congregation acted as a bridge for the introduction of classical pentecostalism into Korea, we will pay a little more attention to the background of this congregation.

Classical pentecostalism was introduced by way of two routes into Korea. The first route was the women missionaries as we have already observed (5.3.1) and the other one was that of the Korean elites who were converted to pentecostalism in Japan by missionaries. The second route was also that of two missionaries and their two Bible schools in Japan. The American John Juergensen in Nagoya trained Seong-San Park and Bu-Geun Bae as we have already observed (5.3.2). Another independent and private pentecostal missionary in Osaka, Leonard W. Coote, trained Bong-Jo Kwak (1908-....), Seong-Deok Yun (1894-1981), Seong-Hwan Kim (1916-1975), Gil-Yun Kim (1909-1968), and Heon-Geun Park (....-1950). As the leader of the second group, Kwak founded a Korean pentecostal congregation in Osaka in 1933, which eventually exerted an important effect upon the second pentecostal movement in Korea after the Second World War (1945).

I briefly sketch the biography of Coote so that we may better understand the later development and the problem of early Korean pentecostalism. Coote, an Englishman, came to Japan to get a position in a business in 1913. Later he was born again and also had the experience of baptism in the Holy Spirit. He started his missionary work in 1918 in Yokohama. After the Kanto Earthquake (1923), he moved to Ikoma (生驅), Nara to start a Bible school. He also started evangelism in Osaka, Kyoto, and Nara. Under his ministry, the above-mentioned Koreans were

⁶⁹ Jeong-Suk Park, *ibid.* interview. According to the *30 Years History* this church was founded by Hong Heoh (p.42). It is more probable that it was founded by Park instead of Heoh and Rumsey. Rumsey could have helped financially.

⁷⁰ As far as we can see, there seemed to have been three Korean pentecostal congregations outside Korea in Japanese territory until the end of World War II. The first congregation was set up at John Juergensen's church in Nagoya. The second and the most important congregation was founded in Osaka by Kwak. This congregation is the main target to be dealt with in this section. The third congregation was set up by John Stetz, who later became the second AAOG missionary to Korea, in the Marianas Islands during the last year of the War. The story of the third church will be dealt with at 6.2.1.

saved as well and converted to pentecostalism. They were also trained by him. He had fellowship with the Juergensen family at first as Pentecostals, but but when Coote “became an adherent of the new issue (Unitarian-oneness doctrine), the Juergensens discontinued the fellowship.”⁷¹ As the American Assemblies of God was troubled by the ‘Jesus Only Movement’ in its beginning (1914-1916), later the Korean Assemblies of God had the same schismatical troubles which occurred in relation to Coote’s students. Coote claimed to baptize “in the name of Jesus Christ according to the Bible (Acts 2:38) because he thought that to baptize in the name of the Father and the Son and the Holy Spirit is none other than to baptize in the name of Jesus Christ.”⁷² However, neither Coote nor his Korean students denied the Trinitarian doctrine. Coote founded his own group, called United Pentecostal Church, and established another Bible training centre at San Antonio, Texas in 1944, which is known today as the accredited and interdenominational International Bible College. Later, he helped to establish a third Bible school at Daejeon, Korea, with his former student Kwak, who had separated from the Korean Assemblies of God. He did not belong to any organization but devoted himself to evangelizing the world as a pentecostal with an apostolic, interdenominational, and Jesus-centered spirit.⁷³

Bong-Jo Kwak was the central figure of the Korean pentecostal congregation in Osaka. As most of the Korean leaders in those times were conversant with Chinese Classics (for example, Bu-Geun Bae, Seong-Deok Yun, Seong-Hwan Kim, and Gil-Yun Kim as pentecostals), he became a scholar in the field of Chinese literature. Having finished his three years’ course under Coote, he started the Korean congregation in Osaka. He joined in Coote’s evangelization and taught at that Bible school as well.⁷⁴

This congregation grew to number about 100 adults and 100 children.⁷⁵ In 1933, Kwak was ordained to the ministry by Coote’s missions. In August 1933, Seong-Deok Yun was converted to pentecostalism during Coote’s evangelization campaign. He helped Kwak’s ministry as an elder and studied at the same Bible school on Kwak’s recommendation. Seong-Hwan Kim, Gil-Yun Kim, and Heon-Geun Park soon followed in the steps of Yun.⁷⁶ In this way The Ikoma Bible School and this congregation produced Korean pentecostal leaders alongside the Nagoya School. Another important contribution of this congregation to the establishment of Korean pentecostalism was realized through Ja-Sin Park (See 5.5.2.3).

⁷¹ Ito Akie, letter (26.11.1996).

⁷² Bong-Jo Kwak, letter to the author (n. d., 1996). Kwak (89 years old) lives in Los Angeles. He is the only person with whom the author could have contact among the early leaders.

⁷³ Mrs. Soh, international telephone interview, in Beaverton, Oregon (6.6.1997). She is the second daughter of Kwak and the wife of Pastor Gyo Min Soh (KAOG); “International Bible College: 1997-1998 Catalogue,” San Antonio, Texas, n.d. In this catalogue the college’s vision is formulated as, “Our eternal purpose is to know Jesus Christ, to be like Him, and to make Him known; Bong-Jo Kwak, *The Trinitarian Doctrine*, Pasadena, CA, 1990.” passim.

⁷⁴ Gyo-Min Soh, international telephone interview (13. 6. 1997). Soh is the son in law of Kwak. Alone among the early Pentecostal pioneers Kwak wrote five booklets. He was an intellectual man.

⁷⁵ Mrs. Kwak, interview over international telephone in Los Angeles (18. 5. 1997).

⁷⁶ Mrs. Soh, *ibid.* interview (6. 6. 1997). Bong-Jo Kwak, letter (n. d., 1996). Mrs. Soh thinks that those elders in that church might not have been official students even though they were trained under Coote and learned from Kwak.

5.3.4. Rejection of Pentecostalism by Mainline Churches

The mainline churches in Korea had already experienced a confrontation with the Holiness Church (at that time the Oriental Missionary Society) which in 1907 began to evangelize in Korea. They sang hymns on the streets of Seoul: beating the drum; blowing bugles; and proclaiming the Gospel under the banner of 'Full Gospel to the Orient.' The Presbyterians and the Methodists rejected its Full Gospel (salvation, holiness, healing, and second coming). They made a mock of its evangelization mode.⁷⁷ Because the Holiness Church, at that time, preached divine healing, it not only became a public issue owing to accusations of its promoting superstition as a heresy, but also it became the focus of other churches' censure.⁷⁸

A similar phenomenon was now repeated as classical pentecostalism was introduced. By an irony of fate, the Holiness Church also warned against this new pentecostal movements, in fact they both originated from the same roots. The Korean Holiness Church was directly derived from the International Holiness Union and Prayer League (1897) which also was a spiritual matrix of classical pentecostalism.⁷⁹ Although both parties claimed the Full Gospel, *glossolalia* became an issue for the Holiness Church.

Speaking in other tongues did not become generally known in Korean churches at that time. One reason that the Korean churches rejected Yong-Do Yi was that they disagreed with his ministry in which (during prayer time) unknown utterances sprang up once in a while. It was only "a meaningless and crazy speaking which corrupts the church."⁸⁰ Now, speaking in other tongues was presented as a dogma by pentecostals. The other church-goers made cynical remarks against it saying, „unknown utterances are mad talk and foolish talk.“ Hence, pentecostals were called the 'glossolalia sect' or 'theatrical people.'

5.4. KOREAN PENTECOSTALISM DURING THE SECOND WORLD WAR PERIOD (1939-1945)

At the end of the 1920s militarism increased in Japan. Imperialism launched its aggression in East Asia through the Manchurian incident (September 1931). The Manchu puppet state was set up next year. Because Korea, the colonized land of Japan, is located between Manchuria and Japan, it became caught up in militaristic activity. In this period all social activities were put on a war footing. Christianity, which confessed the Supreme Heavenly King, was confronted with Japanese militarism, which idolized its emperor as supreme and made the sword its means of

⁷⁷ Deok-Hwan Kim, *The Foundation History of Korean Church Denomination*, 1985, vol.1, pp.285-287.

⁷⁸ Imperialism controlled any heretic movements or shaman rituals which might cause social disorders; Kyong Bae Min, *Church History*, p.399. The Presbyterians experienced divine healings through Ik-Du Kim's ministry in the early 1920s. They discussed changing the constitution at the general assembly which followed the theory of cessation after the Apostolic era.

⁷⁹ Jong-Nam Cho, *Theology of John Wesley*, Seoul, 1993, pp.197-306; KAOG, ed., *30 Years History...*, p.115. It seemed that only the Holiness Church officially mentioned pentecostalism as a heretical group while other churches did not officially mention it. It was the problem of the church members; See 5.2.

⁸⁰ Jong-Ho Byeon, *The Complete Collection of Yi Yong-Do*, 10 vols. Seoul, 1993, vol. 3, pp.54-55.

accomplishment. Thus Christianity was to be either altered (compromise) or smashed (persecution). In this section we sketch the sufferings of the *Choseon* Pentecostal Church (denomination) in the period from the banishment of pentecostal missionaries (1939) to the end of the Second World War (1945).

5.4.1. *Banishment of Foreign Missionaries (1939-1940)*

Japanese nationalism ventured to usurp the essence of Christianity and Japanize it. To accomplish this endeavour, it had to drive out all missionaries, most of whom were opposing Shinto worship. In October 1940, the American diplomatic minister ordered all missionaries to leave Korea. It seems that seven pentecostal women missionaries left Korea during 1939 and 1940. Other American missionaries, who continued to remain in Korea, departed from Korea in June 1942.

In October 1939, Rumsey had a farewell worship meeting at *Seobingo* congregation. She left Korea through Incheon Harbour by ship with “the resentment of unfulfilled Korean mission.”⁸¹ In the memorial picture of this meeting, we can still see a cheerful atmosphere with about 40 children and about the same number of adults. Soon after that, Merdith and Vessey (1940) had the same farewell meeting at the same place.⁸² This time only about a dozen adults and the same number of children were in the picture. In it, we can recognize that there was less cheerfulness than before. There are no reports about other missionaries’ departures.

5.4.2. *Suffering of the Korean Pentecostal Leaders (1939-1945)*

When the Japanese oppression increased from the latter part of the 1930s, Korean pentecostal leaders had to decrease their religious activities. Seong-San Park opened a Christian bookshop in the central part of Seoul for both evangelizing through literature and for making a living since he could not act as pastor to the congregation.⁸³ He made friends with several leaders of both Presbyterian and Methodist churches. Through such fellowship he spread the image of pentecostalism. Several people who were converted to Christianity through Park became members of the parliament. Hong Heoh was selected as the person in charge of evangelization by the *Choseon* Pentecostal denomination in 1942 and held this position only for a short period.⁸⁴ He tried to take care of scattered pentecostals during the time when there were no congregations (1942-1945). But his strenuous exertion was limited because he fell seriously ill (tuberculosis) during that time. Bu-

⁸¹ KAOG, *ibid.*, pp.46, 144.

⁸² *ibid.*, pp.47, 144. The date of their departure is uncertain: it may fall in the period of 1939-1940.

⁸³ Jong-Ho Byeon, *Pentecostal History*, pp.91-92. Byeon wrote that Park already ran the bookshop in the winter of 1936. This was probably right because Park called his family to Seoul to fulfil the eldest son’s duty to his family and the members of his family, especially his wife, could run the shop while Park was engaged in the ministry.

⁸⁴ KAOG *ibid.*, pp. 115, 145. It seems that he was chosen and registered with the imperial government as a leader of a religious body. It was only a religious policy of imperialism. Because no pentecostal missionaries were in Korea, the imperial government might have arranged to have a registered representative of that group according to its pseudo-religious policy. In this year the Korean pentecostal denomination as well as its congregations were dispersed by the same policy. In 1941, there were four congregations.

Geun Bae had to earn his living as a pharmacist from 1942. In 1944, he moved into the country. For about three years both these Spirit-filled pentecostal leaders and laymen were worshipping God in their hearts and praying constantly for the liberation without any organized religious activities.

Entirely separated from these leaders, on the small Gageo Island in Jeolla Namdo (Sinan-Gun Heuksan-Myeon), Seong-Deok Yun, who had received pentecostalism from missionary Coote at Osaka, Japan, took refuge there, avoiding the eyes of Japanese police around the year of 1937. He secretly worked for three years and gathered about 30 believers. But the group was destroyed by Japanese police. Then he went to Mokpo City to serve a Holiness Church.⁸⁵ After the liberation he went to Gwangsan-Gun (a part of Gwangju today) to establish congregations.

5.4.3. *Persecution and Dispersion of Choseon Pentecostalism (1939-1942)*

As the war escalated, Japanese imperialistic administration began to control religious activities. We deal with the persecution and dispersion of Korean pentecostal congregations in general as well as one denomination especially.

5.4.3.1. *Persecution and Dispersion of Pentecostal Congregations (1939-1942)*

Seobingo congregation, which was the first and the most stable one, was the first to be lost. From the time that Rumsey was forced to leave Korea in October 1939, it soon fell into fatal difficulty on account of financial deficit and Japanese oppression. In 1940, this church was passed over to the Holiness Church.⁸⁶ As the latter was forced to close in 1943, pentecostals scattered. Some returned to the other churches while others continued to have worship meetings in their houses.

Suchangdong congregation was also closed in 1940 on account of financial deficit after Merdith and Vessey had left Korea.⁸⁷ Japanese oppression as well as the war situation presumably also played their part.

Other four small congregations (*Yeonhijang*, *Heukseokdong*, *Danginli*, and *Yeonso*), which had been founded on the initiative of Korean leaders between 1935 and 1938, existed until 1942 when the *Choseon* Pentecostal denomination was forcibly dissolved by Japanese imperialism.⁸⁸ These four congregations, which were

⁸⁵ The police persecuted him suspecting him of campaigning for the independence movement with the group. His previous record as an independence campaigner seems to have made them suspect him. The Holiness Church was dispersed in 1943 but at that time it still existed.

⁸⁶ KAOG, *ibid.*, p.145. The Holiness Church also preached the Full Gospel. It made the pentecostals feel closer to the Holiness Church, which was more stable than pentecostalism in Korea; Mrs. Soh, international telephone interview to Beaverton, Oregon (6.6.1997). She told the author that this congregation was stolen instead of 'delivered' by a student of the Holiness Theological Seminary. According to her, it had invited the Holiness theological student as an assistant pastor (there was no pentecostal theological school yet) under Seong-San Park, who was running the bookshop as well, and he registered the church as a Holiness Church by a shrewd trick. It may not be entirely impossible during that state of disorder, but there is no evidence of it; Jeong-Suk Park, telephone interview to Seoul (18. 2. 1998). Mrs. Park is Seong-San Park's sister. She says that it is true that the congregation was registered with the Holiness denomination but there was no trick, she says.

⁸⁷ KAOG, *ibid.*

⁸⁸ There is no record about the last two congregations. It is not clear if the latter four churches did not financially depend upon the missionaries. When the Second World War ended, no pentecostal churches were found in Seoul. As Heoh gathered scattered pentecostals at *Nambu* Church at Yongsan, Seoul, some of those pentecostals, especially from the *Seobingo* congregation, returned to it.

in their infant stages without any active leaders, were wholly scattered. They were not able to attend other existing churches because of their apostatized practices.⁸⁹ At a time when many conservative Christians left the churches and began to have group meetings or sought remote villages to practise their faith,⁹⁰ the Korean pentecostals also scattered.⁹¹

5.4.3.2. *Persecution and Dispersion of Choseon Pentecostal Church (1942)*

Choseon Pentecostal Church (denomination) suffered as one section of conservative Korean Christianity and the history of its suffering was not peculiar to the other conservative churches. At the same time, there are only scraps of information about its suffering. Therefore, we will consider it in connection with other Korean churches, especially with small denominations.

From the beginning to the end, the imperial regime sensed that Christianity was its ideological enemy both in Japan and Korea. As a countermeasure to this, it devised the measures of appeasement (presenting Shinto as a national ceremony instead of a religion), oppression of the churches, and amalgamation of Korean churches into a united Japanese church. It succeeded in Japan because most Japanese churches tended to believe that emperor worship could be accepted by the Christians as the performance of their national obligation. The conservatives in Japan did not have many differing approaches.⁹² In Korea, however, the amalgamation of churches and religions was only accepted in one way or another by the Catholics, the Methodists, the Canadian missions as well as the Confucianists and the Buddhists. Even though the Presbyterian general assembly passed the ordinance under compulsion in 1938, not more than 10 % of all Presbyterian Christians ever attended the shrines.⁹³ Therefore, the majority of Korean Christians did not bow down. The result was that conservative Presbyterians and small groups like the Holiness Church, the Baptist Church, the Salvation Army, the Jehovah's Witnesses, and the Pentecostal Church became the targets of Japanese persecution.

The imperial government distributed questionnaires, which were to be answered, signed, and sealed, to all the leaders of the churches so that it might hunt up the anti-Shintoists. The contents were as follows: "First, is attending Shinto

⁸⁹ Here are some examples. After the Pearl Harbour attack (December 1941), respectful salutation to the Japanese flag hanging on the wall, bowing down in the direction of imperial palace in Tokyo, and national ceremony of praying for victory in the war etc. were included in the official worship meetings. The Old Testament and some parts of the New Testament were prohibited as well as some hymns. Christians were forced to serve imperialism rather than God.

⁹⁰ Sung Joon Kim, *A History of Korean Church*, Seoul, 1993, pp.159-160; Kyong Bae Min, *Korean Church History*, p.488. They gathered at homes or travelled to meet like-minded persons. Anti-Shintoist leaders and missionaries encouraged them.

⁹¹ Jeong-Suk Park, *ibid.* interview. Park says she sometimes attended the Sunday evening worship meeting of a Presbyterian church with other pentecostals during that time.

⁹² Kurata Masahiko, *The Persecution History of Japanese Imperialism over Korean Christianity*, Seoul, 1991, pp. 39-59. *passim*. Their Biblical bases for it were Romans 13 and the theory of two kingdoms (Augustine, Luther).

⁹³ Charles Allen Clark, in *The Presbyterian*, n.d. Re-cited from *PE* (January 17, 1942). Missionary Clark wrote that less than 10 % of 400,000 Presbyterians ever visited the shrine. The total number of the Methodists was about 60,000 at that time. (cf. Gyomunsa, *Korean Church History in 100 Years*, 1993, pp.200-201); Sung Joon Kim, *ibid.* Most of the official organizations of Korean churches affirmed worship at the Shinto shrines during the period of February to September 1938. But most pastors and the believers opposed worshipping there.

worship national ceremony or religious ceremony? Second, Which is higher, the heavenly son-goddess or Jesus Christ? Third, Which is the first, the state or religion?" In such a way, about 2,000 persons were arrested and imprisoned in the summer of 1940 and about 50 were martyred before the liberation.⁹⁴

The *Choseon* Pentecostal Church as well as small denominations, which had radical conservative doctrines, could not accept the imperialism of the questionnaires. The Salvation 'Army' was changed to the Salvation 'Group' and a Japanese was installed as the head of it. The Baptist Church, the Holiness Church, and the Seventh-Day Adventist Church were dissolved by force in 1943 because of their emphasis on the Second Coming of the Christ. The Jehovah's Witness was persecuted in Japan and in Korea on account of his anti-war sentiment and the unique *Jahweh* doctrine. The Anglican Church also kept entirely silent under the jurisdiction of the Japanese. In such a situation the Pentecostal Church was not permitted to survive.

There was another reason that small groups suffered severely. From 1937, the Japanese Church began to try to integrate the Korean Church into the Japanese Church according to state policy. All international organizations like the Korean Young Men's Christian Association, Young Women's Christian Association, and the World Sunday School Union were forcibly joined to Japanese organizations cutting them off from international relationships. Then there was a proposal that those denominations that had more than 10,000 members should unify and committee members be selected from them.⁹⁵ The *Choseon* Pentecostal Church had only four congregations with fewer than 100 members in 1941. Therefore, it was little worth consideration by the imperial government. In 1942 it was dispersed.⁹⁶

5.4.4. *Changes in Relations between Pentecostalism and the Mainline Protestant Churches*

Under the severe persecution of imperialism, the religious scene in Korea changed. Conservative Christians, who calmed down, were willing to keep their faith together with scattered pentecostals. Furthermore, considering the fact that most pentecostals had been converted from other churches, it is not strange to hear that some pentecostals used to attend Presbyterian churches during that time. It is probable that even though the relations between the pentecostals and other churches were not much increased, they all had no other choice than to keep peace with one another.

5.4.5. *Korean Pentecostals in Japan (1939-1945)*

As the war developed into a full-scale war, the Japanese imperial government laid its persecutory hand upon the Korean pentecostal congregation in Japan as well.

⁹⁴ Sung Joon Kim, *ibid.*, p.169; Kyong Bae Min, *Korean Church History*, 1994, pp.478-511; Yung Jae Kim, *A History of the Korean Church*, 1992, pp.202-229.

⁹⁵ They eventually succeeded in uniting the Korean Church with the Japanese Church in July 1945, several weeks before the Japanese surrender.

⁹⁶ Jessie Wengler, letter to Fred Vogler (6.5.1941/ AAOG archives). Japanese AOG decided not to join the Japanese Church Union because it had come to the conclusion that "it was not the will of the Lord for pentecostals to join it."

Since succeeding in uniting Japanese churches in a 'one church organization' in 1941, it not only commanded the Korean pastor to preach only in Japanese but also to install a small Shinto shrine in the church and to bow before it. Otherwise the church was to be closed. Kwak and the congregation had no other choice than to close it. Hence this church lasted about ten years. As Kwak left Japan in 1943, congregational life ended.⁹⁷

5.5. POST-WAR DEVELOPMENTS IN KOREAN PENTECOSTALISM (1945-1953)

The liberation from Japan (15.8.1945) brought the Koreans not only freedom but also disorder. Politically the North and the South became divided. From the early part of 1946, communication between them was hindered by the communists. Under American military administration, there was political chaos in South Korea. The Korean War broke out (1950-1953), and the Korean Church was also plunged into confusion. The Presbyterian church could not solve the conflict between anti-Shintoists who had suffered and those who had tolerated it. Torn by theological controversy, Kosin and Kijang denominations broke away in this period. The Methodist Church also split into two groups but it was later able to reunite. All these political and religious struggles were the phenomena that occurred in the rehabilitation process.

After the liberation, in such a turbulent situation, classical pentecostalism was unable to re-form at once as an organization while all other churches devoted themselves to rebuilding their churches without delay.⁹⁸ This was because the previous pentecostal leaders were too deeply involved in earning their livings to embark on their ministry immediately. At the same time, the number of the devoted pentecostals was not so great as to gather and start any organization at once. However, a new movement, which was influenced by another missionary in Japan, Leonard W. Coote, started in Jeolla-Namdo District, in the southwestern area of Korea. This was the second pentecostal movement which broke out in Korea after the Second World War. Three groups of Korean leaders without any foreign missionaries took part in this movement: new leaders from Japan who belonged to the Osaka (Japan) Korean pentecostal congregation and were trained by Leonard W. Coote; woman evangelist Gui-Im Park (1912-1994) who received pentecostalism through the line of Osaka congregation; and the previous three leaders (Park, Heoh, and Bae).

For classical pentecostalism, this period can be characterized in five ways. First, it was the period of Korean leaders who pioneered new churches and founded a new pentecostal organization by themselves, because after the liberation there were no foreign pentecostal missionaries in Korea for seven years (1945-1952). Second, it was the period of a country-wide revival that had started in southwestern Jeolla-

⁹⁷ Kwak does not remember the exact date when he returned from Japan, but the most probable date will be 1943. His daughter also agreed that this will have been the most likely date.

⁹⁸ Except for the Presbyterian and Methodist Churches, the Holiness Church (1945), the Salvation Army (1945), the Baptist Church (1946), and the Anglican Church (1946) all began to rehabilitate their organizations.

Namdo. This revival further affected pentecostal development in Korea.⁹⁹ Third, it was ignited not by previous leaders in Seoul but by the leaders from other origins. Fourth, it was a movement which took place under an unfavourable post-war situation (1945-1950) and during the Korean War (1950-1953). Fifth, it was the period of the introduction of the American Assemblies of God. This event was related to the Korean War.

In this section we deal with the history of the second wave of classical pentecostalism in Korea which expanded in the southwestern area after the liberation and discuss the effects it had according to the five points noted in the previous paragraph.

5.5.1. No New Foreign Pentecostal Missionaries (1945-1952)

There was no pentecostal missionary in Korea from the end of the Second World War until 1952. Other denominational missionaries returned to Korea soon after the end of the War. Even such small churches as the Salvation Army, the Baptist Church, and the Anglican Church sent their missionaries to Korea a few years after this War to rebuild their work.¹⁰⁰ We can point out two reasons why no pentecostal missionaries entered Korea soon after the War. First, the Korean situation was very insecure. Second, no pentecostal missions had become firmly established in Korea until that time, and this second point was the real reason. In Japan and China, pentecostal missionaries soon began to work after 1945. Because only private women missionaries had been in Korea without any organizational background before the Second World War, no mission organizations were in charge of the scattered Korean pentecostals.

5.5.2. Korean Pentecostal Leaders

We observe the lives of Korean leaders who are crucial in this period (1945-1953). I categorize Korean leaders into three groups: the previous three leaders; the new leaders; and Gui-Im Park. Having been introduced the biographies of the old leaders (5.3.2), I only sketch their activities in this period while the biographies and the works of both the new leaders and Gui-Im Park will be described in this section.

5.5.2.1. Three Old Leaders

We observe the lives of the former trio in this period. After the liberation from Japan (1945), Seong-San Park was not immediately entirely free to rebuild pentecostal congregations in Seoul on account of his contribution to the bookshop and the confusion in Korean churches and society. But he began to act as an intermediary, in cooperation with Heoh and Bae, to encourage scattered pentecostals and to bring them together. Around that time pentecostalism was kindled in the southwestern Jeolla-Namdo District (Gwangju, Suncheon, and Mokpo area). At last, in January 1950, he was able to found the *Yeonsin* Saints congregation in Seoul. But this

⁹⁹ For example, in 1995, in Gwangju there are more KAOG churches (38 in number) than in the much bigger cities in Busan (34 in number) or Daegu (11 in number), which are located in southeastern area (Gyeongsang-Do).

¹⁰⁰ Kyong Bae Min, *Korean Church History*, Seoul, 1972/ 2nd rev. ed., 1994, pp. 519-521.

congregation was scattered in five months because of the Korean War.¹⁰¹ The first pentecostal conference, which was held at Suncheon City in April 1950, was to be mostly ascribed to his efforts. Park took the chair at this conference, devoting himself as a leader of the movement to the foundation of Korean pentecostalism.

Hong Heoh was physically weak but also spiritually delicate. He could not embark on a new ministry after 1945. It seems that he was only able to take care of the scattered pentecostals in the Seoul area. He also joined the pentecostal organization at the time of its inception in 1950.

Bu-Geun Bae moved to a village in Gapyeong-Gun, which was close to his home town, Chuncheon, in 1944. After the liberation, he began to visit people to bring the Gospel. At that time, he met American Assemblies of God chaplain, John R. Elrod (1918-1992), who was stationed at the American compound in Chuncheon City. Bu-Geun Bae received dozens boxes of Bibles from him and distributed them in Gapyeong District. Just as a congregation was being formed, the Korean War broke out. He moved down to Daegu and helped Du-Nyeon Kim to found the Daegu congregation. He stayed faithfully in this movement, the Korean Assemblies of God, until his death (1970) as one of the founding members.

5.5.2.2. *New Leaders*

After the Second World War, pentecostalism in Korea was first shaped by the leaders who came back from the Osaka Pentecostal congregation in Japan. In addition to this, several women who had received pentecostal faith through this congregation, contributed to the revival in the southwestern area. We introduce a few representatives of the second pentecostal movement in Korea. We put them in the order of the importance of their ministries instead of following their chronological ages.

Bong-Jo Kwak was born in 1908 at Geoje Island at the southern end of the peninsula. He became a Christian at fourteen, the first in his clan. He was good at Chinese literature. At the age of nineteen, having played a pivotal role in the church, he crossed over to Japan to satisfy his intellectual appetite. In Osaka, he was converted to pentecostalism through Coote's ministry. He became his student at the Ikoma Bible School which was run by Coote. Not only did Kwak establish the Osaka Korean pentecostal congregation (5.3.3.5), but he also trained pentecostal leaders in that congregation. As an intellectual man, he was a good Bible teacher. His reasoning mind was systematic and discriminating. Among the early Korean pentecostal leaders, Kwak was the only one to write several books: *The Pentecostal Truth: Pneumatology* (1970); *An Essay on the Trinity* (1990); and Bible explanations on the Song of Solomon, the Romans, and the Book of Job.¹⁰² As the denominational seminary of the Korean Assemblies of God was set up, he was in charge of selecting the lecturers. Because he was a student of Coote, he followed the line of baptizing only in the name of Jesus Christ. This became an issue and he left

¹⁰¹ KAOG, *ibid.*, p.58. In several months this church had about 80 children and 25 adults. It seems that those who had once belonged to pentecostal churches until their dispersions (1942) returned to this church. In June they spread again.

¹⁰² Bong-Jo Kwak, *An Essay on the Trinity*, Pasadena, CA, 1990. p.32.

the denomination. Thereafter, he founded congregations and established another denomination.¹⁰³

Seong-Deok Yun (1894-1981) grew up in a poor family at Muan-Gun, near Mokpo City. As a bright boy, he learned Chinese literature. In his early twenty years, he became a Christian through the village church. For more than a decade, he devoted himself to evangelization and the independence movement. In 1932, he crossed over to Japan to fulfill his desire of studying and earning money. Next year in Japan, he was converted to pentecostalism by Coote's tent evangelization. On Bong-Jo Kwak's recommendation, he studied at Coote's Ikoma Bible School. Yun came back to Korea around 1937 (5.4.2). He emphasized uncompromising faith which had to bear fruit in daily life, strongly advocating a self-supporting attitude. He lived in a simple way. On Sundays, if he found anyone asleep during the preaching, he drove him out and continued preaching. As he had studied with Coote, he also baptized in the name of Jesus, but this did not cause any trouble for him. Since Kwak had left the denomination on account of the baptismal issue, he was a halfhearted man in the organization. Yun was reluctant to team up with missionaries. Living in solitude in the countryside, he gave his life to taking care of three congregations, scouting for disciples and training them. He trained many church leaders; his ministry yielded 27 pastors and thirteen pastor's wives.¹⁰⁴

Seong-Hwan Kim (1916-1975) was born to a distinguished family at Muan-Gun, Jeolla Namdo. He was also educated in Chinese literature. In 1931 he crossed over to Japan with his wife. Having worked hard he got a management position at a trading company in Osaka. One day his wife visited a goblin shrine and was possessed by an evil spirit. Every night she went out in the deep of the night to shriek and dance on the street. The Japanese neighbours asked him to leave the village or to expel her. The young Kim fell ill, too. In this situation he heard a message that God can heal her. He visited the village church with his wife and the goblin (spirit) was driven out by the pastor's prayer. His wife was restored to her normal mental state, and they accepted the Gospel through this healing experience. Having heard of this story, Bong-Jo Kwak and Seong-Deok Yun visited him and invited him to study at Coote's school. He came back around the end of the Second World War. One thing noteworthy in his ministry was the manifestations of the gifts of the Spirit. His wife was also endowed with such gifts to some degree. He spread pentecostalism in Mokpo area after the War. Because of his background, which was related to Ikoma School, he was not active in the denomination from the schismatic time. His two sons are pastors of the Korea Assemblies of God.

Gil-Yun Kim (1909-1968) came from the same district as Bong-Jo Kwak, Geoje Island. He took lessons in Chinese literature and finished the primary school. He crossed over to Japan in 1934. Then he was converted to Christianity at Kwak's congregation at Osaka, having fallen into a critical situation with economic distress and problems with his view of life. He served the Lord as a deacon at this

¹⁰³ Mrs. Kwak, international telephone interview to Los Angeles (13. 6. 1997). She says: "He founded almost 40 congregations around Gwangju, Yeosu, and Suncheon area." It seems that she counts all the congregations which were founded by the Bible school students of his new organization since 1958. The congregation at Namwon, which was founded by him, grew to a congregation of 1,000 adult members. All other congregations that were said to have been founded by him were not in KAOG.

¹⁰⁴ Yeong-Jun Hong, telephone interview to Gwangju, Korea (21. 9. 1997).

congregation. Having experienced the Spirit, he studied at Coote's school, returning to Korea in the latter part of the War. He pioneered a pentecostal congregation in his home village, although his ministry was not so prominent as other early pentecostal leaders. Both he and Seong-Hwan Kim were ordained by the Korean Assemblies of God in 1956. His son is the pastor of a Korean Assemblies of God in America.

The martyr Heon-Geun Park also attended Osaka Korean pentecostal congregation. He studied at Coote's Bible School as well. After the liberation, he came back to Korea and served as an elder at a Presbyterian congregation in Daejeon City. Then he was called to become pastor of Suncheon pentecostal congregation by Gui-Im Park in 1949. We will describe his martyrdom at 5.5.4.1.

5.5.2.3. *Gui-Im Park (1912-1994)*

In this sub-section we observe one more prominent pentecostal evangelist of this time. Whereas the above-mentioned people were men, she is a woman: Gui-Im Park (1912-1994). Viewed in the light of pentecostal revival, her ministry was superior to that of any other pentecostal leader of the first and second pentecostal waves in Korea. She was especially endowed with the gifts of the Spirit. It seems that her own healing experience prepared the way through which mighty manifestations of the Spirit took place. Her only daughter, Jeong-Ja Mun, tells about her mother's healing story as follows:

My mother could not have any baby after I was born. Having been suffered for several years on account of a lump in her abdomen, she was pronounced dead of an ovarian cyst at last. We lived at Nonsan at that time. She went to her parents' home in Mokpo to have an operation, which had little possibility of success. There, her younger sisters persuaded her to ask God to be healed instead of being operated. With their help, she fasted three days and prayed. She could see all her sins. She repented thoroughly. In three days she felt as if she were afloat in the air and she was entirely healed. Then she began to bring the Gospel to other people and to lead the family worship meeting. "Because God saved me I should serve Him," she said.¹⁰⁵

When she was healed, she devoted her life to God. They said that she was also baptized in the fire of the Spirit through the Holiness Church evangelist Seong-Bong Lee in 1943.¹⁰⁶ After her baptism in the fire, she was confirmed in her belief that she was called by God to serve Him. However, she prepared herself and waited until the 1945 Liberation and her baptism in the Spirit (1947).

We sketch the channel of Gui-Im Park's baptism in the Spirit. It was in Osaka Korean Pentecostal congregation that Ja-Sin Park¹⁰⁷ was saved. She introduced

¹⁰⁵ Jeong-Ja Mun, interview in Gwangju (15.1.1998). Gui-Im was born in Mokpo as the first child of nine children, seven girls and two boys. Her parents heard the Gospel through the missionaries and sent their children to the church. Her younger sisters were more enthusiastic in faith than her in the early days. Her two brothers were just believers while the seven girls, including Gui-Im, served the Lord prominently.

¹⁰⁶ Through this fire baptism, she seemed to have become a strong believer as well as an active server of the Lord.

¹⁰⁷ Jong-Ho Byeon, *ibid.*, pp.99-100. Park was a woman of rare personal beauty and talent. She had been noted as a distinguished girl but was married to a wealthy man, who was wanting in character. Because of her unhappy married life she was almost ruined. Around that time she followed her husband to Osaka, Japan because he opened a business there. She was saved and changed entirely.

pentecostal faith to her mother in law, Bok-Deok Lee, in Haenam, Jeolla-Namdo. This wealthy lady was faithfully serving a Presbyterian church there. Having experienced the Spirit, she began to preach the miracles of tongues, prophecy, and healing, causing a stir in that area. Eventually, she and her followers were expelled from her church. They opened a house meeting. Then Mrs. Pyo, who was blessed in that meeting, opened her own house in Mokpo for meetings.¹⁰⁸ At one meeting Gui-Im Park was baptized with the Spirit (July 1947). Park led the Holy Spirit movement extensively around Suncheon and Gwangju area as a pentecostal evangelist until the mid-1970s, and was invited by other denominations to lead revival meetings. She did not write down her sermons before she preached. She said, “It is difficult to preach if there is no anointing.”¹⁰⁹ Sometimes she danced during her preaching.¹¹⁰ Her ministry was shaped through constant prayer and Bible reading. Many days she did not sleep in bed but stayed all night in the church to pray.

Gui-Im was the only woman leader in the organization of the Korean Assemblies of God (1953). She followed Heoh at the separation of the denomination (1957), even though she had relatively good relationships with missionaries. From then on, her ministry in the Korean Assemblies of God diminished. Her activity was restricted in Jeolla-Namdo area centering on Gwangju. She helped her son-in-law and pastor of Gwangju pentecostal congregation. In 1977, she moved to a Kijang Presbyterian congregation in Gwangju following her daughter (Jeong-Ja Mun) and served the Lord there by leading the house-cell groups.¹¹¹ Her influence was greater than that of Rumsey and Bok-Deok Lee but less than that of Ja-Sil Choe, the mother-in-law of Yonggi Cho.¹¹²

5.5.3. *New Pentecostal Congregations and Organization (1945-1950)*

In 1945, the end of the Second World War brought freedom. Leaders of the pentecostal movement used it to exert influence on their countrymen. This was the second pentecostal movement (see figure 2) in Korea. We only deal with those congregations that were founded until the organization of the second denomination (9.4.1950). Four new congregations were founded in this period: one in Seoul and three in Jeolla-Namdo area. Because the congregation in Seoul which had been

She wrote to her mother in law (Bok-Deok Lee) confessing all her previous sinful life and constantly begged her to receive the pentecostal faith until she finally accepted it.

¹⁰⁸ There is no record about the time when all this happened. Considering the related circumstances, we suppose that this occurred around the last part of Japanese colony and the following period. It seems that such women’s prayer meetings were more tolerated than organized ecclesiastical activities.

¹⁰⁹ Jeong-Ja Mun, *ibid.* interview.

¹¹⁰ Hun-Ha Cho, interview at Suncheon (16. 1. 1998).

¹¹¹ Jeong-Ja Mun, *ibid.* interview. Her son-in-law, KAOG pastor Seong-Suk Kang, later studied at Hanshin Theological Seminary of Kijang denomination, which was a liberal seminary. Sometimes she had difficulty with him in ministry-related matters. When Pastor Kang passed away in 1974, her daughter Jeong-Ja Mun, who studied pentecostal theology at KAOG seminary, took care of the congregation for about one year. Then she gave it up because, having five children, the demands on her were too great. They invited another KAOG pastor. There was disharmony between the new pastor and her. Jeong-Ja Mun founded a new congregation and moved to the Kijang denomination with it. Kui-Im Park followed her.

¹¹² Jeong-Ja Mun, *ibid.* interview; Jeong-Ryeol Pak, interview at Yoido *Sunbogeum* Church (5. 3. 1996). Pak, who was a favourite with her, said that she was a prominent revivalist

founded by Seong-San Park (January 1950) scattered on the invasion of North Korea (June 1950) the real movement took place in Jeolla-Namdo area. The Korean leaders of Osaka Pentecostal congregation, who had returned to Korea and watched for an opportunity to preach the Gospel in their home country,¹¹³ and several women in Korea, who had received pentecostalism through the line of this congregation, played the main roles in this second pentecostal movement. The second denomination was organized with four congregations.

5.5.3.1. *New Pentecostal Congregations (1945-1950)*

Seong-Deok Yun studied three years under Coote in Japan and then he was ordained by his teacher.¹¹⁴ After the liberation (see 5.4.2), he settled down in a small farming village, called Jinwol, in Gwangsan-Gun to the southwest of Gwangju in 1945, founding *Jinwol* congregation in the same year. In 1948 he baptized 25 people and continued to evangelize in that area.

Seong-Hwan Kim founded *Mokpo* congregation in the summer of 1948. Having studied under Coote in Japan, he came back to Korea toward the end of the War. He began to evangelize in Mokpo city. As the *Mokpo* congregation was founded in 1948, he experienced the fact that God's hand was with him and that the gifts of the Spirit (healings, visions, tongues, prophecy, and interpretation of the tongues) were manifested. His ministry expanded further in Mokpo, Naju, and Muan-Gun.

The leader of the old trio began to work elsewhere. In January 1950, Seong-San Park established *Yeonsin* Saints Congregation (연신신도교회: *Yeonsin Sindo Gyohoe*) in Seoul. However, this congregation scattered as the Korean War broke out in June of the same year.

5.5.3.2. *Suncheon Pentecostal Congregation (1948 ff)*

Suncheon Pentecostal Congregation (순천오순절교회: *Suncheon Osunjeol Gyohoe*) at Suncheon City played the leading role in establishing Korean pentecostalism after the liberation. In 1948, it was founded by the apostolic woman evangelist, Gui-Im Park. It had as its pastors early leaders like Heon-Geun Park, Bong-Jo Kwak, Bu-Geun Bae, and Hong Heoh.

Having been filled in the Spirit since July 1947, Gui-Im Park visited Suncheon, in autumn of the same year, to evangelize as well as to check on her younger brother's safety under the fractional activities of communists.¹¹⁵ Before long she met Mrs. Yang, who was the wife of an elder of a Presbyterian congregation and baptized with the Spirit in that city. Although Gui-Im Park did not have theological training (completing only four years' of primary school), she nevertheless opened a prayer meeting at her brother's house with Mrs. Yang. Signs and wonders accompanied her ministry.¹¹⁶ It is reported that evil spirits were driven out; that diseases

¹¹³ They were the natives of southwestern and southern areas. At the same time, it was more difficult to start a new movement in the capital city than in rural districts around the end of the imperialism.

¹¹⁴ KAOG, *ibid.*, pp.53-55, 116-117.

¹¹⁵ In 1948, there was a communist revolt in Yeosu and Suncheon area.

¹¹⁶ Yeon-Hui Kim, interview at Suncheon (17. 1. 1998). She related how her mother Ae-Sun Park was healed of an incurable growth on her neck by Gui-Im's prayer. When Gui-Im met her mother for the first time, she directly told her mother, "Your well-being is due to the grace of your father. You were

like paralysis, mental disease, heart disease, gastroenteric disorder, neurosis etc. were healed; and that guidance of the Spirit through visions or dreams was with her. Sometimes she could read the hearts or lives of other people.¹¹⁷ For all these things, she and her followers were excommunicated from the Presbyterian Church. In spite of the persecutions by the other churches,¹¹⁸ they founded a congregation in 1948. On account of persecution and a need to find more space to accommodate their growing congregation, they had to move three times in their search for a suitable place. In 1948, this Suncheon congregation used the designation ‘pentecostal’ [오순절: *Osunjeol*: 五旬節] for the name of a congregation for the first time in Korea. Even though it was already used by the Korean pentecostal congregation in Osaka Japan (1933-1943)¹¹⁹ and by the first denomination for its denominational designation (1933-1942),¹²⁰ no Korean pentecostal congregations had ever used *Osunjeol* for the designation of their congregations. In this second movement, only Gui-Im Park still used the designation ‘pentecostal’ while others called their congregations according to the regions without the designation ‘pentecostal.’ She hung up a signboard saying ‘Suncheon Pentecostal Congregation’ (순천 오순절교회: *Suncheon Osunjeol Gyohoe*) according to the manifestation through an angel in her dream.¹²¹

In Spring 1949, this congregation grew to become a community of about 200 adults and 150 children. In November 1949, she invited Heon-Geun Park to help her with her activities. Elder Park mainly preached while Gui-Im visited people and brought the Gospel to them. Next year (9.4.1950), the first Great *Han* Christian Pentecostal Convention (대한 기독교 오순절대회: *Daehan Kidoggyo Osunjeol Daehoe*) was held at this church. As Gui-Im Park was called to a more apostolic and evangelistic ministry, she left to pioneer another congregation in Gwangju (1952).

In 1957, *Suncheon* Congregation was split into two congregations. In line with the schism of the denomination, the mainline *Suncheon* Pentecostal Congregation (순천 오순절교회) followed the line of Heoh (*Daehan* Pentecostal Church)¹²² whereas *Suncheon* Gospel Congregation (순천 복음교회: *Suncheon Bogeum Gyohoe*) under the leadership of woman pastor, Yu-Jeong Kim, remained in the Korean Assemblies of God. The two diverging congregations did not get on well with each other, becoming even involved in litigation. After the reunion of the

taken ill because you bore a grudge against God,” she said. Her mother repented and she was healed through Gui-Im’s prayer. Gui-Im had a house meeting also in her mother’s house, Yeon-Hui said.

¹¹⁷ Jeong-Ja Mun, *ibid.* interview. Sometimes, people were afraid of Gui-Im because she was aware of the secrets in their hearts, she said. According to her, some diseases were healed immediately through her ministry, but more often through Park’s constant prayer over one or two months.

¹¹⁸ Because Jeolla Province, where Suncheon belongs, was the area of American Southern Presbyterian mission territory, most of the congregations were Presbyterian; KAOG, *30 Years ...*, p.125. Some time before, the Methodist Church failed to found a congregation at one place in Suncheon because of Presbyterian opposition.

¹¹⁹ See 5.3.3.5; 5.4.5.

¹²⁰ See 5.3.3.3.

¹²¹ KAOG, *ibid.*, p.125.

¹²² Suncheon Pentecostal Congregation, ed., *Church Outline: 1994*, p.6. At that time, the 4th pastor, Ok-Bae Woo was pastor of this congregation. He and one party wanted to stay with Heoh while another faction led by Yu-Jeong Kim wanted to stay with KAOG. When Kim moved out of the congregation, about 70 members followed her to found *Bogeum Gyohoe*.

denomination in 1972, they both stayed in the Korean Assemblies of God, but the former still keeps its position out of the general union of 1997. Today, these two congregations are stable medium-size congregations.

5.5.3.3. *The Second Pentecostal Organization (1950)*

In this way, the second pentecostal movement in Korea, centering on the obtuse-angled triangle region of Gwangju, Mokpo, and Suncheon (see figure 2) was founded after the 1945 liberation. This was also the period in which the Korean leaders were strengthening the unity of Korean classical pentecostals. As the new movement spread, the leaders, especially Seong-San Park, felt that they had to gather kindling coals to make a fire. It was indispensable for them to maintain their existence. Their efforts resulted in the convention, which in fact was more of a revival meeting than a convention. Such a convention has proved to be an effective tool which can be used to put life into a movement or an organization. It is also noteworthy that the first pentecostal convention was held just before the Korean War. We will now observe how the first convention was held and an organization was formed

The old trio, Seong-San Park, Bu-Geun Bae, and Hong Heoh, took the initiative of gathering together all pentecostals. Park especially toured in the country to persuade the pentecostal leaders to take part in an act of solidarity.

The first Pentecostal Convention (after the dissolution in 1942) was held on the 9th April 1950 at *Suncheon* congregation. It was two months before the outbreak of the Korean War and that date was the last day of a nine-day evangelistic campaign of 'Save the Nation,' sponsored jointly by all the churches in Korea. Seong-San Park presided over this convention. The pastor of *Suncheon* congregation, Elder Heongeun Park, preached at the convention. Hong Heoh, Seong-Deok Yun, Seong-Hwan Kim, and Gui-Im Park also attended. About 200 laymen were gathered. The convention was significant in the sense that Korean pentecostals were able to gather at one place worshipping God. They organized the Great *Han* Christian Pentecostal Church (대한 기독교 오순절교회: *Daehan Gidoggyo Osunjeol Gyohoe*). It was the second pentecostal organization in Korea. However, this organization as well as the previous *Choseon* Pentecostal Church (1933-1942) was more a fellowship organization without juridical constitution. Nevertheless, this new organization functioned as a denomination in the same way as the first organization (*Choseon* Pentecostal Church) had done. At this time there was no discussion about forming the juridical denomination.¹²³ They only decided to have another convention in the future, but the second convention which was planned for 1951 was cancelled because of the Korean War (25.6.1950).

5.5.4. *The Impact of the Korean War (1950-1953)*

The period of five years between the end of the Second World War and the outbreak of the Korean War (1945-1950) was a time of disorder. Nevertheless, pentecostalism woke up and grew sufficiently to establish an organization (1950). Then the Korean

¹²³ The author heard this from the missionary Chestnut who attended at the third convention. It seems that the Korean leaders at that time were not able to set up a juridical organization by themselves.

War broke out. However, the brief overrunning of South Korea by the communists during the Korean War (June-September 1950) did not so totally damage Korean Christianity as systematic oppression by Japanese imperialism had done. The main reason was that the battle line came to a deadlock along the 38th parallel from April 1951 to the armistice (July 1953),¹²⁴ which meant the life in South Korea was somewhat stabilized. Therefore, despite the difficult situation, pentecostalism continued to grow. At the same time, this war provided the movement with several favourable factors: Christian activities were more concentrated in the southern area owing to evacuation to the south; strengthened solidarity among pentecostals through martyrdom and persecution by the communists; and the introduction of the American Assemblies of God. We describe the movement in the period of the Korean War, practically until the time of the establishment of the Korean Assemblies of God (8.4.1953).

5.5.4.1. *Pentecostal Martyrs (1950-1953)*

The author has been able to hear several tales about the Korean pentecostal martyrs. After his first visit to Korea, the Field Secretary for the Far East of the American Assemblies of God, Howard C. Osgood, wrote an article (3.8.1952) in which he stated that “A Bible woman is thought to have been killed. Nothing has been heard from her.”¹²⁵ This was a reference to a pentecostal woman. Another episode was related by Jeong-Suk Park, the younger sister of Seong-San Park. According to her, a Jungang University student was saved at the *Heukseokdong* pentecostal congregation in the 1930s. After theological training, he entered the ministry. When he was pastor of a village congregation, he was heard to have been martyred, probably during the Korean War. He was from Gyeongsang-Do Province and she remembers his name as Mr. Gwon. She says she keeps his picture.¹²⁶

These two narratives have not yet been confirmed. But Heon-geun Park’s martyrdom during the Korean War has been well documented. As the pastor of *Suncheon* congregation, he was martyred in the latter part of September 1950. Seong-San Park wrote in a letter as follows:

When the Communists withdrew from the town they shot more than a hundred democrats, two of whom were Christian leaders. When the Communists were about to begin shooting, Elder Park ran out to the front and witnessed of the love of God, saying, ‘Repent, all of you, and believe on the Lord Jesus Christ,’ boldly pounding the Communists’ table. Thus, he became the first to be shot. He shouted ‘Hallelujah’ with joy and satisfaction on his face. It was a glorious martyrdom!¹²⁷

¹²⁴ During that time negotiations for a cease-fire continued between the United Nations and the communists.

¹²⁵ Howard C. Osgood, “A Brief Visit to Korea,” in *PE* (3. 8. 1952). He also mentioned the death of Heon-Geun Park.

¹²⁶ Jeong-Suk Park, *ibid.* interview (18. 2. 1998). She does not know if he was a KAOG pastor.

¹²⁷ Seong-San Park, letter to John Young Sohn at Army Language School at Monterey, California. n.d. Quoted from *PE* (28. 10. 1951); Heon-Geun Park was called to become the pastor of Suncheon Church in November of 1949 while he was serving the Lord at a Presbyterian church in Daejeon after the liberation.

Because no male was bold enough to approach to the scene, women of the congregation held the funeral. His three small daughters were to be cared for in a Christian orphanage. For the pentecostals it was a big sacrifice at that time, since he was a charismatic leader. Through his ministry *Suncheon* congregation grew into a congregation of almost 300 members. After the occupation of the city by communists, he did not stop visiting his people and encouraging their faith. He was arrested by the security officers of the communist rulers and imprisoned at the Suncheon police station, where he was severely tortured by them. This happened before they had to retreat because of the arrival of the Korean army.

5.5.4.2. *Development of the Congregations and Organization of Pentecostalism (1950-1953)*

We deal with two aspects in this sub-section: the foundation of the new congregations and their organization in the period of the Korean War.

First, we deal with the new congregations. I begin with the old trio. Seong-San Park moved to Busan as the War broke out. He travelled the country to take care of scattered pentecostal believers and the congregations. "He had been a walking message for God ever since the beginning of the War."¹²⁸ Some pentecostals, who had formerly lived in the Seoul area, had also taken refuge in the southwest and southeast parts of Korea,¹²⁹ where he organized the *Busan* congregation in November 1952.¹³⁰ This congregation was the first pentecostal congregation in Busan, the second biggest city in Korea. This congregation has been firmly established as a strong congregation up to the present.

Hong Heoh began to gather some of the previous *Seobingo* congregation in his house with the help of the first missionary Chestnut, who had taken up his residence on the second floor of his house in the early part of 1953. This became the *Nambu* (남부) congregation at Hangang-Lo, Yongsan in Seoul. After half a year, several people were baptized by Chestnut because Heoh was "very weak physically and was hesitant to attempt this ministry alone."¹³¹ At this congregation, the Korean Assemblies of God was organized in 1953 and the Bible school was opened here, too. The congregation moved to Hangang-Lo 2 Ga in 1966 and again to Heukseok-2 Dong in 1987. Today this congregation is a well organized medium-size congregation.¹³²

When the war broke out, Bu-Geun Bae also moved down to Daegu and helped Du-Nyeon Kim to found the *Namsandong* (남산동) congregation in Daegu around 1952. Bae became its pastor. In 1953, it had four Spirit-baptized, six water-baptized,

¹²⁸ Chestnut, *Put ...*, p.80.

¹²⁹ Howard C. Osgood, "A Brief Visit to Korea," in *PE* (3. 8. 1952). He was the first Field Secretary for the Far East of AAOG.

¹³⁰ Chestnut, *Put ...*, p.79; KAOG, *ibid.*, p.247. The exact date of his founding *Busan* Church was November 27, 1952. When Missionary Chestnut arrived at Busan in early autumn of 1952, he could not find any pentecostal church. Park was only taking care of some refugee pentecostals there. He greatly helped scattered pentecostal people during the war and the church in Busan was organized after Chestnut's arrival. Owing to this kind of situation, the foundation date of congregation varies sometimes.

¹³¹ Chestnut, *ibid.*, p.107.

¹³² KAOG, ed., *KAOG 1997 Yearbook*, Seoul, 1997, p.293. (1.5. 1997).

26 persons attending services, and 59 Sunday school children. This was the first pentecostal congregation in Daegu, the third biggest city in Korea.¹³³

Apart from the early trio, the new leaders who had been connected with the Osaka pentecostal congregation in Japan continued evangelizing and founding congregations in Jeolla Province and on Geoje Island. Gui-Im Park, who was also known as ‘hail’ (우박: *Wubak*) Park, a name which was imparted to her in a dream,¹³⁴ moved to Gwangju and pioneered a congregation in Gwangju City in 1952. Today, *Gwangju* congregation has grown into to a huge congregation of more than 10,000 members and is the largest Christian congregation in Jeolla Province. This *Gwangju* congregation started when the wife of a medical doctor (Mrs. Gwang-Sin Cha), who had been suffering from an incurable disease, was healed by the prayer of Gui-Im Park.¹³⁵ Her two younger sisters (woman evangelists Sun-Deok and Jeong-Rye) helped her. As a prominent woman evangelist, she founded two more congregations in Gwangju: *Daeseong* (대성, 1956), and *Deoklim* (덕림, 1962) congregations. The third congregation has also grown into a congregation of 800 adult members.¹³⁶

Serving *Jinwol* (진월) congregation since 1945, Seong-Deok Yun founded *Seochang* (서창) congregation in 1953 and continued to evangelize. In three years he founded his third and last consecutive congregation, *Unli* (운리) congregation in the vicinity (today these areas belong to Gwangju City). For several years, he took care of these three congregations.¹³⁷ When the latter two congregations became independent, he remained at *Jinwol* congregation as pastor.

After the opening of *Mokpo* congregation in 1948, Seong-Hwan Kim continued to evangelize during the Korean War. Through his ministry, following congregations were opened soon after the armistice: *Songjuk* (송죽) congregation and *Jangbu* (장부) congregation at Muan-Gun, and *Daeseo* (대서) congregation at Naju City. His wife also helped him in his ministry through her gifts of the Spirit. Although the neighbourhood rejected his ministry at first, they later began to acknowledge these congregations through the changed lives of their members. For some time, he took care of these four congregations while he was resident in Mokpo. Thus Kim led the movement in the Mokpo area, especially accompanied by *charismata*.¹³⁸

Gil-Yun Kim founded a congregation at his birth place, Geoje Island, in 1953. When he came back from Japan around 1943, not only the Japanese but also his family and the village people persecuted him. Hence he could not start on his ministry at once. After the liberation he served the Lord as an assistant pastor of two

¹³³ The congregation was scattered after Bae moved to the theological seminary in Seoul. In Daegu, the Presbyterian church is especially strong and the people are conservative. This might be a reason that the congregation did not last.

¹³⁴ Jeong-Ja Mun, *ibid.* interview.

¹³⁵ *ibid.*

¹³⁶ The second congregation became a Presbyterian church. It was stolen by a co-pastor while Park was working on the building of the third congregation.

¹³⁷ Yeong-Jun Hong, interview in Gwangju (13. 1. 1998). After the worship meeting at *Jinwol*, Yun walked to *Unli* which took ca. 40 minutes to lead the worship. Thereafter, he walked to *Seochang* congregation, which also took about 40 minutes, to lead the meeting.

¹³⁸ Byeong-Ho Kim, telephone interview in Gwangju (15. 1. 1998). He is his son and is pastor of KAOG; Woo-Sul Kim, interview in Mokpo (19. 1. 1998). Elder Kim helped Seong-Hwan Kim with his ministry from the beginning.

Presbyterian congregations and a pentecostal congregation (Seong-Deok Yun's *Jinwol* congregation) until he pioneered the *Geoje* Central congregation (거제중앙: *Geoje Jungang*) in 1953.

Bong-Jo Kwak did not lose the chance to preach the Gospel. Having left Japan, Kwak went to Manchuria to act as pastor to the Korean congregation there because he could not embark on pentecostal evangelization at his native place. In Manchuria, he took charge of a Presbyterian church and it had a revival under his leadership. In February 1952, he was called to be the pastor of *Suncheon* Pentecostal Congregation after Pastor Heon-Geun Park had been martyred by the communists. During this ministry he founded a congregation at Namwon City, Jeolla-Bukdo in 1953.

In this way, the pentecostal movement continued during the Korean War. At the establishment of the Korean Assemblies of God during the War (8.4.1953), eight congregations were officially recognized (Suncheon, Kwangju, Mokpo, Busan, Daegu, Seoul, Jinwol village, and Geoje Island) even though some others were being formed. After the Armistice Agreement (July 1953), 18 congregations were already located in South Korea.¹³⁹

Second, we observe how the organization became further strengthened during the Korean War. The planned second pentecostal convention in 1951 was cancelled. However, in 1952 the pentecostals were able to hold the second meeting as the battle line had settled along the 38th parallel since April 1951. The *Suncheon* congregation hosted the meeting again from the 29th April to the 4th May 1952. However, the number of those attending was less than half of those at the first convention. Seong-San Park again presided at the meeting and Bong-Jo Kwak, the pastor of that church, preached.¹⁴⁰ The third convention was planned by the leaders and held in the same year (5.10.1952), just after the American Assemblies of God missionary, Arthur B. Chestnut, had entered Korea. The Korean pentecostals were cheered up by his presence. The convention was also held at *Suncheon* congregation¹⁴¹ and was a meeting about the same size as the first convention. Chestnut preached about God's provision for His church and they were blessed in the baptism with the Holy Spirit. But he did not speak of the evidence of speaking in unknown tongues because such a thing was an unclear concept to most of those people, he wrote.¹⁴² The people received both him and what he said without question. The convention lasted for about three days.¹⁴³

In this way the *Daehan* Pentecostal Church (denomination) developed in the war situation in the southern part of Korea. Unlikely Rumsey and other private

¹³⁹ KAOG, *Minutes*.

¹⁴⁰ Bong-Jo Kwak cannot call the details of the meeting to mind owing to his advanced age. Only a picture of the attendance remained (KAOG, *ibid.*, p.68); *PE* (3. 8. 1952). The exact date of the conference is described in a letter from the leader of Korean pentecostal group to missionary Howard C. Osgood.

¹⁴¹ Chestnut, *Put ... Shoes*, pp.91-96. He described travel in Korea at that time. He travelled together with about 10 persons from Busan to Suncheon; KAOG, *ibid.*, p.74. This source says that it was held at Gwangju instead of Suncheon. Considering the details of the travel, we think it was probably held at Suncheon.

¹⁴² *ibid.*, p.95.

¹⁴³ Chestnut, interview over international telephone (25.6.1997). He does not remember its exact length, but thinks it lasted about three or four days. Considering the length of the second and the third conferences, we imagine that the first one also lasted for at least several days.

women missionaries, Chestnut began to work as a representative of the American Assemblies of God. Thus, a denominational organization was formed next year (1953) following on the preliminary arrangements through the conventions.

5.5.4.3. *The Involvement of the American Assemblies of God (1952)*

Even though the missions department of the American Assemblies of God had received information about the Korean Pentecostal Church through its unofficial missionary, Rumsey, it did not do anything about Korean Pentecostalism until the Korean War. The entry of the American Assemblies of God in connection with this War took place in two ways. The first way was the entry of the chaplains. The second way was that God called a missionary in Japan to Korea who had been praying for the war-suffering Korean Christians.

Three American Assemblies of God chaplains entered Korea during this War: Frank R. Griep, Dudley Q. Boyd, and John R. Elrod (1918-1992). The first two moved along the battle line¹⁴⁴ while Elrod was both at the front line and at the rear. Korean pentecostalism had especially to do with Elrod. He had already served in Korea as a chaplain from August 1946 to July 1948 when Korea was under military government. During that time he and his family stayed in an American compound in Chuncheon. Elrod and his wife were very interested in finding pentecostals in Korea. Mrs. Elrod said: "We made friends with many Koreans. Hong Heoh helped us."¹⁴⁵ At that time, Chaplain Elrod gave Bu-Geun Bae dozens of boxes of Bibles, which were distributed in Gapyeong District (5.5.2.1). For a period of almost one year he and Hong Heoh led worship meetings together. Not only was he involved in leading the worship meetings for the American soldiers, but also Mr. and Mrs. Elrod regularly visited orphanages. They also invited middle school boys and girls (about 120 in number) to the military chapel in order to teach them English and to open Bible classes. When his two years' term was over they went back to America.

As the Korean War broke out, Mr. Elrod came back for one year (September 1950-September 1951), serving the soldiers and establishing contacts with Korean pentecostals again. During this time, he introduced the situation of Korean pentecostals to the American headquarters and encouraged Heoh to come into close relations with the American Assemblies of God. When Elrod left Korea, he promised the Koreans to ask his denomination to establish the Assemblies of God denomination in Korea.

Through his intermediary effort, the Field Secretary of the Far East of the American Assemblies of God, Missionary Howard C. Osgood (1899-1992),¹⁴⁶

¹⁴⁴ "Our Chaplains in Korea," in *PE* (4. 2. 1951). The two chaplains held worship meetings at the front line. They reported that many soldiers received the Gospel. This magazine did not report anything about Elrod's work except his presence in the vicinity of Japan.

¹⁴⁵ Mrs. Constance Elrod, interview over international telephone call (25.6.1997) and letter (7.8.1997). She wrote to the author that they were impressed with the spirituality and holy living of so many people in Chuncheon. Elrod sponsored John Young Sohn, who was Elrod's interpreter, to come to America when they left in 1948. This man was further helped by Elrod in America to study at the Central Bible College (AAOG) at Springfield. He later played the role of bridge between Seong-San Park and AAOG.

¹⁴⁶ Glenn Gohr, "Pioneer Missionaries to China Still Active in Springfield," in *A/G Heritage* (Fall 1988). The Osgoods were sent to China on December 4, 1929 as AAOG missionaries. They stayed there until 1942, then returned to the States because of the Chinese-Japanese War which broke out in 1937. They went to China again (1946-1949). They had to leave China again when the communists took it over. In

briefly visited Korea on Easter Day of 1952. He met Korean pentecostals, especially the leaders. He reported that around 60 persons out of about 200 pentecostal people in Korea had received baptism in the Holy Spirit. He also noted that “the morale of the believers (pentecostals) was at a low ebb, but the people were encouraged by my visit. They pleaded with me to send a missionary who could remain with them.”¹⁴⁷ His response to the visit was expressed as follows:

But though the outlook for the pentecostal group may not seem bright, I do not see how we can turn our back on these people with their fine background of pentecostal teaching. With such a substantial number calling to us, and with the desperate need of the war-torn country knocking at the doors of our conscience, how can we do anything else but enter Korea with the Gospel at once?¹⁴⁸

Having received the report and the recommendation of Osgood, the Foreign Missions Department at Springfield commissioned Arthur B. Chestnut, who had been in Japan for two years as a single missionary, to go across to Korea to lay the foundations of the Assemblies of God. This man, Chestnut, was directly called by God as well when he was praying for Koreans in Japan. It was the summer of 1952. He wrote:

One time when I was alone before God in my room, I began asking Him to help the Christians in Korea. Suddenly He seemed to place a certain pressure on my back, as I was kneeling. Then He asked me, “Why don’t you go?” There was no long discussion or promise given.¹⁴⁹

Thus missionary Chestnut entered Korea in the early autumn of 1952 and the American Assemblies of God was introduced into Korea. No sooner had Chestnut come in Busan, Korea, than he called in five leaders of Korean pentecostals. After talking for a while he remarked that “the only thing I could think of doing was to plan a big meal for them.”¹⁵⁰ He also began to realize that the existing pentecostal churches were of a strong character and the harsh conditions in the country caused people to hold on to their faith even tighter. He appreciated the determined faith of those Koreans who pray in the church as early as five o’clock in the morning.¹⁵¹

1950 he was appointed the first field secretary for the Far East. He stayed in Hong Kong, Manila, Tokyo, and Taipei to train national workers. During that time he was asked to visit Korea by the Missions Department in Springfield.

¹⁴⁷ Osgood, *ibid*

¹⁴⁸ *ibid*.

¹⁴⁹ Chestnut, *ibid.*, p.77.

¹⁵⁰ *ibid.*, p.79.

¹⁵¹ The situation now seems to be different from the time when Osgood first visited about half a year earlier. Three reasons may be suggested for the difference: first, Osgood only visited Korean pentecostals to see their situation, while Chestnut entered as a resident missionary. The reaction of a small group (Korean pentecostals), who not only needed God’s help but also sought practical missionary support should have been different. Second, Osgood was able to see their general outward situation in a short period while Chestnut could observe them and communicate with them to find out their faith life in general. Third, the Korean War situation was more stable six months later. Therefore, Koreans began to restore their normal life as time passed.

It was January¹⁵² of 1953 when Chestnut moved to Seoul to take a room at Heoh's house. The house was also used for the gathering of *Nambu* congregation. It became a provisional mission centre. Chestnut wrote: "Then the Korean leaders would gather in Seoul at a given moment to worship, visit, and encourage each other. We would always have meals together."¹⁵³ The only American pentecostal missionary in Korea at that time was able to give them a little help as well as to forward some refuge supplies to them. In this way the opportunity was ripe for forming a denomination.

5.5.5. *Ongoing Rejection of Pentecostalism by the Mainline Protestant Churches*

Pentecostals began to evangelize again among members of other denominations as the Japanese retreated from Korea after the Second World War. Then the discord between pentecostalism and other churches in Korea exposed. We can point to three causes of these problems.

The first one was that under the last stage of Japanese reign any Christian activities were hindered and pentecostals as well as other churches were only struggling for their existence. All remained quiet. And yet, even the difficult situations after the Second World War and during the Korean War furnished Christians with many more opportunities to become involved in religious issues. Hence, the established churches had occasion to reject a new movement.

The second aspect was that this new movement in Jeolla-Namdo province after the Second World War, which was accompanied with women and various gifts of the Spirit, was marked by a loud pentecostal colour. It was a matter of course that such an intense drive was to be confronted by the mainline order. The early movement in Seoul with Rumsey, Park, Heoh, and Bae was more moderate in pentecostal character than the second one.

The third aspect was that the pentecostal movement in Korea had not yet taken shape as an official organization. There existed neither theological institutes nor missionaries. Therefore, the surrounding Christians, who belonged to the established churches, rejected pentecostal phenomena while the established churches did not officially or theologically mention pentecostalism yet.¹⁵⁴ Other missionaries were no exception to this. When the first American Assemblies of God Missionary to Korea, Arthur B. Chestnut, came to Korea during the Korean War (1952), he met an American missionary who was not happy to see him. Chestnut wrote of the situation as follows:

He was part of an agreement among missionaries that none would give assistance to any pentecostal missionary entering Korea. More than that, they had agreed not to help any of the people of this faith. There was food and clothing, of its kind, for the refugees. These supplies had been shipped in by the United Nations to be distributed by

¹⁵² Chestnut, interview over international telephone (25.6.1997). In his book, he wrote it was spring.

¹⁵³ idem, *Put ...*, p.107.

¹⁵⁴ KAOG, *30 Years ...*, p.115. At the early stage in Seoul, the Holiness Church only mentioned through its denomination magazine, *Hwalcheon*, that a sectarian group, pentecostalism, had entered and warned against it.

the churches. But pentecostal people had to find their help through friends in other churches.¹⁵⁵

That missionary spoke against pentecostal experience in his church. When Chestnut heard it through Korean pentecostals, he only responded: “Just watch and wait. If this is of the Lord, it will succeed. If not, it will fail: no one can fight against the Holy Spirit.”¹⁵⁶ Even though the denomination and the theological seminary were set up in 1953, and the official recognition as a church was approved, reviling of pentecostal phenomena by the surrounding believers, continued for a while.

As we said before, the early stage of the second movement was rejected by the surrounding Christians, especially, the ministries of the untrained women leaders like Bok-Deok Lee and Gui-Im Park. They and their followers were excommunicated from their churches and opened their own congregations. Sometimes, the worship meeting was interrupted by the youths of the established churches. Seong-Hwan Kim, whose ministry was also attended with Spiritual gifts, was rejected at first. The ministries of the leaders who practiced pentecostalism moderately were hardly ever rejected. Because Korean Christians had generally been evangelically oriented, so long as pentecostals did not display too much emotionalism, they seemed to have been tolerated by the established churches.

When the pentecostals were rejected, they did not counterattack. They had only to pray and to wait for the hand of God. In a spiritual realm, such rejections by the mainline churches against a new movement often cause its expansion instead of destroying it. Since the organization of the Korean Assemblies of God in 1953, the straight rejection by other churches seemed to diminish and to fade away because pentecostalism began to be accepted as a gift of God by other denominations.¹⁵⁷

5.6. CONCLUSION

We conclude this chapter with five observations.

First, in the pre-war period, it is noteworthy that only private/independent women missionaries entered. They had both advantages (being more suited to work under imperialism) and disadvantages (having a leadership problem). Three Korean leaders of this time, two of them were converted from Presbyterianism to pentecostalism in Japan by Juergensen and the other one was converted from the Salvation Army by Rumsey in Seoul, established congregations with the help of these women in the suburbs of Seoul. They formed a co-operative *Choseon* pentecostal church. The Osaka Korean congregation, which would exert an

¹⁵⁵ Arthur B. Chestnut, *Put ... Shoes on His Feet*, Tulsa, OK, 1989, pp.81-82; idem, letter to the author (16. 10. 1995). He wrote, “People, refugees were starving to death every day. The military relief supplies were given to the churches for distribution, so that if one was not a part of the Methodist or Presbyterian or Holiness churches, they could get no distribution. Such was the pitiful testimony put forth by these churches. However, Christians of these churches would get some for their neighbours. The pentecostals wanted to be able to have their own supplies.”

¹⁵⁶ *ibid.*, p.82.

¹⁵⁷ Sang-Ho Kim, *ibid.* interview (27. 2. 1996); However, personal rejections by some surrounding Christians have continued, even until now.

important effect upon the post-war Korean pentecostalism, was flourishing in Japan at this time.

Second, in the war period, missionaries were banished by Japanese imperialism and the Korean pentecostal church was dispersed in both Korea and Japan. In such times of suspension of religious activities, the discord between pentecostals and other Christians disappeared. Pentecostals kept their faith privately.

Third, in the post-war period, the second pentecostal movement broke out in the southwestern area through the leaders and the influence of the previous Osaka Korean congregation. It was the period of Korean leaders without foreign missionaries. Missionary Coote was the origin of this lineage and it was the third source that contributed to the establishment of early Korean pentecostalism. The role of women, especially that of Gui-Im Park, and the manifestations of Spiritual gifts gave the movement a more markedly pentecostal flavour. Accordingly, the rejection by other Christians was intensified. In the period of the Korean War, pentecostalism continued to grow even though it suffered by dispersion and martyrdom.

Fourth, when we compare the Korean pentecostalism of these three periods with one another, we find the roles of women, both foreign missionaries and Korean lay people, to be an important factor for the growth of Korean pentecostalism. Also we can notice that most leaders of the first and second generation, except Hong Heoh, received their pentecostal faith in Japan through missionaries while they were pursuing success and prosperity there. They were the young elite of Korean society. The rejection by other Christians continued from the pre-war period to the post-war period, except for the war period itself. There are not only continuous phenomena but also discontinuous aspects. The first pentecostal movement was ignited in Seoul by missionary Rumsey while the second one was started by Koreans in the southwestern countryside. While the imperial persecution eventually dispersed the Korean pentecostal church, the Korean War not only failed to hinder its development but also increased its solidarity so that it was able to call conventions and to establish an organization.

Finally, the movement was not so flourishing in this initial period. The reasons for that can be considered from both an internal and an external point of view. Internally, it was neither successful in forming a legitimate organization nor in establishing a training school. Externally, the socio-political situation was unfavourable.