

150 Leabrook Lane
Princeton, NJ, 08540
February 6, 1998

The Rev. David Prince
Stated Clerk, New Brunswick Presbytery

Dear David:

I enclose the minutes of the Princeton Glory Presbyterian Church, which I have read at your request on behalf of the Records Review Committee. For their information, may I make a few comments.

It is important to note that the minutes have been altered after approval by the session by one of the pastors, Mr. Kwen, in his handwriting. This need not invalidate them, for the original text is not obliterated. The alterations are mostly criticisms of the other pastor. Another is the deletion of an action by the session asking that the deed of ownership of the property be removed from Mr. Kwen's name to that of the church. But since this was done later, it no longer matters. A more significant deletion (Jan. 26, '97) is the deletion of an instruction from the session that if the joint pastors find they cannot agree, both must resign. Had this been obeyed, the church might not have divided.

The present situation is a three-way division:

1. The continuing Glory PC, pastor Rev. Kwen. It is largely a Kwen family church--sisters, brothers, cousins etc. 2 of the 10 elders of the undivided church remained with Kwen; one of them is his brother-in-law. I am told that adult attendance is between 30-40 plus 15-25 youth and SS. They occupy the land and church building, for they contributed most of the down payment (but not most of the continuing high mortgage).
2. The Princeton Korean Presbyterian Church, Pastor Samuel Yoon. They meet in the Plainsboro Presbyterian Church, their location before the merger. They are mostly younger and newer members, but 4 of the elders left with Yoon, including the chairman of the finance committee. Attendance adult attendance is between 50-60, plus 20-30 youth and SS.
3. The Princeton Korean Church, no pastor. They meet in the Kendall Park Baptist Church but remain Presbyterian. They are largely the older group, claiming to be the original Princeton Korean Church started, I think, in 1973, in the Nassau Church. Adult attendance is between 50-60, plus 45 youth and SS. They are undecided about their future--PCUSA New Brunswick presbytery, or PCUSA Korean Presbytery (NY & NJ).

1998

4. A footnote: the Princeton Glory Korean Church lost about half its adult communicant membership in its two years of divisive struggle. Its stated clerk, Mrs. Lee and her husband, Prof Sang Lee, have friends in all three splits, and now attend Princeton University Chapel.

It is futile to make second-guess judgments after the fact, but I think the congregation did not want to divide. A co-pastorate is almost impossible in Korean culture. It was the two pastors who were in favor of division; and one, Yoon, was more willing to resign than the other. Is there any way a presbytery can demand a joint resignation. Probably not, and even then the congregation might have divided, given the Kwen family's feeling that it had proprietary rights on the property.

But the split is a tragedy, and all too common in Korean churches. The perverse fact, though, is that with Korean Christians, all sides of the splits seem to continue to grow. There are 700 Korean-American churches within 70 miles of Princeton! (That includes of course New York City and Philadelphia).

Power to you in your good work.

Sincerely,



Samuel Hugh Moffett

Copy
150 Leabrook Lane
Princeton, N.J. 08540
April 6, 1998

Mr. Brent Strawn
Princeton Seminary Bulletin
Campus Mail

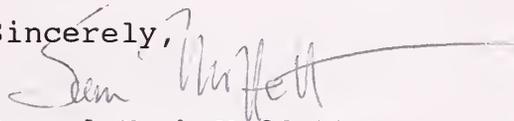
Dear Mr. Strawn:

Herewith the only item I've managed to produce for the
Faculty Publications 1997 listing:

Chapter in Book

"Has Christianity Failed in Asia." In Hananim kwa Uri Mal Song
Kyong (The Word of God and the Korean Bible): Festschrift for
Prof. Chae-Woon Na. Seoul: Presbyterian College and Seminary
Press, 1997. Pp. 69.

Sincerely,


Samuel Hugh Moffett

To Rev. + Mrs. Robert Coppock

150 Leabrook Lane
Princeton, N.J. 08540
June 17, 1998

Dear Bob and Elizabeth:

We were delighted to get your good letter, with its news of a great ministry in church, university and the Freedom in Christ ministries. And power to you on your coming trip next year.

All goes well here with us, except that we're disappointed with the choice of G.A. moderator this week. Oldenburg is too much the politician, which means more of the same at Louisville, but by the grace of God the church will survive. It needs our prayers, and continuing evangelical involvement. A switch of only 21 votes at G.A. in the first round would have given us an evangelical in the lead for moderator, and though it would probably not have made a difference in the final vote (headquarters staff is too strong a lobbying group in these meetings), it would have made a strong statement. The new Korean language presbyteries will bring in some fresh air, but the synods make it hard for them.

It will be fun to welcome Paul to Princeton in the fall. Give him the enclosed card and tell him he must not fail to give us a ring and let us know how to reach him.

Blessing on you all.



Samuel H. Moffett



THE KOREA SOCIETY

June 30, 1998

Prof. Samuel H. Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Professor Moffett,

Greetings once again from The Korea Society in New York!

I am writing to you with several goals in mind. First, I want to share with you our preliminary DRAFT of the conference on Christianity booklet. A special word of thanks goes out to Prof. Ed Poitras for the superb effort which he extended in completing the conference report enclosed in the booklet. **This document is in DRAFT form only and is NOT intended for citation at this stage.** Please review the draft, and suggest any edits which you would like. Once the booklet is finalized we will have it printed outside by a professional printer and it will resemble the booklet on the Korean War conference which The Korea Society sponsored and which I enclose for your reference. Copies of the final booklet will be sent to you and will also be distributed through various means to members and friends of The Korea Society and other interested individuals as well.

You will note that there is an extended consolidated bibliography at the conclusion of the booklet. Please feel free to suggest additions to this bibliography. We also want to explore the possibility of having the bibliography annotated (briefly) in the final printed version of the booklet. This will require considerable scholarly expertise. If you, or a colleague that you know, can take on this task we will be able to offer a modest honorarium for the completion of this work. Please let me know if this is of any interest to you.

Finally, as we complete the conference booklet we will also be working on completing a manuscript of final conference papers for submission to prospective publishers. As you know, we have fallen several months behind on collecting final versions of conference papers. It is extremely important that we be informed if the current version of your paper is the final version. Please inform me as soon as possible whether the copy of your paper as submitted for the conference is in fact the final version. If not, could you please let me know when we can expect your final paper. This is particularly important for two reasons. First, we cannot proceed with a publication proposal until we have a complete set of final papers, and secondly, once the booklet is distributed we will receive requests for various papers on an individual basis. I will need to know from you whether the paper I have is complete

and final and if you authorize me to distribute it to those who request it. Please provide me with this information as soon as possible.

You can communicate directly with me at: tel: (212) 759-7525 ext. 12 fax: (212) 759-7530 or e-mail: <richard.ny@koreasociety.org> If you are submitting a final version of your paper, please mail a clean (hard-copy) to me at the address below, but kindly inform me in advance that it is coming. I look forward to hearing from you once again, and I trust you are having a fruitful and enjoyable summer!

Sincerely,



Richard E. Hitchcock
Director of Programs

enclosures: as stated
REH

Christian Friends of Korea

Activity Report Vol. 4 October 1998

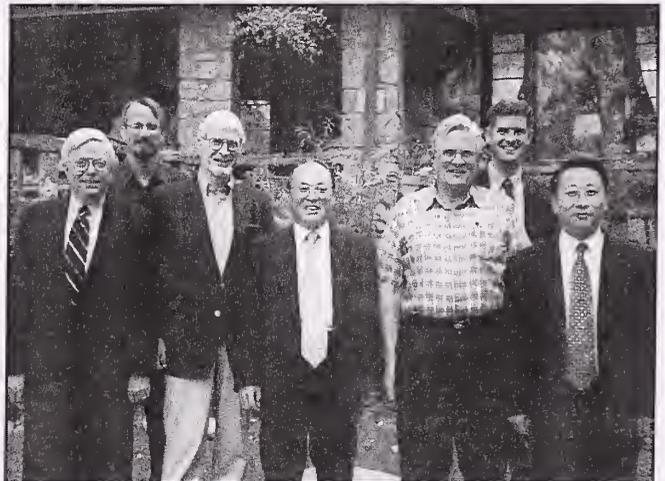
EBCF Continues Work as Christian Friends of Korea

In the late 1800's, people with names like Appenzeller, Underwood, Gale, Moffett, and Bell arrived in Korea. They and many others shared the love of Christ through their talents in engineering, medicine, construction, and education. Their work established hospitals, educational institutions and churches throughout the country, which improved not only the physical health and well being of the Korean people, but also revealed to them the truth of the Christian message in word and deed.

In honor of the greater memory, sacrifice and living legacy of these early missionaries and their descendants, as well as the dedicated efforts of many within the Korean community – all true friends of Korea – the Eugene Bell Centennial Foundation (EBCF) has been renamed **Christian Friends of Korea**. The purpose of Christian Friends of Korea remains the same as that of the former EBCF; namely, to share the Gospel of Jesus Christ by means of humanitarian, religious, and educational projects and exchanges. It is our fervent desire that we be witnesses to Christ in all that we do – in keeping with the example set by the early missionaries to Korea. Consistent with our name change, we are

pleased to include a new section in our publications called "Stones of Remembrance" which will focus on the contributions of some of the men and women who have gone before.

Our work remains the same. With your partnership and prayers, we will continue to bring food, greenhouses, medicine, medical supplies and equipment to those who are hungry and hurting in North Korea. The problems faced by the North



Ambassador of the DPRK to the UN Li Hyong Chol and Counselor Kim Myong Gil with members of CFK board and staff

Korean people remain huge. Poor weather over this past summer combined with chronic fertilizer shortages and the lingering effects of the widespread flooding of '95 and '96 has resulted in a harvest expected to meet only half of the food requirements for the country this year. Not only are people suffering from lack of food, but they are also afflicted with preventable or curable diseases exacerbated by food shortages. We believe that by showing our friends compassion at a time of critical need, the love and grace of God is communicated.

We have much to do. Generous support from many of you is making possible a number of important shipments this fall (see page 3). We continue to look for new opportunities to meet the urgent needs of the people in North Korea. We covet your prayers and support for our efforts.



Taedong Gate, Pyongyang, 1935



The People Behind CFK

We are very pleased to announce two new additions to the Board: Mrs. Eileen Moffett, a writer and historian who served with her husband, Dr. Samuel Moffett, as a missionary to Korea for many years; and Dr. Dwight Linton, also a life-long missionary to Korea. We are delighted that Ruth Bell Graham (Mrs. Billy Graham) has agreed to serve as Honorary Chairman of CFK. Board members continuing their service with Christian Friends of Korea include Dr. John Akers, Roger Flessing, Steve Aceto, and Andrew Linton.



Eileen Moffett



Dr. Dwight Linton

We have also formed an advisory board comprised of the following individuals: Dr. and Mrs. Paul Crane, Dr. Eugene Bell Linton, Mrs. Lois F. Linton, Dr. and Mrs. Samuel Moffett, Dr. and Mrs. Dick Nieuwma, Dr. and Mrs. John Somerville, and Dr. and Mrs. John Wilson.

We are very pleased that Walter Somerville, and Andy and Heidi Linton remain with Christian Friends of Korea.

Dr. Stephen Linton, former Chairman of EBCF, has formed a new organization to meet special needs in North Korea and we wish him well in his endeavors.

Current Programs

Food for Life - The Food for Life (FFL) program provides an avenue for interested parties to fund food shipments to North Korea.

Medical Work - Christian Friends of Korea (CFK) is helping the people of North Korea deal with a serious shortage of medicine and medical equipment. At the present time, CFK continues to focus attention on the diagnosis and treatment of tuberculosis.

Agricultural Work - Christian Friends of Korea is working to increase food production in North Korea by sending vegetable seed and hundreds of small metal and plastic greenhouses to extend the growing season.

Abbreviated Financial Statement

Fiscal Year Ending June 30, 1998

REVENUE AND EXPENSE

Revenue:	
General Contributions	\$523,022.22
In Kind Contributions	\$687,811.50
Food For Life Contributions	\$536,066.84
Other Revenues	<u>(\$1,134.31)</u>
Total Contributions	\$1,745,766.25
Expense:	
Project Expense:	
General	\$1,067,071.15
Food For Life	\$878,570.37
Operating Expense	\$82,599.99
General Administrative Expense	<u>\$11,956.82</u>
Total Expense	<u>\$2,040,198.33</u>
Excess Expense Over Revenue	<u><u>\$(294,432.08)</u></u> ¹

ASSETS

Current Assets:	
Cash and Cash Equivalents	\$152,057.05
Total Current Assets	\$152,057.05
Net Property and Equipment	\$7,487.60
Other Assets - Net of Amortization	<u>\$500.08</u>
Total Assets	<u>\$160,044.73</u>

LIABILITIES AND FUND BALANCE

Current Liabilities:	
Payroll Tax Payable	\$2,362.96
Total Current Liabilities	\$2,362.96
Fund Balance as of June 30, 1998	<u>\$157,681.77</u> ²
Total Liabilities and Fund Balance	<u>\$160,044.73</u>

¹Last year there was a fund balance of \$452,113.85 which was carried over to this year. During this year, \$294,432.08 of those funds were used in excess of current year donations leaving a fund balance as of June 30, 1998 of \$157,681.77

²Approximately \$140,000 of this amount was designated for project expenditures near completion by the time of this publication.

Christian Friends of Korea

Christian Friends of Korea (formerly the Eugene Bell Centennial Foundation) is a tax-exempt, non-profit organization founded in 1995. Contributions to CFK are tax-deductible to the extent allowed by law. Please make all checks payable to "Christian Friends of Korea." If you are interested in supporting the work of CFK or have questions, please contact us at the following address. Please note that *only our name has changed*. Our address, phone and fax numbers, tax-exempt number, and bank account numbers all remain the same.

Christian Friends of Korea
80 Walker Cove Road
Black Mountain, NC 28711
(828) 669-2355
(828) 669-2357
E-mail: ebcf@ebcf.org
Web Site: www.ebcf.org

how racism and oppression have left a scar on the black family. But through Christ, we have a hope of ending the cycle of these types of numbers.”

In addition to his work at the BGEA, Jones served as the first president of the National Black Evangelical Association (NBEA). Recently he became the first African American named to the National Religious Broadcasters’ Hall of Fame. Aaron Hamlin, president and executive director of the NBEA, calls Jones “a key figure in the maturation of the evangelical church. Reverend Jones has both encouraged the growth of black ministers and ministries and facilitated relationships between black and white organizations.”

“Things have definitely improved from the days when I first joined Billy,” Jones says. “But, at the same time, it’s a bit dis-

heartening to realize that many of the prejudiced attitudes that thrived back then are still very much alive in a more covert way.

“The greatest need for Christians today is a moral and spiritual awakening,” he says, “but I don’t think we’re going to see an outpouring of the Holy Spirit like we need until the church comes to grips with its race problem, because Jesus said, ‘By this shall all men know that you are my disciples—because you love one another.’”

In pursuit of that Christian ideal, Howard Jones has seen it all—both the triumph of progress and the pain of prejudice.

“But the promise of being a whole church one day is worth the pain,” says Jones. “It’s worth the pain.”

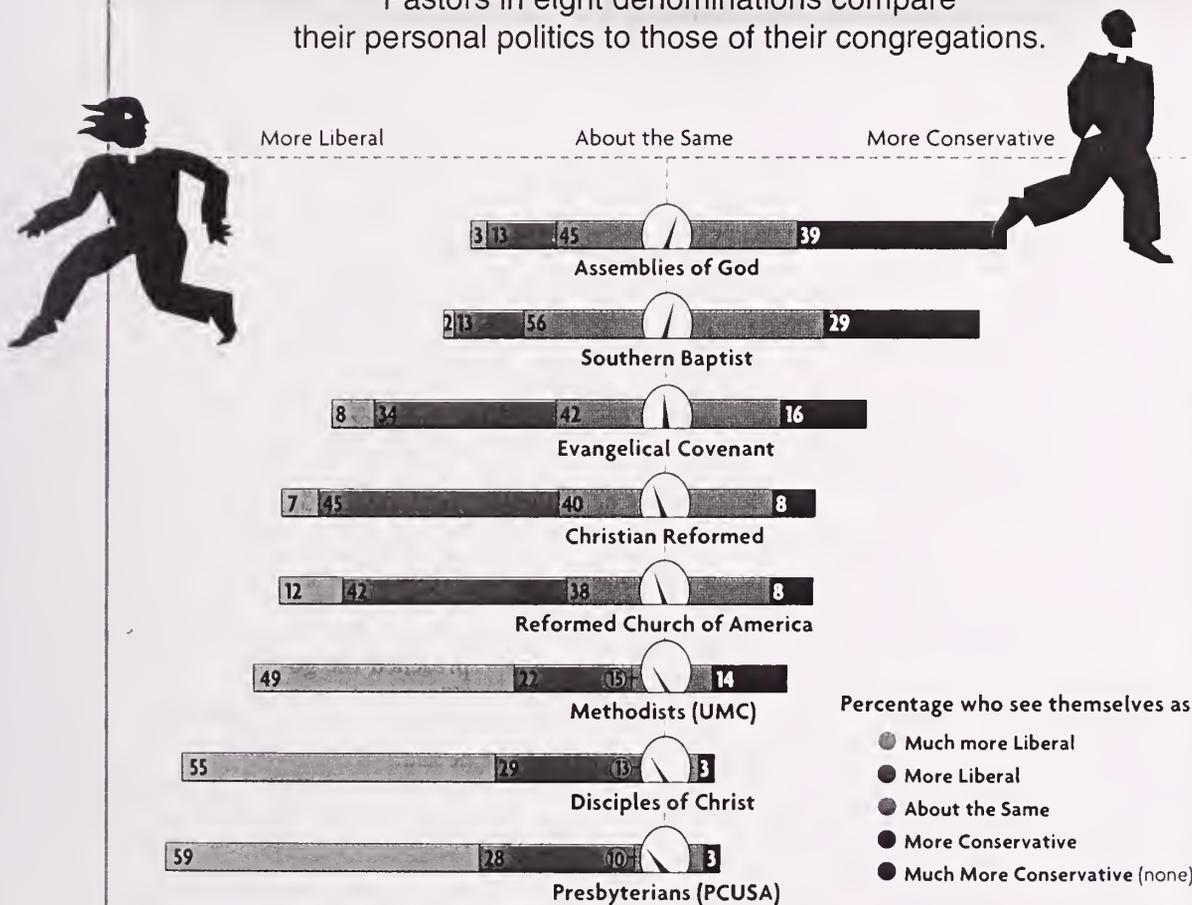


Edward Gilbreath is associate editor of New Man magazine.

REALITY CHECK

Out of Step?

Pastors in eight denominations compare their personal politics to those of their congregations.



SOURCE: *The Bully Pulpit: The Politics of Protestant Clergy* (University of Kansas Press, 1997), by James Guth, John Green, Corwin Smidt, Lyman Kellstedt, and Margaret Poloma. Chart design: Carla Sonheim.

smoffett. Asiafail.#2

Has Christianitay Failed in Asia?: India, China, Korea.

Samuel Hugh Moffett

I want to ask an important question this morning. The question is: Has Christianity failed in Asia. And the reason I ask it is that two famous authors have asked the same question but given two completely different answers to it. One says, Yes, it has failed. The other says, No, it hasn't.

The first one is a highly respected Indian historian, K. M. Panikkar. He said emphatically a few years ago, "...the [Christian) attempt to convert Asia has failed."¹ But the second, an equally famous professor at Harvard, Harvy Cox wrote more recently that Christianity in Asia not only is not failing, it is succeeding and succeeding spectacularly. He says it could "eventually become a major force in all of southeast Asia, in China, and in Mongolia and Siberia..." "Nearly half the population [of South Korea] is churched."²

Which one is right, Panikkar or Cox? Is Christianity dead in Asia, or is it about to explode across Asia, as Cox described it, like "fire from heaven"? My thesis today will be that Panikkar and Cox are both wrong. But both are also partly right, and I think Cox, the optimist about a Christian future in Asia, is more right than Panikkar the pessimist. I'll tell you why I think so. I believe that Asia is the greatest political, the greatest economic, and the greatest Christian challenge in the world today. Here is why I think so.

Asia is not just another continent; it is a supercontinent. It is so big that the United Nations divides it into four continents, North, South, East and West Asia.³ And Asia is crowded. It holds 58%, nearly 60% of all the world's people. By contrast, North America has less than 6% of the world's people.

¹ K. M. Panikkar, Asia and Western Dominance, (London: Allen & Unwin, 1953, 297.

² Harvey Cox, Fire From Heaven, (Reading, Mass.: Addison-Wesley 1995), 220. It was Pentecostalism that impressed him most.

³ Out of Asia's total population of 3,344 m. (excl. USSR): East Asia has 1,366 m. people, more than Africa and Latin America combined (700 m., and 402 m = 1,192 m.); China alone has more people (1,150 m.) than Europe and North America combined (800 m.) South Asia has 1,461 m. people. India alone has more than all Africa (866 to 700 m.)

Why is Asia Failed?

But of all the world's continents, in proportion of population Asia is the least Christian. The most Christian continent, by the same standard, is Latin America.

LATIN AMERICA,	89%	461.5 m. Xns;	490 m. population
NORTH AMERICA,	75%	223.5 m. Xns;	296 m. "
EUROPE & USSR,	66%	535.5 m. Xns;	727 m. "
AFRICA	44%	330 m. Xns;	748 m. "
ASIA (+W. Asia)	8%	286 m. Xns;	3513 m. " ⁴

So is Panikkar right after all? 92 out of every 100 Asians have resisted the missionary expansion of Christianity around the world. Has Christianity failed in Asia?.

Let me answer that question by using Asia's two largest countries, India and China, as examples. Those two countries alone, India and China, contain more people than all four of the other large continents combined. More than Europe, Africa and North and South America combined. And then I am going to add South Korea.

I am going to claim that despite all the mistakes of Christians in Asia, both by missionaries and by Asian Christians, Christianity is expanding so fast that its future, far from hopeless, may change the religious history of the whole continent for the next hundred years.

I. INDIA. Let me begin with India.

(Population 950,000,000; Christians 31,000,000 or 2.7%)

Panikkar the pessimist was Indian. Has Christianity failed in India? And if not, how can he say it has failed in Asia?

Well, anyone who has visited India will not be surprised that it was an Indian who wrote "Christianity has failed in Asia". There are parts of India so completely unreached and unredeemed by the light of the gospel as to discourage even the bravest Christian missionary. When Eileen and I first saw parts of Calcutta back in the 1970s, Eileen said she never wanted to go to Calcutta again, at least not as a tourist; the only thing that could take her there,

⁴ Numbers refer to "affiliated" (i.e. total who claim to be Christians. (adapted from D. Barrett, in Int'l Bulletin of Missionary Research, Jan. '98; and World Almanac, 1998).

she said, would be to go as a missionary.

Less than 3 people out of a hundred in India are Christians. That in spite of the fact that Christianity has been in India for nearly 2000 years. After 200 years of Syrian missions, and 500 years of Roman Catholic missions, and 300 years of Protestant missions, by no stretch of the imagination is India anywhere near Christian. It has resisted not only Christianity. It has also confronted and repelled two other great waves of missionary expansion: Buddhist and Muslim. India is Hindu (80% Hindu, compared to 12% Muslim, and only 2.7% Christian).

It is also one of the poorest of the world's large countries. Per person income (GNP) in India is \$340, \$340 for a whole year. By contrast, per capita income in Asia's richest large country, Japan, is \$39,000 a year.⁵ And poor India, already divided by independence into 3 countries (India, Pakistan, Bangladesh) is further split apart internally by 3000 or more castes, and 15 or 16 major languages, and violently separated into its two great warring religions, Hinduism and Islam. Christianity is such a small slice of India that it hardly seems to count.

But has Christianity really failed in India? Look at it another way. India has the third largest community of Christians in all of Asia. 31 million Christians is no small number, even in Asia. Only China and the Philippines are home to more Christians than that (the Philippines 50 m., and China, as we shall see, between 45 and 65 million). And India's Christians have founded some of the most active missionary societies in the world. Technically, they might be called "home" missionary societies, not "foreign missions", but in India to cross one of its language or caste barriers for evangelistic outreach is as "foreign" a mission as for an American to have to learn Swahili to evangelize in Africa. India has some 6,000 thousand of these Indian cross-cultural home missionaries. And nowhere in the world but in India have so many hundreds of thousands of despised outcasts (harijans, dalits) poured into the freedom and new life that the good news Jesus Christ offers to all who will come to him in earnest and in truth.

In terms of growth, in 1920 there were only 5 million Christians in India, today, as I said, there are 31 million. That is a 6-fold increase. In that same

⁵ Asia 1998, (Hong Kong, Far Eastern Economic Review), 12 f.

period of 70 or more years, Hindus increased only 3-fold. Christians are growing twice as fast as Hindus, even though a fanatical type of Hindu nationalism threatens them with more severe persecution and harassment every year. That is not failure!

I wish I could tell you about some of the heroes and heroines of the India story. I would want to tell you about Pandita Ramabai, the great Indian Christian pioneer for women's rights. Without a Pandita Ramabai there would never have been an Indira Gandhi, India's first woman Prime Minister. And I would mention, of course, Sadhu Sundar Singh, India's yellow-robed, barefoot holy man who wandered through India and over the high passes taking the good news into Tibet where he finally disappeared, but not before had written the memorable words"

"To follow Christ and bear His cross is so sweet and precious, that if I find no cross to bear in heaven, I shall plead before Him in heaven to send me as a missionary if need be to hell..."⁶

But time is short, so let me try to put it all in terms of one man's life story. In 1920 Azariah of Dornakal went to London to attend the decennial Lambeth Conference of Anglican bishops from all over the world. He was the only Indian. His grandfather was a grain merchant of the Nadar caste, a lower caste which in Indian society meant that he was not respectable enough to worship in a Hindu temple. But Azariah's father converted to Jesus Christ. As a boy Azariah lived in a village so rural that he studied from texts written on palmyra leaves, and scratched his arithmetic lessons in the sand. He never graduated from college. Yet quite unexpectedly, out of the blue as it were (Cambridge light blue) Cambridge University chose to pay him the high dignity off an honorary doctorate. A Cambridge doctorate of letters (LL.D) for an Indian. It was an extraordinary gesture, but Azariah was no ordinary man. And his wife, Anbu Mariammal Samuel, was an extraordinary woman, one of the earliest and one of the very few Indian women of that time to graduate with a college degree.

Azariah became probably the best known evangelist in Asia. His motto was "Every Christian a Witness". Someone once asked him, "If you were in a village where they had never heard of Christ what would you preach about?"

⁶ Sadhu Sundar Singh, The Christian Witness of Sadhu Sundar Singh, (Madras: C.L.S, 1989), frontispiece.

I wonder how I would have answered that question. Azariah immediately answered, "The resurrection". Some began to call him an "apostle of evangelism." The great Gandhi, who admired Christians but never became one, because to him all religions are equal--Krishna, Christ, Mohammed, Buddha all great prophets, so why worship only Christ?--Gandhi chided Azariah, "Don't be so narrow, no fundamentalist". And Azariah wrote him,

"My Dear Mahatmajee: When you ask the missionaries to do only social service and not to speak of Jesus as the Saviour, you are expecting the railway train to run without the engine". (Doraisawmy, Christianity in India, 1986, p. 28)

There was actually nothing narrow about Azariah's evangelism at all. It was not narrow, it was liberating. He became the first Indian bishop of the Anglican church, bishop of Dornakal (1912), and his challenge to the Indian church to open up its doors to the outcasts (the "unclean", the dalits) made his territory, Dornakal, one of the great centers of the 20th century mass movement of India's poor and despised people groups into the Christian church. It is said that 80% of India's Protestants today originally came from the outcasts and lower castes and tribes; and 50% of the Roman Catholics.

Bishop Azariah was one of the founders of a great church union, the Church of South India is the largest Protestant church in India, with 1,800,000 members, uniting Anglicans, Presbyterians, Congregationalists and some Methodists in one body. Altogether there are 31 Christians in India, almost twice as many as in South Korea. India's Protestant now outnumber Roman Catholics, but India proudly claims that neither Protestants nor Catholics can claim to have reached their country first with the gospel. Their pioneer is not St. Peter, nor Martin Luther, but the Apostle Thomas who probably sailed to India from Egypt only 20 years after Jesus died on the Cross in Jerusalem.

Christianity a failure in India? Not by any means. Dr. Rajendra Prasad, the first president of independent India (1952-1962), and himself a Hindu, went out of his way in one of his early speeches to make honorable mention of Christianity in India". He said,

"Remember, St. Thomas came to India when many of the countries of Europe had not yet become Christian, and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than Christians of many European countries. And it is really a matter of pride

to us that it so happened."⁷

When Mother Theresa died there a few months ago--while Europe and America were hyping Princess Diana into ersatz sainthood--India, which sometimes recognizes a real saint when it sees one, gave that stubborn, loving, perky and wholly self sacrificing little Albanian nun a national funeral. No, Christianity has not failed in India.

⁷ Dr. Prasad, quoted by S .G. Pothan, Syrian Christians of Kerala.

CHINA: where failure now looks like success.

[Population 1,214,000,000; Christians 45-65,000,000 or 6,5%]

But how about China? Didn't Christianity fail in China? Five times in the long history of Christianity in East Asia, Christians opened the door to China, and five times China slammed the door shut against them. ⁸ There is no time this hour to review that history, but I have found that Panikkar tends to remember only the times the door closed. He needs to be reminded that the history of Christianity in Asia shows us that each time the door closed, Christians opened it again and came back stronger than before.

Let me tell you how I got caught in the last closing of that door when the communists in China slammed shut the door to missionaries in 1951 and threw us out of the country. At the time, I came close to agreeing with Panikkar. I thought we had failed again. I had reached China just in time to see 150 years of remarkable Christian progress wiped out by a communist revolution. For a time in the 1920s and early '30s there were 8,000 Protestant missionaries in China. The Chinese Catholic community was twice as large as the Protestants. The next leader of China was also a Christian, a general named Chiang Kai-Shek, a Methodist. Christian colleges blossomed, interest in the Christian faith blossomed, and it was said that in the "Who's Who in China" 25% of China's intellectual and political elite professed to be Christian. Would General Chiang, an acknowledged Christian ruler of the largest country in the world, be the second Constantine? History's answer was "No".

I found that out very quickly in the third revolution, the Communist revolution (1949). I reached China in 1947. My timing could not have been worse. China was in civil war-- Chiang Kai-Shek's nationalists against Mao Tze-Tung's communists. When I asked, "Who will win?", they said, "The communists," and they were right. Within a year and a half the communists captured the university where I was teaching, and went on to take the rest of the country. Two years later I was expelled. "When we get rid of you missionaries," the communists boasted, "the Chinese church will wither away".

⁸ FIVE PERIODS OF ENTRY & REJECTION IN EAST ASIA

- I. Nestorian I (635-907). Alopen reaches China.
- II. Nestorian II; R. Cath. I (1200-1368). Sorkaktani
- III. Roman Catholic II (1552-1773). The Jesuits
- IV. Protestant I; R. Catholic III (1807-1949). Morrison, Hong, the CIM
- V. The Communist Revolution (1949...)

And when I left China I was almost discouraged enough to believe them. Maybe Panikkar was right, and Christianity was about to die in Asia. That was in 1951. There were then about three million Christians in China--two million Roman Catholics and one million Protestants, and the executions began shortly after we were expelled. I thought we had failed.

But Panikkar and I were both wrong. Today, after nearly forty years of the communist revolution, it is the communists who are withering away. Only with great difficulty are they hanging on to their political power, and it is the Chinese Christians who are still there, growing and growing and growing--stronger every year. No one really knows how many Christians there are in China today. The government says about 15 million. But the real figure, which has to be an educated guess, is probably somewhere between 45 and 70 million--from three million to 70 million is not "withering away". It is a miracle that growth like that could explode in a church under total communist, anti-Christian government control.

So what of the future in China? There are still problems, the most pressing of which is the split between the government-recognized churches of the Protestant "Three-Self Church", and the "underground" churches of the "House Church Movement." The "Three Self Church" chose the Biblical admonition, "Let everyone be subject to the governing authorities" (Rom. 13:1) and its churches, though severely restricted, were allowed to remain open. The "House Churches" chose a different text, "We must obey God rather than any human authority" (Acts 5:29), and refused to be governed by an atheistic regime.

Be careful before you jump to judge one of them right and the other wrong. Even Peter and Paul were not above arguing now and then. The "Three Self Church" is to be commended for preserving a visible presence for Chinese Christianity through the long years of the revolution. It was right in thinking that Christians must not be afraid of social reform. But it ran a risk--too much dependence on government, and a tendency to emphasize political social action over faithfulness in worship and prayer. The right wing went underground, and is now the largest and fastest growing segment of the Protestant movement, though still without government recognition. But it, too, runs a risk--the lack of an educated Christian leadership, and too little appreciation of the necessities of social reform. Valiant efforts are being made on both sides to heal that crippling division. In the meantime both the 3-self churches and the house churches continue to grow.

Korea: a success story, but with problems.

[Population (South) 45,000,000; Christians 14,800,000 = 34%]

Korea is a very different story. It is hard for Christian observers not to be triumphalist in describing South Korea. A recent visitor returned not long ago from that country almost in shock. Methodism, he said, began in England with John Wesley, but the largest Methodist congregation in the world is not in England. It is in Seoul, Korea. Presbyterianism began in Geneva with John Calvin, but the largest Presbyterian congregation in the world is not in Geneva. It is in Seoul, Korea. Pentecostalism as a modern movement began in Southern California, but the largest Pentecostal congregation in the world is not in Southern California. It is in Seoul, Korea.

But you don't have to go to Korea to sound triumphant about Korean Christianity. Here in Princeton, American mainline Protestantism is in decline all around us. But put the point of a draftsman's compass at Mercer and Nassau, and draw a circle with a 70-mile radius around where I am standing, and you can count 700 Korean churches within that circle - 700 new churches which were not here 35 years ago.

What happened in Korea? The growth is obvious. Protestants grew faster than Catholics; and Presbyterians grew faster than Methodists, Pentecostals and Baptists combined. When my father went to Korea 105 years ago there were less than 250 Protestant Christians in all Korea, north and south, and only two little Protestant congregations; one Presbyterian and two Methodist. Those 250, north and south, in 1890, grew to nearly 12,000,000 Protestants in the south alone today, not counting 2½ million Catholics, and a half million "marginal sects", like the Unification Church. (Operation World, '95)

But what made it grow? The best answer I know was given by my father sixty years ago. To an inquiring committee from America, he simply said, "For the last fifty years we lifted up to this people the Word of God, and the Holy Spirit did the rest." Too simple, maybe, but if Christians don't begin there, they usually don't begin at all.

However, there are other important reasons why the Korean church grew. 1. I would mention, first, a non-theological reason. Christian missions to Korea came in with no imperialist, colonial baggage. It was an Asian colonialism

(Japanese) which Korea resented, not the west. The American missionaries came as friends, not exploiters.

2. A second non-theological reason is that the Protestants came at a time when Korea's religious and cultural heritage was crumbling. A 500-year-old Korean dynasty was tottering to its end. Confucianism, Buddhism and Shamanism had all failed them when the country was conquered by Japan. The failure of the old traditions opened the way for them to look for hope to the new faith brought by their friends, the missionaries.

3. But just as important, and probably even more effective, was a third reason: the wise mission policy of those early missionaries. It is called the Nevius Method, named for an 1850 graduate of Princeton Theological Seminary, who went to China and reacted against old methods of mission work there. We missionaries, he said, kept the control of the Chinese church in missionary hands too long. His advice to his colleagues in China was, "Trust the Holy Spirit, and trust the converts the Spirit gives you. Let them evangelize their own country and build up a Chinese church".

His policy was ^{NVT} adopted by the Presbyterian missions in China, but in 1890 when Nevius brought the same message to a meeting of pioneer missionaries in Korea, they listened, and it became a turning point in the history of Korean Christianity. The Presbyterian mission adopted the "Nevius Method" as its official policy. It is no coincidence that although Catholic missions began a hundred years earlier, and Methodists at the same time as the Presbyterians, there are now twice as many Korean Presbyterians as Catholics, and five times as many Presbyterians as Methodists.

The Nevius Method, known today as the "Three-Self Method",⁹ was so successful in Korea that China's communists today unknowingly borrowed the term from the Chinese YMCA, which in turn had borrowed it from Korean Christians. Three Self: the first "self" is self-government, that is, turn over the church to Korean control as soon as there is a Korean ordained ministry to lead it. That was done in 1907, the year the first class graduated from the first Korean seminary. The second "self" was self-support. That was done even earlier, in the 1890s. The mission decided not to pay the salaries of Korean

⁹ The Nevius Method also has roots in the "three-self" mission strategies advocated by Henry Venn in England and Rufus Anderson in America.

pastors or build Korean churches with American dollars. Instead, they in faith entrusted the full responsibilities of Christian stewardship to their converts. Koreans have been "tithers" ever since.

4. A fourth reason for growth was what could be called the Korean initiative. More accurately, it was lay-evangelism, the propagation of the gospel by laymen and laywomen, "self-propagation", the third "self". It began not by the foreign missionaries but with a Korean layman, Suh Sang-Yoon, even before the first missionaries arrived. Suh was converted in Manchuria by Scottish missionaries in 1876. He came back to Korea in 1893 and formed a little Christian community in his home village a whole year before the first American missionaries landed-- Horace Allen, a Presbyterian doctor, Horace Underwood a Presbyterian minister, and Henry G. Appenzeller, a Methodist minister. But Suh Sang-Yun was first. As one missionary remarked in admiration years ago, the Korean Christians have been one step ahead of the missionaries ever since!".

5. A fifth reason for growth was prayer. A distinctive feature of Korean church life is the day-break prayer meeting. It takes spiritual discipline to get up at 4 or 5 in the morning for spiritual, not physical exercise, prayer. One Presbyterian church in Seoul has two day-break prayer meetings for its congregation: the first at 4:30 to which 5,000 come; and the second, at 5:30 with another 5,000. The pastor said to me, "I wasn't a very good student, as you know, and I'm not a very good preacher; but I pray."

6. A sixth reason was Bible Study. The early missionaries translated the Bible into common, vernacular Korean using the Korean alphabet so that everyone could read it. They didn't use the difficult Chinese characters which were taught only to sons of the elite by Confucian scholars. One of the requirements quickly established for full communicant membership in the church in those pioneer days was learning to read. How can you be a Christian if you can't read the Bible? That may explain why Korea today has a higher rate of literacy than the United States.

7. And seventh, revival. The Presbyterian church in Korea was organized in the midst of a spiritual revival, explosive and spectacular, that swept through the peninsula from 1903 to 1907. It touched off massive ingatherings of church growth. It permanently stamped the church's character with a revivalistic fervor that has been compared with the revivals of John Wesley. Though the principal benefactors of the revival were the Presbyterians, it was ecumenical. The

Koreans said to the missionaries, "Some of you go back to John Calvin, and some of you to John Wesley, but we can go back no further than 1907 when we first really knew the Lord Jesus Christ".¹⁰

9 . An eighth reason for growth was Korean Christianity's refusal to polarize evangelism and social action. It practiced both, because to Korean Christians both were gospel, good news. The early missionaries were anything but spiritually other-worldly. The first missionary, Dr. Allen, opened Korea's first modern hospital and then moved from the mission into diplomacy to become an early American Minister (ambassador). No national problem or concern was considered out of bounds for Christian care and concern. The pioneers gave Korea its first schools for women, its first schools for the blind. Underwood imported kerosene and agricultural implements, and naturally a little later his brother's new product, the Underwood typewriter. Moffett opened a timber concession on the Yalu River, managed by Christian Koreans. Foreign traders objected. That wasn't missionary business, they said; it was infringing on the trader's profits. The missionaries replied, "We are not doing it for ourselves; we are teaching our converts modern techniques and business methods so they will be able to compete on a more equal footing with Western traders as the West sweeps in on them". Besides, they said, "No national problem or concern is out of bounds for Christian care and attention." It is no coincidence that the Republic of Korea's first president after independence from Japan was a Christian, a Methodist; and its retired president is a Presbyterian elder, and the newly elected president is a Roman Catholic, with a Methodist wife

But I must not let myself be carried away with beating the success drums for Korean church growth. It speaks for itself (See KOREAN CHURCH GROWTH in handout). There is one reason for church growth that I don't brag about. It is church schism. One of the hard facts of Korean church history is that one way the Korean church grows is by splitting. Where else in the world will you find a Jesus Presbyterian Church and a Christ Presbyterian Church and Jesus isn't speaking to Christ. But by the grace of God, when a Korean Presbyterian church splits, in ten years each half seems to grow to be as large as the whole was before the split.

¹⁰ Moffett, Christians of Korea, 53 f.

But my time has run out. Let me close with Seven Lessons we can learn from the history of the church in Asia, beginning with this thesis: the future of Christianity in the 21st century will be largely shaped by the rise of the third world churches. But...

1. Christians will lose if they depend too long on political power, whether national or foreign.

2. They will lose if they fail to be identified with and appreciate their own national cultural heritage; and also if they fail to bear a counter-cultural witness within that heritage.

3. They will lose if their enthusiasm for evangelism wanes and they do not share the Good News of Jesus Christ.

4. They will lose if they do not validate their spiritual message with social compassion and integrity.

3. They will lose if they fail to produce educated leadership for the nation and the church.

5. They will also lose, however, if they concentrate on social programs to the neglect of the personal and corporate disciplines and responsibilities of the Christian life.

7. And finally, Christians will lose everything if they abandon their theological center: One God, Father, Son, and Holy Spirit; and one Saviour, Jesus Christ; and one definitive, inspired rule of faith and practice, the Scriptures.

And a final challenge to mission in Asia:

Confucius was born in Asia, and there are more Confucianists in Asia than anywhere else in the world.

Buddha was born in Asia, and there are more Buddhists in Asia than anywhere else in the world.

Hinduism was born in Asia and there are more Hindus in Asia than anywhere else in the world.

Muhammad was born in Asia, and there are more Muslims in Asia than anywhere else in the world.

Jesus Christ was born in Asia, but there are fewer Christians in Asia, in proportion to population, than on any other continent in the world.

lic meetings until 1878. His translation work was a great achievement and his role as a propagandist has rarely been surpassed. However, he never gained a deep understanding of African culture nor any closeness with individual Africans, even with those like Mzilikazi who were fond of him.

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Andrew C. Ross

Moffett, Samuel Austin (1864-1939), pioneer Presbyterian missionary to Korea. Born in Madison, Indiana, and educated at Hanover College (B.S., 1884) and at McCormick Seminary (Th.B., 1888), Moffett was one of the early Presbyterian missionaries to Korea, arriving there in 1890, six months before the decisive visit of John L. *Nevius. The seven Presbyterian missionaries in Korea at the time were fully persuaded by Nevius and adapted to their fledgling work his then controversial plan and methods. The results were dramatic. Moffett stressed two facets of the plan especially: intensive Bible study for all believers, and evangelism by all believers. Beginning in August 1890, Moffett made several excursions to the north, and three years later he moved permanently to Pyongyang, where the response to the gospel and the growth of the church became legendary. Later analyses indicate a number of reasons, apart from missionary methods, that help to account for the remarkable growth of Korean Presbyterian churches during this era, but Moffett's contribution is indisputable.

In 1901 he began the Presbyterian Theological Seminary with two students meeting in his home. He served as the school's president for 17 years and as a member of its faculty until 1935. When the first class graduated in 1907 and the Korean Presbyterian Church was organized, Moffett was elected the first moderator. He was the Korean Presbyterian representative at the Edinburgh missionary conference in 1910, and again at the 1928 Jerusalem Conference of the International Missionary Council. From 1918 to 1928 he was president of Soongsil College in Pyongyang. He retired in 1934 at age 70 but chose to remain in Korea. In January 1936 tension between the Japanese governor and Presbyterian leaders in Pyongyang erupted over whether students in Christian institutions should be required to participate in ceremonies at a newly erected Buddhist shrine. Moffett, then president of the seminary board, and G. S. McCune, president of the college, were issued an ultimatum. The missionaries and the U.S. board voted to close the schools rather than violate their principles. Both McCune and Moffett were forced to leave the country, and Moffett died three years later in Monrovia, California. Of Moffett's five sons, four became ordained Presbyterian ministers and three of these missionaries, including Samuel Hugh *Moffett.

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Alan Neely

Moffett, Samuel Hugh (1916-), American missiologist. Born in Pyongyang, the son of Samuel A. *Moffett. Moffett received his basic education in Korea, then returned to the United States and graduated from Wheaton College (B.A., 1938), Princeton Theological Seminary (Th.B., 1942), and Yale University (Ph.D., 1945). In 1942 he married Elizabeth B. Tarrant. After ordination and a period as an assistant and interim pastor, he was youth director for the Presbyterian Board of Foreign Missions before he and his wife were appointed missionaries to China in 1947. He was a member of the faculty of Yenching University and Nanking Theological Seminary until 1951, when he was expelled from the People's Republic of China. He served as visiting lecturer in missions and homiletics at Princeton Theological Seminary (1953-1955) and as acting candidate secretary for the Presbyterian Board of Foreign Missions (1954-1955). His wife died January 17, 1955. In October 1955 he returned to Korea, where he was professor, dean of the graduate school, and co-president of the Korean Presbyterian Seminary in Seoul. In 1956 he married Eileen Flower whom he had met in Princeton. He was also director of the Asian Center for Theological Studies and Mission (1974-1981). Following his return to the United States in 1981, he was appointed the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary. He retired from this post in 1986. Moffett served as president of the Royal Asiatic Society and the American Society of Missiology, and as a member of the U.S. Educational Commission on Korea. His published works include *Where'er the Sun* (1953), *The Christians of Korea* (1962), and *A History of Christianity in Asia, vol. 1: Beginnings to 1500* (1992).

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Mogrovejo, Toribio Alfonso de (1535-1606), second archbishop of Lima. Mogrovejo, who is known by his first name, Toribio, was responsible for reorganizing the Peruvian church and systematizing the evangelization of the Indians. Born in Mayorga, Spain, he studied law at the University of Valladolid and canon law at Salamanca. In 1574 Toribio was named president of the tribunal of the inquisition in Granada, a post he exercised for five years. Prior to his ordination (c. 1579), King Philip II named him archbishop of Lima. He was consecrated in Seville in 1580 and arrived in Lima in 1581. One of his first actions was to call the third Lima council, held between 1582 and 1583. This council, considered the most important of all colonial

