One of the critical issues in the Korean church from the inception of Christianity in Korea was the issue of ancestral worship. Korean Christianity that did not accept the ancestral worship from the beginning could not accept this religious practice in Shinto shrine. For Korean Christians, it was considered the same as worshipping idols.

Then North Korean communists that did not allow religious freedom came to identify Christians with the United States. The communist party's hostility toward the Christians is well expressed in its view on the role of the Christian community before and after the War. Tae-Woo Ko records Ha-Chul Jung's thoughts in this regard:

The fact that Christians of South Korea having the name of God were on the same side as the United States and were involved in the war for three years, that caused destruction, indicates that they are impersonal and brutal in action. The fact also presents the scandalous and reactionary nature of a religion in that a religion is deceitfully used by imperial aggression and pillage (Jung's "Why do we reject a religion?" quoted from TW Ko 1988:294).


My translation.

Hardie was not an emotional and charismatic revivalist. He was a man who was not carried away by excitement. Cf. Alfred W. Wasson, *Church growth in Korea* (New York: International Missionary Council, 1934), p. 29, cited from GS Song 1987:150.

It is a kind of shamanistic religion that worships Kwan-Woo, a hero of old China, cf. IS Kim 1994b:57, note 4.

"Yang" was an ancient Korean monetary unit.

Young-soo was one of the roles that lay people played in a church. Young-soo was very helpful in the ministry of the church. Young-soo may be compared to an elder.

Cf. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you" (Matt 5:10-12).

This hymn is written on chapter 545 in the hymnal produced by the Korean Hymnal Society. In Korea, all churches have the same hymnal of this kind.
persecution, the supernatural manifestations of the power of the Spirit served as a comfort for
the Christians in suffering.

4.5.7 **The Holy Spirit led the Christian community to study the Word of God**
Korean Protestantism has its origin only in 1884. Only about twenty-five years later, the
Korean church underwent persecution by Japanese colonialism. In the context of persecution
with its short history, the Korean church needed to stay in the Word of God. Interestingly
enough, in all revival services held in this period Bible studies were emphasized during the
revival meetings. Hence, the revivals in this period are often called "boo-heung-sa-kyung-
hoi" which means 'revival with Bible study.'

4.5.8 **The Holy Spirit brought Korean Christians to an eschatological hope in
the midst of their suffering and persecution.** Sun-Ju Kil emphasized in his preaching the
Second Coming of Jesus and the end of the day. He insisted that the time was urgent in that
they were looking ahead to the imminent end of the day. It is not so difficult to perceive that
his premillennial eschatology was in line with the historical context where the Korean society
had experienced such signs as those depicted in the Bible. His eschatological understanding
made a great impact on the Korean Christian's faith life, as he was one of the leading figures
in Korean Church history.

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**Notes**

1 *Chung* was the national name for China at that time.

2 My translation.

3 However, in the book *Seensawa Chosen (Shinto and Chosen)*, it is made clear that Shinto is a
religion. In the book, the god of Shinto is compared to Yahweh. According to the book, the purpose of
Shinto shrine worship was to worship the most highest god as other religions sought the highest truth.
Both Christianity and Shinto are the same in that the two seek the highest god and the highest truth.
Therefore, every Japanese must worship the god of the Emperor and the Emperor as they must
participate in Shinto shrine worship (YS Kim 1971:175).
4.5.2 The Holy Spirit prepared Korean Christians for the coming trials by imperial colonialism and atheistic communism. Revival movements held between 1903 and 1907 are one of the more memorable aspects in Korean church history. Revivals on a small scale during this period set the scene for the Great Revival in 1907. As observed in the section on historical context, the Korean people in the 1900s had no hope for their nation. Foreign powers' continued efforts to invade the Korean peninsular became more visible. In this critical context of national despair, revivals in the early 1900s with their culmination with the 1907 Great Revival brought hope to Korean Christianity in the sense of God's closeness to His people.

4.5.3 The Holy Spirit brought the Korean church into a prayer movement in the face of suffering and persecution. Pastor Sun-Ju Kil initiated prayer meetings at dawn before the Great Revival. Prayer meetings at dawn were in full exercise before the Great Revival. In a sense, the Holy Spirit prepared Christians with prayer for the coming great revival. And the experience of the power of the Holy Spirit became the source of remembrance of the reality of the presence of the Spirit in Christians' living and the life of the church. Prayer meetings at dawn are still being practised by almost every Korean church until the present day. It is one of the important aspects of the spirituality of the Korean church.

4.5.4 The Holy Spirit brought charismatic leaders into the church community in the midst of persecution. In 1900s – 1950s, the Korean church saw the emergence of great Christian leaders in each and every decade. The charismatic leaders were often the main speakers of revival movements held in this period. The Holy Spirit used them to minister to the Christian community in the face of suffering and persecution.

4.5.5 The Holy Spirit inspired Christian martyrs for their faith in Jesus Christ. In opposition to Japanese enforcement of Shinto shrine worship, Christians were arrested by the police and put into jail. Many Christians who did not compromise with Shinto shrine worship died martyrs in prisons. They were ministered to by the Holy Spirit concerning eschatological hope in the presence of the Father.

4.5.6 The Holy Spirit bestowed divine healing to the Christian community as a sign of the immanent presence of the Spirit in the midst of Christian suffering. Pastor Ik-Doo Kim's ministry was often accompanied by signs and wonders. In the critical time of
After the Liberation from Japan, he put his effort into rebuilding and reviving churches and ministers. But then came the pressure from the Communist party in North Korea. So he moved down south and ministered for the revival of the churches in the South. His revival meetings for the refugees of the Korean War brought about hope and comfort especially for the Christians. He made a great contribution to the Korean church renewal. In his preaching, he emphasised regeneration, sanctification, healing, and the Second Coming of Jesus Christ (JB Jung 1986:166), in a simple and clear manner ( : 1986:172). The listeners were all blessed by his messages.

His revival movement was ecumenical in nature. The most significant revival in his ministry was held at the United Revival Meeting of the Presbyterian, Methodist, and Holiness Churches in Yong-jung in 1945. In the meeting, about 2,000 attendees from different denominations repented and confessed their sins (JB Jung 1986:164-165). The time after the Liberation saw the emergence of the division of the Korean church that was caused by the issue of participation in Shinto shrine worship. The historical setting made it difficult for the different denominations to co-operate. However, when Lee was used by the Holy Spirit, he became a good example of interdenominational influence that had previously been demonstrated. He was a great spiritual leader and powerful revival preacher. When he died on the 2nd August of 1965, he left these last words: "If I cannot preach when I am alive, I will preach even when I am dead" (KS Seem 1993:117).

4.5 Summary

In concluding the current chapter, the writer would like to give a summary on the role of the Holy Spirit in the Korean Church suffering in the critical period of 1900-1953 in which the Korean society and Korean Church underwent imperial colonialism and communism.

4.5.1 The history of the Korean Church in this period clearly shows that it was the clear thrust of Korean Christian testimony that the Holy Spirit brought about revival movements continually one after another. The contributions of the revival movements to Church communities were of great importance for Korean Christians in the face of suffering and persecution. Christians experienced the powerful work of the Holy Spirit during the revival services. Their experience of the Spirit served as a sustaining power for their faith in Jesus Christ in their midst of Christian suffering.
cut off, otherwise he would meet a worse danger. Then he was reminded of a scriptural passage, "the wages of sin is death" (Rom 6:23). He was contrite and confessed his sins. He asked the Lord that if the Lord would cure the disease, he would commit himself to Kingdom work. The Lord heard his prayer. He was cured completely and his spirit was renewed in the Holy Spirit (KS Seem 1993:114-115).

In April 1925, he entered a Bible college that was operated by Dong-yang Sun-kyo-hoi (Oriental Missionary Society). As he graduated from the college in 1928, he pioneered Su-won Church. There were many miracles in his ministry in the church. There were always new converts. One day when he proclaimed the gospel of Jesus to a Moo-dang (a shaman) who was diseased for seven months, she repented and accepted Jesus as her personal Saviour and Lord. The Christians came to repent of their sins when they heard his preaching. The church later built the church building. He was ordained in 1931. Later, he took the pastorate of Mok-po Holiness Church and led revivals and built the church building (HY Kim 1999:457).

He appeared as a revival preacher after 1937 and played a role in bringing spiritual revival to the Korean church for about 30 years until he died. Because of the severe oppression by the Japanese government against Christianity, he went to Manchuria and led revival meetings there constantly. Churches in Hwang-joo and Sa-lee-won of Hwang-hae Province invited him to lead revival meetings. But the Japanese government gave an order that he was not permitted to move around. He was reminded of the words of Thomas à Kempis: "If you take the cross voluntarily, the cross will lead you where you want to go. But if you avoid the cross, a bigger cross will wait for you there." He decided to lead revival meetings. In his revival meeting at Hwang-joo, he boldly preached that the signs of nature, signs of the international community, and the state of the church showed the imminent return of Jesus Christ, and when He returns, the Japanese Emperor would also be judged. Then he was arrested by the Japanese police at the revival meeting in Sa-lee-won. He was tortured severely. There were miracles. Although the revival meetings were stopped due to the arrest of Lee, the attendants remained continually in the church and had whole nights of prayer with fasting in the absence of the revival preacher. The Lord heard their prayer and there was great revival in the church. The Japanese police officer who administered serious torture to Lee died of typhoid fever on the very night that Lee was arrested. The inspector who examined Lee also died. These deaths led the Japanese police to release Lee from prison.
and after 1953, 300 new churches were established including 100 churches in Dae-gu and Busan (YS Kim 1966:100).

4.4.2.2 The Holy Spirit movement led by Sung-Bong Lee

After the Liberation, the Korean Church seemed to become active, but the church was again damaged by the Korean War not too long afterwards. However, even in the midst of these disastrous situations, the church had the continued blessing with the Holy Spirit movements that arose from the early 1900s. A man of God who was used to bring revival in the power of the Holy Spirit to the Korean church in this period was Sung-Bong Lee.

Lee was born to Een-Seel Lee and Jee-Seel Kim at Han-dai-lee, Joong-hwa-koon, South Pyong-ahn Province on the 4th July 1900. With his parents, he attended Seen-kyo-lee Methodist Church since the age of 4. His father was a deacon and his mother a Kwon-sa, and they were faithful Christians. He graduated from Kyong-seen Elementary School in Seen-chun of Hwang-hae Province, that Pastor Ik-Doo Kim operated. His father died when he was young. His mother worked as a teacher at the Kyong-seen Elementary School by the invitation of Ik-Doo Kim. He was blessed by the ministry of Ik-Doo Kim there and became faithful in his Christian belief, thinking that he would be a great revivalist like Ik-Doo Kim. After three years of teaching at the school, his mother resigned from the school. His mother and he went back to his hometown. He was very sad to part from Ik-Doo Kim and cried a lot (HY Kim 1999:456-57).

When he attended Joong-hwa Sun-kyo-lee Church, there was no pastor to take care of the church and members of the church took their turn to lead Sunday services. Sung-Bong Lee became bored with church life. His family's income was not enough. They ran a small orchard, and delivered and sold fruits in Pyong-yang to make living expenses. On a Sunday morning, 24th June 1920, he packed a bundle of fruits to deliver and sell in Pyong-yang. His mother, of course, tried to stop him going out, because she knew that he was trying to avoid attending the Sunday service. He told his mother that if the church could not provide his family with money then he would step down from the church. He went out to sell fruits. When he came back home, he met a friend of his and became drunk. He was walking on the street and singing. Suddenly, his leg became seriously lame. He was hospitalised at Pyong-yang Ki-dok Hospital and diagnosed with periostitis. He was told that his leg needed to be
3) While pastors or elders temporarily rest from the office for the above reason, deacons or lay people may lead the worship service;

4) The principle of the reconstruction of the church must be upheld in each district or each church nationwide;

5) The church must rebuild a theological college to train ministers.

Thus, upon Liberation from Japanese Imperialism, the Korean Christians made every effort to rebuild the church that had been hurt badly under the imperial oppression over the past thirty-six years. For one week from the 14th of November 1945, revival meetings for pastors in North Pyong-ahn Province were held at Wol-gok Church in Sun-chun of North Pyong-ahn Province (HY Kim 1999:320). The meeting was intended for the renewal of ministers themselves.

Despite intense pressure from the communists against Christianity, Pyong-yang Theological College had five hundred students in 1948. In spite of increasing persecution from the communist party, the churches continued to grow until the Korean War arose in 1950 (Orr 1975:111, quoted from CH Maeng 1997:163). In the South, the different denominational churches—the Methodist Church, the Presbyterian Church, the Holiness Church, the Salvation Army, the Baptist Church, the Seventh Day Adventist Church—began to rehabilitate their identity that was forced to melt together in one so-called "Japan Christianity Chosen Kyo-dan" (HY Kim 1999:322-325). The period between 1945 and 1950 was the time of both hope and despair. Liberation brought a great hope to the Christians. However, the church was divided by the result of the policy that Japanese administration carried out as to Shinto shrine worship. And the communist administration that did not allow religion in their system of ideology and eventually would harm the church, had emerged in the North. Hence, this period was a time of uncertainty for the future. The church had to carry the ministry through the tension of readjustment. However, "the church was renewed in a mysterious way" (CH Maeng 1997:163).

In the national crisis in the Korean War, the number of churches and faith of the Christians grew remarkably. Among the refugees from the north were many Christians. War action taken by an atheist leader of North Korea led the Christians of the north to leave their hometowns and come down to the south for freedom in their Christian faith. The refugees established churches wherever they went and lived a life that centred on faith in Jesus. Before
know how severely communists were against Christianity and suffered great persecution under communist attacks. Therefore, Christians who fled from the north to the south were involved in anti-communist activities as they formed organisations such as the Su-book-chung-nyun-dang (North West Youth Party) (EC Kang 1994:183-187, referred from CJ No 1993:14).

4.4.2 The Holy Spirit in the Korean church suffering under communism

4.4.2.1 Church restoration movement

Liberation from Japanese imperial rule was the greatest joy to all Koreans. Christians rejoiced in its celebration more than any other group of persons did. Among the faithful Christians like Pastor Ki-Chul Ju who considered Shinto shrine ceremonies a form of idol worship and fought to keep their faith in Jesus Christ in the midst of suffering in prisons, about fifty died martyrs and about twenty were released from Pyong-yang prison upon the liberation in 1945 (IS Kim 1997a:34).

On the 4\textsuperscript{th} of September 1945, the Pyong-yang District of the Presbyterian Church got together in San-jung-hyun Church where the martyr Ki-Chul Ju took pastorate. In the meetings, Christians confessed their sins to the Lord as to the church's participation in Shinto shrine worship and in the ceremony to bow to the Emperor in religious sense under the severe persecution by the Japanese imperial forces. They had revival meetings for three days, and they were contrite with fasting (IS Kim 1997a:35).

Christians who were released from prisons gathered at San-jung-hyun Church. For about two months, they prayed and discussed in depth about the reconstruction of the Korean church. After a long discussion, they reached the following principles on the issue of the reconstruction of the church (HY Kim 1999:321; cf. YS Kim 1966:43):

1) Church leaders, pastors and elders, must repent seriously before they can minister again;

2) Pastors must temporarily rest from the office for two months and elders for one month in order to repent;
After the incident with the communists, church members hesitated to attend the church. The communists mounted a watch over Young-Bum Kim. The communist members who regarded a religion as an opiate, plotted to find any clue to remit him to a people's court. However, he was set on keeping the church and loved even the communist members as Jesus commands: "But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6:27-28).\(^{19}\) The Korean War arose on the 25\(^{\text{th}}\) June 1950 and he was arrested by the communist party on 16\(^{\text{th}}\) October in the same year. About 43 religious leaders and Rightists were put into prison at that time. They were severely tortured. Young-Bum Kim was ready to die a martyr. He was reminded of Jesus who went up to the hill of Golgotha to die for people's sins and was reminded of his words, "Love your enemies" (Luke 6:27). He tried to inspire the other prisoners to love their enemies (MR Kim 1969:44).

During the night of the 18\(^{\text{th}}\) of October, communist soldiers took out prisoners one by one. They tied up each prisoner with a thick rope and wove the prisoners together into three groups. The soldiers dragged the prisoners to the shore of Song-jung-lee, Lee-won-myeon, Lee-won-kun. A deep hole dug in the ground to bury them was already prepared there. At a sign of a gunshot, the communist soldiers began to pierce and hit the prisoners with spears and shovels. Young-Bum Kim was singing a hymn, "The bright, heavenly way, before me...."\(^{20}\) However, before he finished singing the song, his flesh was torn off and his bones were broken into pieces. He died a martyr at the age of 52 because of his firm faith in Jesus Christ (MR Kim 1969:44).

When the UN troops marched north as the Korean War went on, it was the Christian community that most welcomed the UN forces and helped them in the north. Then when hundreds of North Koreans fled to the south as Chinese armed forces intervened in the War to assist North Korea, many of them were Christians who fled seeking religious freedom (CJ No 1995:12).

Christian ministers or church leaders who died martyrs or were missing at the hands of the communists during the Korean War numbered 162 in the North Korean church and 150 in the South Korean church. There were also many occasions for collective massacres of the Christians by communist soldiers. 948 church buildings and facilities of Christian institutions were damaged (TB Jeon 1987:307-313, referred from CJ No 1995:13-14). Christians came to
When the Korean War arose in 1950, Moon was arrested by North Korean communist soldiers. The soldiers tied up Moon on the beach of Joong-dong-lee. The communist soldiers interpreted her ministry as "a brood hen that hatched so many baby birds." They killed her by beating her with cudgels. They were not satisfied with her death. After they noticed she was dead, they even fired into her body with their guns. She was killed just because she was a Christian believer and had a strong faith in Jesus. The monument to respect the memory of the martyrdom of Moon was erected in the front yard of Joong-dong-lee Church on the 1st August of 1951 by the Ho-nam District of the Holiness Church (DK Kim 1968:12).

The story of Pastor Young-Bum Kim is remembered by Christians as a role-model who kept his faith in Jesus Christ in the midst of severe persecution. Kim graduated from Kyong-sung Theological College on the 25th of March 1925. When he was a theological student, he made a visit to his home during a school vacation. He threw out tens of jars that were believed to contain spirits of the ancestors of their clan. The jars broke in pieces. His clan that held a typical traditional feudalistic belief then tried to expel him from their clan. His wife was expelled from the clan (MR Kim 1969:44).

He ministered in Seoul, South Ham-kyong Province, and North Ham-kyong Province. When he was a pastor of a holiness church in Chung-jeen, one day in the spring of 1943 two police officers entered his house. He was at that time reading a book after he had finished a prayer meeting at dawn. He was taken to a police station. The police officers took in two cloth wrappers books that caught their attention. This warranted persecution under Japanese imperial rule on the pretext of contravention of the national polity (MR Kim 1969:43).

He was put into prison for several months because he was opposed to Shinto shrine worship. Finally, he was released from the prison. But his church was closed down in December of 1943 due to Japanese enforcement of the consolidation of churches. He returned to his hometown in May of 1944 and took the pastorate of a small church in his hometown. This church was the one where he was blessed by Ik-Doo Kim's ministry and he accepted the Lord, when he was a youth. While he was taking the pastoral role in the church, he eagerly awaited Independence Day in 1945. However, even before the impression of the independence faded away, communists began to persecute Christian churches. In March of 1946, dozens of communists broke into the church and took the building as the ir offices. However, he did not surrender to them and got back the church building (MR Kim 1969:43).
Communist rioters, who brought severe persecution on good people for three months after 25\textsuperscript{th} June of 1950, cruelly massacred sixty-six Christians (27 male and 39 female) of Byong-chon Church over two days on 27\textsuperscript{th} and 28\textsuperscript{th} September 1950. Christians were severely tortured only because they believed in Jesus Christ. They confessed their faith in Jesus and prayed, "Lord, help the nation, the church, and the family. Lord, forgive the persecutors. Lord, receive my soul," as they were dying martyrs for the sake of Christ. The Holiness Church built this monument to respect the memory of the Christian martyrdom due to their faith in Jesus Christ and to follow the example of the faith of the martyrs who kept their faith in the midst of suffering and persecution. The story is to be remembered forever (JJ Lee 1990:22).

And on the other three sides of the monument were written the names of the martyrs. Elder Joo-Ok Kim witnesses to the disastrous scene of the day thus:

This Sung-dong-myun was dominated by people with leftist ideas since the time of the Japanese colonial rule. 98% of the total population of this village was tinctured with radicalism. Therefore, in order to survive in this vicinity, people had to be leftists. The elders of the township, schoolteachers, and scholars all assisted the leftist philosophies. However, Christians and landlords could not assist the leftists. Because of the difference in thought, Christians especially kept away from the leftists who were atheists (JJ Lee 1990:23).

It was certainly not easy to live in such an environment in which people with atheistic communist ideology were hostile to Christianity. The story above remains invaluable in itself for Christians of all generations.

There is another story that shows how a Christian kept the faith in Jesus Christ under the persecution by communists. Joon-kyong Moon was born on the 2\textsuperscript{nd} of February 1891 in Soo-gok-lee, Ahm-ae-myeon, Seen-ahn-gun. After she graduated from Seoul Theological College in 1931, she ministered in Dae-cho-lee, Jee-do-myeon. Her relatives and most of the people in the village accepted Jesus as their Saviour under her ministry. She was very active in ministry and established several churches such as Eim-ja-jeen-lee Church in 1933, Joong-dong-lee Church in 1935, Dae-cho-lee Church in 1936, and a Prayer House in Bang-chook-lee ("A Monument of Joon-Kyong Moon" 1995:77).
Christian believers in the north had to flee to the south from the communist party’s brutal persecution of the Christian community. Churches in the north were being closed down under the communist forces. Churches and Christians in various places in the south also suffered cruel actions from communists who were in operation in the south, searching for a time to destroy South Korea and to establish communist dominion over all the Korean peninsular. Many Christians died martyrs in the course of this struggle.

On the 25th of June 1950, North Korean communist soldiers began attacks on the south with the help of Russian military force. During the Korean War 1950-1953, the Christians suffered greatly and were persecuted by the atheist communists. To mention only a few, Pastors Een-Sun Kim and Yun-Seel Kim died martyrs in prisons. About 60 pastors including famous theologians like Hyuk Nam Goong, Joo-Sam Yang were taken to North Korea and not a single word has been heard of them until now (IS Kim 1994a:333). In Seoul, Pastor Keel-Sun Ahn of Seen-dang-dong Central Church, Pastor Ye-Jeen Kim, and Elder Eng-Rak Kim died martyrs. Pastor Chae-Won Joo with other pastors were killed in a prison. Of 75 church members of Won-dang Church in Mee-myun, Ok-koo-kun, North Chol-la Province, 73 were killed. Seven of the family members of Pastor Joo-Hyun Kim of Sam-rye Church died martyrs. Of 180 members of Kye-dong Church in Bong-san of Hwang-hae Province, 175 were massacred, being locked in and burnt in the church (IS Kim 1994a:334-335).

Pastor Yang-Won Son's martyrdom is remembered in the Korean church. He was imprisoned for six years because of his resistance to Shinto shrine worship during Japanese imperial control. He was the pastor of Ae-yang-won in Yu-soo that was an asylum for lepers. In 1948, his two sons were killed by communists. It was a great sorrow for him. However, he adopted the killer as his child. His Christ-like love and mercy is always remembered in the Korean church. When the Korean War arose, he was arrested by communist soldiers because he was a pastor. In the night of the 28th September 1950, communist soldiers took 120 people to a field. Pastor Son was one of them. The communist soldiers killed them with guns, swords, and stones. Son was beaten with stones and finally died (IS Kim 1994a:335-36).

Another story that describes how Christians suffered persecution by the communists follows. In Byong-chon-lee of the South Choong-chung Province, there is Byung-chon Church. There stands a monument of sixty-six martyrs. On the front of the monument is written the following:
one of the issues that caused internal suffering of the Christian community in the latter half of
the 1940s and 1950s (JH Lee 1984:244). It was certain that the extortion of Shinto shrine
worship by the Japanese imperial control caused a negative impact on the church in terms of
division in the church. Hence, the Korean church suffered internally.

Externally, a critical factor that brought severe suffering on the Christian community was the
communist government of North Korea. Ever since communism and Christianity met in
Korea, they had been at odds because their belief in God is totally opposite in nature.
Communists saw the Christian church as the "opiate of the people" and regarded the church as
merely the agent of the capitalist economic structure. On the other hand, Christian believers
understood communism as the power of the devil in its atheistic influence and materialism
(CJ No 1993:73-86; idem 1995:12). Christians in the north knew that if the communist party
assumed the rein of government in the Korean peninsular, the Christian community would
suffer much persecution. Hence, Christians in the north made every effort to establish
democracy by themselves that would guarantee human rights, freedom of faith life and

Christians based in the Pyong-an Province organized a political party called the Christian
Socialist Democratic Party in opposition to the communist party. Christians deployed an anti-
Communist movement in Seen-ei-joo. They raised a movement against holding public
elections on Sunday, that was designed by the communist party to prevent the church from
having Sunday service. In line with their atheistic ideology, the communist party, supported
by Russia, adopted an attitude of persecution toward the Christians (YS Kim 1966:62-70,
referred from CJ No 1995:12).

The North Korean government pronounced "The Order on Land Reformation" in 1946 and
confiscated 15095 land titles that belonged to religious foundations such as the Catholic
Church, the Protestant Church, and Buddhist Temples. As the government also executed so-
called "Law on Nationalisation of Industry," it plundered unconditionally the entire
enterprises run by religious organisations and demolished religious foundations. While the
government increased the plunder, it confiscated every religious facility and changed them to
conference places, warehouses, publicity departments, etc. before and after the beginning of
the Korean War. Hence, the churches were closed down (KS Choi 1972, cited from IS Kim
One of the great contributions of Ki-Chul Ju to the Korean church was that he built a strong foundation of the faith in the only one God. To the end, he kept his faith in Jesus Christ in the face of Japanese enforcement to Shinto shrine worship. The commands of God, "You shall have no other gods before me; You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them" (Exod 20:3-5) were the core of his faith and his theology (IS Kim 1996b:206). He fought to the end to keep the faith in Jesus. He gave his life for his faith in Jesus. Shinto shrine worship was seen as a trap to keep the Korean church away from the centre of the Christian faith – Jesus Christ. If there had not been those 50 martyrs who fought to the end against Shinto shrine worship, the Korean church would have lost its identity.

4.4 The Spirit and suffering of the Korean church under communism

4.4.1 Suffering of the Korean church

For Christians, Independence in 1945 from Japanese imperial rule had a meaning of guaranteeing the freedom of faith life. However, Christians had to face severe suffering in the latter half of the 1940s and 1950s internally by the division in the church and externally by the communist brutal persecution of the church. In fact, the internal suffering was also caused by an external force. That is, after independence, the church went through extensive discussions on the issue of the church's participation in Shinto shrine worship. During the crucial times, under severe oppression by the Japanese forces, many churches surrendered to Japanese extortion of Shinto ceremonies. However, there were also Christians who fought to the end to keep their faith in the Lord Jesus Christ. Many Christians were imprisoned and many died martyrs for the sake of Christ. Christians who were imprisoned for the sake of Christ were released from the prisons upon independence in 1945. When Christians who rejected Shinto shrine worship to the end, and other Christians, who were forced to surrender, gathered together to discuss the reconstruction of the Korean church, it was not easy for them to accept each other. Korean churches began to be reconstructed. However, unfortunately there arose disputes between these two Christian groups. Those who surrendered and participated in Shinto shrine worship and were still in high positions in the church governance did not want to accept the proposal on the reconstruction of the church suggested by Christian leaders who were imprisoned and released from prisons. The discord between the two groups then became
He was not in a higher post such as president of the church or chief director on a board of a school. He did not establish a mega-church. But he is remembered as a great martyr in Korean Christian history. As a martyr, he left the foundation of pure faith that represents the Korean church (KS Seem 1993:47). Ju's death for the sake of Christ is remembered among the Korean Christians as the most glorious martyrdom. He kept the Christian faith in the midst of severe persecution. He left a great model in the Korean church history of following Jesus, with his willingness to die for the sake of Christ.

Up until 1940, the Japanese police had arrested 300 pastors and Christians and dismissed them from the ministry. After the Japanese government enforced the Korean church nationwide into Shinto shrine worship in 1938, the government ordered the practice of Shinto worship in the beginning of every meeting whenever the church held a special meeting. In order to search for those who objected to and did not participate in Shinto shrine worship, the Japanese police questioned Church leaders with some simple questions: Was Shinto shrine worship a national ceremony or religious ceremony? Who is higher, the Japanese Emperor or Christ? Which is first, a nation or a religion? Those who gave answers that were not satisfactory to the police's expectation were arrested. Those arrested and put into prisons in this way were more than 2,000 people (YS Kim 1971:201).

The number of Christian martyrs were over fifty. Pastor Bong-Suk Choi, Elder Kwan-Joon Park, Pastor Yoi-Heum Park, Pastor Young-Han Lee, Pastor Chee-Kyu Jeon, Pastor Gap-Jong Son, Pastor Tae-Hyun Choi, etc. were martyrs because of their faith in Jesus Christ. They belonged to different denominations (KB Min 1972:434). It is believed that there were several more Christian martyrs whose names were not recorded. There were also "living" martyrs who did not die in the prisons, but were released at independence in 1945 only after they went through all kinds of severe tortures in the prisons, as they kept their faith in the Lord Jesus. Included in this list are Pastor Kee-Sun Lee, Pastor Sang-Dong Han, Pastor Jung-Meen Chae, Pastor Yang-Won Son, Pastor Een-Jae Lee, Pastor Hwan-Joon Kim, Elder Yoon-Sun Oh, Pastor Young-Bok Son, Pastor Jung-Han Suh, Pastor Duk-Jee Choi, Pastor Soo-Ok Choi, and others. Thus, numerous Christians suffered persecution and were put into prisons because they kept their faith in the Lord Jesus without compromising with Shinto shrine worship ( : 1972:434).
worship under compulsion by the Japanese administration. However, there were Christians who fought against Shinto worship to the end. Ki-Chul Ju was the greatest resister of Shinto worship. When he served as the pastor of Cho-ryang Church in Busan, he already pronounced an anti-shrine worship agreement in his presbytery (YH Lee 1991:211). Ju was restrained by the Japanese police in the February of 1938 because he dissented against Shinto shrine worship. He was released in July after five months. In August, there was another investigation by the Japanese government of those who rejected participation in Shinto worship. He was restrained again for a second time. The third arrest followed after he was released. In August 1940, a severe order of Japanese government was pronounced, to arrest all who opposed Shinto shrine worship. When Tomida was giving a lecture at San-jung-hyun Church, the one that was designed by the Japanese government to claim that Shinto shrine worship was not a sin, Pastor Ju criticised him, arguing that it was wrong from the Christian perspective (CN Kim 1987:146). Hence, the Japanese police told the Pyong-yang Presbytery to excommunicate Ju from the church and ordered the San-jung-hyun Church to expel Ju's family from the parsonage. However, the church refused to call another pastor in the place of Pastor Ju (JM Choi 1983:199). Hence, in 1940, Ju was again arrested for the fourth and the final time and San-jung-hyun Church was closed down (KB Min 1972:434). Those who refused to participate in Shinto ceremonies were arrested by the Japanese police everywhere in the Korean peninsular in 1941 (KS Seem 1993:44-45).

Those put into prison began to lose their lives in 1943. In the middle of the April of 1944, Ju's wife visited him at the prison. He was all skin and bones. He told his wife that he would die soon and was sorry to leave his mother in her old age. He asked her to take care of his mother in his place. In the early morning on the 20th April, his mother dreamed a dream. The dream was that Ju appeared with a white cloth and bowed down to her, saying "Mother! I've come home." Hearing the dream from her mother in law, Ju's wife interpreted the dream as the sign that Pastor Ju was about to die for the sake of Christ (YK Lee 1999:495). While Ju was in the prison for four years, he was willing to die a martyr standing firm in the faith in Jesus Christ. He even prayed to the Lord that he would die a Christian martyr. On the 22nd April of 1944, he died in the prison as he cried out, "My God, hold me" (KB Min 1972:434). Ju's son and Elder Kye-Joon Woo went to the prison to bring Ju's body back. Ju was buried in a public cemetery in Pyong-yang (KS Seem 1993:46-47).
His original name was Ki-bok, but he later changed his name to Ki-Chul, meaning "to keep the Christian faith to the end," when he attended O-san School (KB Min 1992:17). When he was eight years old in 1904, he entered a private elementary school in Woong-chun-eup. Since his parents were already Christians, he attended a church from his childhood. After he graduated from the elementary school, he entered the O-san School at Jung-joo in 1912. In O-san School, Elder Man-Seek Cho and Elder Seung-Hoon Lee, who were great leaders of the Korean people, were teaching. Their teaching inspired young Ki-Chul Ju with the spirit of patriotism (KS Seem 1993:42).

After he graduated from O-san School in 1916, he entered Yun-hee College in 1917, majoring in commerce on the demand of his father, who wanted his son to be a competent businessperson. However, when he was in the second year, his sight began failing. He consulted with several famous ophthalmologists. They all pronounced that he would someday lose his sight because of cataracts. So he returned to Woong-chun, giving up his dream and future hope. From that time on, he was thrown into despair (KS Seem 1993:43).

At that time there was a revival meeting at Woong-chun Church led by Ik-Doo Kim who had led so many revival meetings with the healing power of the Holy Spirit. Ki-Chul Ju attended the revival meeting at the encouragement of his father. Ju was blessed by the message in the revival, when Kim preached, "Receive the Holy Spirit" (TY Jung & ER Kim 1989:60). On the last day of the meetings, Ju regained his sight by the prayer of Ik-Doo Kim. At that moment, he decided to commit himself to the Lord Jesus. Then he entered Pyong-yang Theological College in 1921. When he was 30 years old in 1926, he graduated from the college and was appointed as the pastor of Cho-ryang Church in Busan. In September of 1931, Ju was moved to Moon-chang Church in Ma-san. The church grew well after Ju's appointment there. The church reached 300 in membership ( : 1989:62-63).

In 1936, Ju was invited to serve as the pastor of San-jung-hyun Church in Pyong-yang. Elder Man-seek Cho who was Ju's teacher at O-san School visited him to invite him to the church. He could not reject the invitation and admitted it was the will of God. His family moved to the church and began serving the Lord in Pyong-yang (TY Jung & ER Kim 1989:65).

After the middle of the 1930s, the Japanese administration began to intensify the extortion of Shinto shrine worship. Most official organizations in Korea voted to practice Shinto shrine worship.
In May of 1939, he was arrested by Japanese police because he refused to participate in Shinto worship. He was imprisoned and was given severe torture. However, in the prison he began 40 days of prayer with fasting from the 1st March in 1944 and did not allow any to come to see him including his family. When he finished 40 days of prayer with fasting, he was released from the prison on the 10th of April, 1944. He was released on bail simply because the Japanese police foresaw his imminent death. After he came back from prison, he met church members whom he had longed to see. He died on the 25th of April, 1944 at seventy-five years of age (HY Kim 1999:449).

Looking at some important aspects of the Holy Spirit movement led by Bong-Suk Choi shows the role the Holy Spirit played in the suffering of Christians under the severe oppression by the Japanese government in this period. Firstly, he emphasised prayer to receive spiritual power. Secondly, he emphasised evangelism in the power of the Holy Spirit. The miracles performed in his ministry by the power of the Holy Spirit meant a foretaste of the age to come. Since the Korean Christians could see the living power of the Holy Spirit in his ministry, they could endure the hardships and persecution by the Japanese imperial government. The Holy Spirit reminded the Christians of the powerful presence of the Lord in the midst of their suffering and persecution. Thirdly, he brought revival and spirituality to the churches where pastors were not yet established. Fourthly, he established many churches as the result of his personal commitment to the ministry of the Holy Spirit. As the Apostle Paul ministered about suffering for Jesus' sake in the power of the Holy Spirit, Choi did the same, preaching suffering for the Kingdom's sake in the Spirit's power. To the suffering Christians in this critical time of persecution, his ministry in the power of the Holy Spirit was the message of the powerful presence of the Lord in the midst of their suffering for the sake of their faith in Jesus Christ.

4.3.2.4 The Holy Spirit and Christian martyrs

When it was too difficult for the church to resist any longer the enforced Shinto shrine worship of Japanese imperialism, the Holy Spirit sent a great representative of God into Korean church history, who exemplified how not to compromise with idol worship under any circumstances. His name was Ki-Chul Ju. He was born as the fourth of seven children to his father Hyun-Sung Ju and his mother Jae-Sung Cho on the 25th November of 1897 in Book-boo-ri, Woong-chun-myun, Chang-won-kun, South Kyong-sang Province (KS Seem 1993:42).
because of his straightforward personality. In the following year, when he visited his home in Pyong-yang, he met a missionary M. A. Noble and was baptised in water by him (KS Kim 1978:161).

One day in 1903, he dreamed a dream. The dream was that he was killed because he was struck by a bolt of lightning from heaven. That experience was crucial to him. From that time on, he began to evangelise whomever he met (KS Kim 1978:161). In 1905, he became a deacon at Sak-joo Church. The church became full of the fire of the Holy Spirit due to Choi’s zeal for the Lord. Later, he became an Young-soo and was a model of a faithful Christian in the church. For four years from this time on, he did evangelism with the result of establishing 30 churches (HM Lee 1978:122).

He entered the Presbyterian Theological College in Pyong-yang in 1907. During his schooling, he got low grades because he spent his time on evangelism in the daytime and on prayer during the night. When he graduated from the school in 1913, his name was not on the list of the graduates. He visited professors and prayed before them for his graduation. Then he was allowed to graduate from the school by the grace of the professors. On the 24th August of the year, he was ordained under the District of North Pyong-ahn Province of the Presbyterian Church (KS Seem 1993:49-50).

After his ordination, he did wonderful work in evangelism both through personal relationship and street evangelism. His method of evangelism was very simple. He did not persuade people with a logical message. He just shouted, "Ye-soo Chun-dang, Bool-seen Jee-ok (Jesus Heaven! Unbelief Hell)" (JH Kim 1976:173). However, every listener of his voice came to believe in Jesus and was saved (CN Kim & JK Park 1980:34). Hence, he got a nickname "Kwon-ryeung (the power of the Lord)." He is remembered as Choi Kwon-ryeung rather that Choi Bong-suk, his actual name, by the Korean Christians. His evangelism reached the Koreans who moved to Manchuria to escape from Japan's severe oppression. In 1914, he was sent by the District of the North Pyong-ahn Province of the Presbyterian Church as a missionary to Southern Manchuria (KS Seem 1993:50). He did evangelism for fourteen years there and established 28 churches (YH Lee 1970:180).

When he came back to Pyong-yang from Manchuria, he began evangelising again. The Japanese government was forcing the Korean people to participate in Shinto shrine worship.
life in heaven. Thus, the teaching of mystical unification with the Lord Jesus was in line with eschatological hope (JH Byun 1986:12-14). His ministry led by the Holy Spirit was a great encouragement to the suffering Christians. His message was powerfully accepted by the Christians at that time with sincere hearts in the midst of their suffering of severe persecution.

Fourth, the Holy Spirit brought about the prayer movement through Lee's revival ministry. Lee himself was a man of prayer. By the impact of his mother's devoted Christian life, his life of prayer was formed since he was thirteen years old. Before and during the revival meetings, he devoted himself to prayer for considerable periods. His speech during the revival services came from the inspiration of the Holy Spirit as he was prepared with prayer to be used by the Spirit. His prayer life influenced the attendees in the revival. The Christians were crowded on mountains to pray to the Lord. His revival movement was in line with the Korean people's emotion toward and eager expectation of religious "experience" (SH Cha 1994:105). Hence, his leading of the revival meetings was acceptable to Korean Christians. Thus, the core of his revival movement was that the Spirit brought about restoration and renewal in the church life and in the life of the Christians (GS Song 1982:216) when the church suffered and seemed to decline in Christian activities.

4.3.2.3 The Holy Spirit movement led by Bong-Suk Choi

The Holy Spirit continued to bring the revival movement to the Korean church when the church was put into a critical situation under Japanese enforcement of Shinto shrine worship. Bong-Suk Choi's ministry appeared in this time of national pressure. He was born to Joon-Suh Choi as the third of three boys and one girl on 7th September of 1869 in Pyong-yang. He entered a village schoolhouse for Chinese literature in 1875. He was a hot-tempered, straight talker, and impatient. He was meddlesome and at the same time was very considerate of others (cf. KS Seem 1993:48).

When he was at the age of sixteen, he became a secretary of the supervisor of Pyong-yang. While he served the office, he was caught by the police because he misappropriated 30,000 Yang from funds in the national treasury. After he was put into jail for six months, he was exiled to Sak-joo of North Pyong-ahn Province. He spent his life there with alcohol. By the grace of the Lord, he accepted Jesus as his personal Saviour and Lord in 1901 when he was thirty-three years of his age. When he decided to believe in Jesus, he never looked back
Dong-Seek Ryu analyses the reasons underlying Lee's ardent revival meetings. First, he had a passionate character. An illustration of his passionate character is gained from one story. Lee was arrested and thrown into prison three times after the March First Independence Movement (cf. KH Seen 1990:185-186). His imprisonment prevented him from studying at a middle school again and again. However, he re-entered a middle school when he was out of prison and completed schooling at middle school after nine years of trying. Middle school is supposed to be completed in three years. This is just one of the examples that shows how Lee was passionate to complete what he needed to do (DS Ryu 1967:25). Second, Lee's understanding of the end of the age led him to apply his energies to the revival movement. He was always aware that he was in the third stage of tuberculosis which was serious. Because of this disease, he was always aware of the end of his own life. A wise man who is about to reach the end of his life puts his last energies to the best ( : 1967:25). Third, Lee had a critical experience in his Christian faith. When he was a theological student, he led a revival meeting in Kang-dong. In the revival, he experienced the love of the Lord. That was a concrete experience of the love of Jesus who died on the cross for his sin. Another critical experience was that when he took pastorate in Tong-chun, he experienced a mystical power of the Spirit when he prayed on a mountain. This experience encouraged him to become a man of prayer ( : 1967:25). These three elements led him to give the power of life to the hearers of his message in every revival meeting.

Third, the Holy Spirit introduced the idea of mystical unification of suffering Christians with the suffering Christ through Lee's revival ministry. He advocated the idea of Christian participation in the suffering of Jesus as they suffered persecution due to their faith in Jesus. His idea was thus: As we drink the cup of suffering, we come to participate in Jesus' suffering on the cross and come to bear invaluable glory. His theology is so-called "Christological mysticism" (KB Min 1982b:25). Thus, the Holy Spirit movement led by Lee in the 1930s sought the experience of the mystical unification of suffering Christians with the suffering Christ. His theological understanding as such is viewed thus: "Yong-Do Lee's faith and his revival movement was in Eastern and Korean perspectives. Lee's Christological mysticism and enthusiasm for the love of Jesus was with a Korean understanding of the gospel of Jesus that took root in Korean spirituality and was the culmination of spiritual experiences" (DS Ryu 1993:32). When the Christians understood and admitted the idea that they in their suffering identified with the suffering Christ, they came to rejoice in spirit, although they suffered physically. They came to rejoice in the midst of suffering as they looked forward to
Here, the phrase "be mad about Jesus" means the identification with the Lord. In other words, it implies love for the Lord. This is the centre of his mysticism. Becoming one with the Lord was his conclusion of the faith life in Jesus. This idea is in line with medieval mysticism (IS Kim 1996a:8).

From that time Lee's Holy Spirit movement reached every place in the Korean peninsular from north to south and from east to west, when Korea was under deep frustration and the church was under the oppressive force of Japanese imperialism. Looking at some important characteristics of the Holy Spirit movement will show the role that the Holy Spirit played for the Christians under such suffering in that period.

First, the Holy Spirit broke down denominational barriers. The unity of the church was necessary in such times of suffering and persecution. Lee's revival meetings were not confined to a single denomination. He was invited to lead revival meetings from the Presbyterian Church, the Holiness Church, and the Methodist Church. He was even invited by Jang-dae-hyun Church that was the origin of Pyong-yang Presbyterian Church. After the revival meeting in the church, all the churches in Pyong-yang strived for a prayer movement. Hence, Christians from different denominations experienced the same Spirit. They were blessed in the revival meetings by the ministry of the same Spirit. They came to have one hope in the Spirit.

Second, the Holy Spirit brought vitality to the faith life of Christians much frustrated under suffering. Lee's ardent faith movement fascinated the Korean people. The characteristic of his preaching those days was beyond description. He spoke at the pulpit without written preparation for his speech. Rather, he prayed many hours at the pulpit kneeling down. When he was inspired by the Spirit, he rose and preached. Whether it was for three to four hours or ten minutes, he spoke with given words from the Lord. It was just amazing to see how the listeners were impressed by his preaching at that time (KS Kim 1978:165). He preached just as he was led by the Holy Spirit. In whichever church he led a revival meeting, there was a great move of the Holy Spirit upon the hearers and many people responded to what they heard during the meetings. His passionate preaching and prayer made the congregants forget about the time.
evangelise her neighbours and non-Christians to the Lord Jesus. Because of the different lifestyle between husband and wife, there were often family discords. Hence, his mother's tears turned into her prayer life. Her mother's prayer life made a great impact on Yong-Do Lee. By the impact of his mother's devoted Christian faith, he was able to already begin his prayer life at the age of thirteen. He regularly prayed many hours and often spent all night praying in a church (KH Seen 1990:185)

Yong-Do Lee participated in the March First Independence Movement in 1919 and was imprisoned for two years. Later, he entered Hyup-sung Theological College in 1924. It is believed that the reason why he entered the theological college was that as an attendant in the Independence Movement he wanted to participate in his people's history, impacting the spiritual dimension (JY Joo 1985:159).

While Lee was studying in the theological school, he entered the third stage of tuberculosis in which he had haemoptysis. He went down to the countryside in order that he might rest and be cured. In the village where he stayed, he was invited to lead a revival meeting because he was a known theological student. When he stood in the pulpit to preach, tears began to stream down his face. He could not speak any word but crying. But as the congregants saw the tears streaming ceaselessly down his cheeks, they also cried together. The revival meeting on the next day was also flooded with tears. Those meetings led Lee and the attendant together to experience the love of Christ in their hearts. This experience of the love of Christ during the revival meetings remained continually in Lee's heart (KH Seen 1990:186-87).

After the experience, he recovered and returned to the theological college and graduated. He began his pastorate in Tong-chun of Kang-won Province. However, one day he realised that his first love of the Lord Jesus seemed to have faded out. Therefore, he devoted himself to prayer with fasting while he prayed on a mountain. Soon he again experienced the presence and fullness of the Holy Spirit. He prayed thus,

Father, remove my soul and refill it with a soul that will be mad about Jesus.
I want to be mad about Jesus.
Before I am mad about Jesus, I cannot completely follow the Lord.
Before I am mad about Jesus, I cannot fight with the devil.
had an ambition to conquer all of Asia. Accordingly, Japan launched the Manchurian Incident in 1931, the China-Japanese War in 1937, and the Pacific War in 1941. While Japan went through these wars, the Japanese government with all the means in its power persecuted the Korean church that was considered the most difficult obstacle to its control over Korea (BG Sung 1998:158). The empire forced the Korean people to change their names to Japanese style and to participate in Shinto shrine worship. Shinto shrine worship was one of the critical factors by which the church most suffered. The Japanese government intended to demolish the Korean people's national consciousness and racial identity. It was the time when the Korean people suffered the most severe oppression and when the church suffered the most persecution. In this dark age, Christians were seized with fear under the brute force of the militant Empire. The Japanese government was trying to win the dissidents in the church over to their side in order to make divisions inside the church and to weaken the power of the church (KH Song 1981:81). The continued severe persecution of the church by the Japanese imperial government pushed the church into a crisis where the church could not find hope for its life.

Between the middle of 1920s and the early 1930s, the remarkable growth seen in the early 1920s flattened out and the number of the Christians seemed to have declined (cf. BK Sung 1998:158). There were a number of reasons for this phenomenon. The church was facing severe persecution under Japanese forces and was facing some challenges in and out of the church. The communists challenged the church because they believed that the church was not taking social responsibility (cf. IS Kim 1994a:248-249). The Japanese persecution of the church continued in various ways. The church suffered great loss of its property since the failure of the Independence Movement ( : 1994a:219-221). The world's economic crisis influenced Korean society and the church as well.

However, at this dark time, there arose revival movements. Christians during this time of frustration began to seek vitality in their faith life and hence for mystical experience (cf. KB Min 1971b:74). The Korean people of the 1930s were longing for a certain spiritual fire because they were so tired of the oppression by Japan. Yong-Do Lee appeared in this time of pressure. Lee was born as the third son to Duk-Heung Lee on the 6th April of 1901 in Suh-chun-myun, Kum-chun-koon, Hwang-hae Province (KS Kim 1976:203). The family was poor. His father lived an intemperate life. Contrary to his father's life, his mother was a devoted Christian who put every effort into living a life of holiness. She made every effort to
Independence Movement. He was baptised in water when he was 25 years old. After he graduated from Pyong-yang Theological College, he was appointed in 1937 the pastor of Cho-ryang Church in which Ki-Chul Ju was the pastor. He aggressively participated in the resistance movement to Shinto shrine worship since he was appointed the pastor of Moon-chang Church in Ma-san. Eventually, he was arrested by the police and was put into prison for forty days. In November of 1938, when they received information of Kee-Sun Lee's activities and his principles from Joo-Won Lee, about ten persons of the same mind gathered to strengthen the policy. The policy made by them was: 1) to hinder the attendance of those who agreed to participate in Shinto worship at the general council meetings, 2) to organise a new district of only those who were opposed to Shinto worship, 3) to help each other negotiate with those who refused to participate in Shinto worship, 4) to develop and grow Christian service and prayer meetings in house churches, by those who did not attend Shinto worship (SH Han 1990:179).

In 1940, about twenty church leaders like Ki-Chul Ju, Sang-Don Han, Kee-Sun Lee, etc. gathered at the house of Pastor Jung-Meen Chae. They formed an association of those who opposed participation in Shinto shrine worship. They decided to develop the association to a general council in the future as they aimed to dismiss the present general council that agreed to participate in Shinto shrine worship ceremonies. Among missionaries, F. E. Hamilton of Pyong-yang, D. R. Malsbury, and W. B. Hunt supported this movement of rebuilding the church mentally and financially. Especially, Hunt supported this movement very actively as he printed and distributed huge amount of documents that reported on the resistance to Shinto shrine worship. Hence, this movement was much developed in Pyong-yang and South Kyong-sang Province (SH Han 1990:180).

After June of 1940, a national investigation of the Japanese government against the opposing personals to Shinto shrine worship was held by Japanese police. Those who opposed Shinto worship were extensively examined and were arrested and put into prison. Pastor Ki-Chul Ju was arrested at this time in September and died a martyr in prison in April of 1944.

4.3.2.2 The Holy Spirit movement led by Yong-Do Lee

The period of 1930s and 1940s was the most critical time for the Korean church in which the church underwent the most severe persecution from the Japanese government. The Empire
As Pyong-yang Theological College initiated the resistance to Shinto shrine worship boldly, and put up systematic opposition to Shinto worship, it appeared strengthened. At the core of the resistance movement were Pastor Ki-Chul Ju of South Pyong-an Province, Pastor Kee-Sun Lee of North Pyong-an Province, Pastor Sang-Dong Han of South Kyong-sang Province, and W. B. Hunt of Manchuria, and Joo-Won Lee of South Pyong-an Province took the role of communication and systematisation (SH Han 1990:177).

This movement arose up from the Spring of 1939. In the north, pastor Ki-Chul Ju preached to the students of Pyong-yang Theological College during the school's spiritual revival meetings a sermon of which the title was 'If I would perish, I perish.' The content of his sermon was about Christian faith versus Shinto shrine worship. Ju was arrested four times after February of 1938 and was put into prison for seven years before he died a martyr on 21 April 1944 in Pyong-yang Prison. Ju continued his resistance to participation in Shinto ceremonies from 1931 when he was the pastor of Cho-ryang Church in Busan. At that time, he proposed resistance to Shinto shrine worship in the district of Kyong-sang-nam-do, and his proposal was accepted. After he was appointed the pastor of San-jung-hyun Church, he began to gather persons of the same mind to dissent from Shinto shrine worship, and extended this movement as a national movement. Hence, San-jung-hyun Church became a headquarters of this movement. With Ju were about ten people, they were; Jung-Min Chae, Kye-Sung Bang, Ei-Chang Kim, Joong-Won Lee, Kwan-Joon Park, etc, who played an active part (SH Han 1990:178).

In Pyong-an-book-do, the resistance to Shinto worship was developed under the leadership of Pastor Kee-Sun Lee. With persons of the same mind, he developed a policy of resistance to Shinto worship. The content of the policy was: 1) do not send children to schools that practice Shinto shrine worship, 2) hold a Christian service at the homes only of those who did not participate in Shinto shrine ceremonies, and establish the church upon this foundation of true faith. This policy was delivered to the Christian community in Manchuria, Pyong-an-do, and Kyong-sang-do. At that time Christian services were held in house churches or on mountain tops by those who were opposed to Shinto shrine worship and had left those churches that accepted Shinto worship (SH Han 1990:179).

In the south, the resistance movement to Shinto shrine worship was headed by Pastor Sang-Don Han of Kyong-sang-nam-do. Pastor Han was once arrested as he participated in the 3.1
Japanese officials who worked formerly in Korea. However, as he thought these activities could not produce fruitful results, he made another plan. It was to appeal to parliament. When parliament opened a meeting in March of 1939, he sent a sealed letter to the meeting place as he called out to "the Spirit of Yahweh" (NS Kim 1992:152). He was arrested by the police and was put into prison for 32 days. After he was released from the prison, he further developed the resistance movement to Shinto shrine worship. In doing so, he was arrested again and died in the prison in March of 1945, only a few months before the liberation of Korea from Japan in August of the same year.

Pastor Sun-Doo Kim was the 7th president of the Presbyterian church at the time of 3.1 Independence Movement and had actively participated in the movement. When he was a professor at Bong-chun Theological College, he offered resistance to Shinto shrine worship and was arrested in April 1938 and was put into prison for three months. After he was released from the prison, he went to Japan on 24 August 1938 to appeal to Japanese officials of the State about Korean church's suffering from the extortion of Shinto shrine worship. At that time, he was accompanied by Phil-Sung Yun, the president of Pyong-yang Women's Theological College, and Hyung-Ryong Park, the professor of Pyong-yang Theological College. When they returned to Korea on 1 September, they heard the situation of the Korean church from the meetings with Moon-Joo Lee, Ik-Doo Kim, Hong-Bum Jang, Byung-Joo Kang, Anderson, and H. A. Rhodes (NS Kim 1992:150). The only outcome was that Sun-Doo Kim was arrested and was put into detention.

Pastor Yang-Won Son was one of the leading figures who protested against Shinto shrine worship. He was once forced to leave a school because of his rejection of taking a vow toward the Emperor in 1913. After he graduated from Pyong-yang Theological College, he undertook itinerant evangelism for one year in 1937 before he was appointed as the pastor of Ae-yang-won Church in Yeo-soo in 1938. As he led revival meetings in various places, he said that "Japan would be ruined someday because she forced Christians to participate in Shinto shrine worship. You must reject Shinto worship." When he was restrained by police in September 1940 and stood in a court, he asserted emphatically that a country that offended the Ten Commandments, and that practiced idol worship in opposition to the truth, must be destroyed that was a fact of history (SH Han 1990:183). For this, he was put into prison for five years. He was released from the prison after independence from Japan, but died a martyr at the hands of North Korean communist soldiers during the Korean War.
to say, we do not have place to appeal. We are in the situation where we have to pretend to be dead, if we are told so. We could not help but living the life of humiliating slaves ... \(^5\) (\textit{Cho-sun-il-bo}, the 23\textsuperscript{rd} November of 1945, quoted from IS Kim 1987).

The enforcement of Shinto shrine worship was "a full-scale religious persecution that deprived Christians of the freedom of faith life and the great persecution of Christianity that all Christians suffered"\(^6\) (YS Kim 1991:19). Shinto shrine worship functioned to help "the ideology of the government centred on the emperor, that is, to absolutize the secular authority and to divinise the human Emperor" (ST Kim 1991:3). Such nature of Shinto shrine worship could not be acceptable to the Christian faith. Hence, there was Christian resistance to the participation in Shinto ceremonies.

As the extortion of Shinto shrine worship was held publicly in 1938, the atmosphere of resistance to Shinto ceremonies was produced among theological students of Pyong-yang Theological College. When the district of Pyong-an-book-do, the biggest district among the Presbyterian churches, decided by an assembly to participate in Shinto shrine worship, theological students planned to develop the resistance movement against Shinto worship, with Hong-Ryun Jang of Pyong-yang Theological College being the fuse of the movement. Japanese police became aware of such plans and held in check Professors Hyong-Ryong Park and In-Joon Kim and others like Chang-Sun Han, Yang-Sun Kim, Yun-Sung Jang, Kwang-Kook Ahn, You-Sung Cho, Hyung-Soon Jee, Yun-Hong Jang (YS Kim 1971:190).

Elder Kwan-Joon Park believed that the resistance movement to Shinto shrine worship was his God-given task and participated aggressively in the resistance movement. He handed to the Governor of Pyong-ah-nam-do, the Governor-General, and cabinet members a petition expressing that the extortion of Shinto shrine worship was illegal, was against God's will and would lead Japan to destruction of herself, therefore the government must withdraw the order on Shinto worship. He was arrested a day before the General council meeting of the Presbyterian church was held to decide on the issue of whether to participate in Shinto shrine worship, and was released after the meeting was ended. He thought that he must appeal to ministers of the State and the parliament of the Empire about the impropriety of the extortion of Shinto shrine worship. He went to Tokyo to do this, accompanied by Ee-Sook Ahn, a teacher of Bo-Sung Women's School and his eldest son, Young-Chang. He appealed to
to get them to emphasize the legitimacy of Shinto shrine worship when they returned to Korea. However, the plan did not succeed (YS Kim 1971:187).

On the other hand, the Japanese government sent a Japanese pastor Tomida to Korea and arranged consultation meetings on the current situation, with him being the speaker. He had the meetings in such cities as Busan and Daegu. His lecture was also arranged at San-jung-hyun Church in Pyong-yang. Most of the nearby pastors gathered to hear his speech. Dozens of police officers were present in the church to keep watch on the Korean pastors. Tomida emphatically asserted that Shinto shrine worship was not a religious affair, but a duty of the people of the Emperor. After the speech, pastor Ki-Chul Ju said that "we respect abundant knowledge of Tomida. We are sorry that we do not have such knowledge. However, our church cannot accept Shinto shrine worship, according to biblical truth." Tomida blushed with shame on the refutation, and the Japanese police did not know what to do. (HK Jang 1970:248).

Before the 27th General Assembly of the Presbyterian Church, the Japanese government extorted and threatened the representatives of each district in order for them to instigate positive results on the vote on the issue of the church's participation in Shinto shrine worship during the general assembly. Those who did not obey the order of the Governor-General were arrested and put into prison (YS Kim 1971:187).

4.3.2 The Holy Spirit in Korean church suffering

4.3.2.1 Christian resistance to Shinto shrine worship

The seriousness of the oppression on the Korean people by Japanese imperial rule is well portrayed by a description in a newspaper Cho-Sun-Il-Bo of which publication was stopped by the Japanese government during the colonial rule and returned to its publication after the independence from Japan. An article reads:

...We received a strict order without any reason that we have to be the people of the Emperor. We were drafted to serve in the army in the war and to work. We were forced to offer products from farms and mines. We were forced to support the war. Although we have mouths, we have to live like deaf-mutes. Although we have much
demand on the church's support for the war situation of the empire (Chosen Sotoku-fu 1940:851, cited from WJ Kang 1987:39). The contents of the guidance were such as: to establish a stand for hoisting a Japanese national flag in the church, to force Christians to participate in the ceremony of obeisance toward Japan, to sing a narration of the people of the Empire in unison, to make Christians participate in Shinto shrine worship, to investigate hymns, prayer, and sermons that do not accommodate Japanese governmental policy, etc. (YS Kim 1971:186).

According to such orders, the Japanese government made every effort to destroy the church. The Catholic Church accepted Shinto shrine worship by direction from the Vatican in May 1936. The Seventh-Day Adventist Church decided to accept Shinto worship in December of 1935. The Holiness Church, Salvation Army, the Anglican Church, and Methodist Church accepted participation in the ceremonies in 1936.

The Japanese government concentrated all their energy on suppressing the Presbyterian churches that objected to Shinto shrine worship to the last. In the end the Presbyterian Church, in the North Pyong-an District was forced to decide to participate in Shinto shrine worship in February 1938 under the threat of Japanese government, which had a presence in the meeting. Until September 1938 when the 27th General Assembly was held, 17 of 23 districts decided to participate in Shinto ceremonies. In order to enforce the complete surrender of the Presbyterian Church, the Japanese government held a decisive arrest of Christians who opposed Shinto shrine worship (YS Kim 1971:187).

In order to make the Presbyterian Church surrender to its policy on Shinto shrine worship, the Japanese government had a plan. It was to choose some influential Church leaders and to provide them with a visit to churches in Japan that were surrendered to the policy of the Japanese government. The government thought that after that special trip to Japan they might grasp positively the idea of participation in Shinto shrine worship. The government thought that when they returned from Japan, the visitors to Japan might be helpful for the government in that they might lead Korean Christians to Shinto ceremonies. Moon-Hwan Oh, who was pro-Japanese, won a pastor Seung-Kil Lee who had aggressively objected to Shinto worship, and others like Eung-Soon Kim, over to Japan's side. Oh went ahead of their visitation to Japan on the 24th May of 1938. They investigated a number of Japanese churches. Oh tried
4.3.1.2 Enforcement of Shinto shrine worship on the church

The Japanese government devised every stratagem as much as it could, in order to achieve the goal of victory in the war. One of the most vicious stratagems against Korean Christianity was to force churches to consolidation or to close down churches (IS Kim 1987:228). Consolidation or abolition of nearby churches was carried out with several goals by the Japanese administration. First, churches consolidated or abolished were to be sold out and the churches must present the money to the government in the pretext of a voluntary offering for the purchase of the flag of Japan. Second, the vacant churches were to be used by Japanese government as the place for making military materials (IS Kim 1987:229). Although the idea was to avoid adding to or reproducing churches and to balance neighbouring churches and to make use of vacant buildings, it was clear that the Japanese administration had a deceptive intention to press down and weaken the power of the church and seize the properties of the church. In the course of this, about 200 churches nationwide were closed down and about 2,000 Christians were arrested by Japanese police as the police made up various excuses (HK Jang 1970:254).

The Japanese government instigated an organization, the so-called "Chosun Hyukseen Kyodan," and pronounced a constitution regarding the religious group and began to make a Christianity that suited Japan's taste. In March of 1942, the government found fault with the Pentateuch that contains the national consciousness of the Israelites, with First and Second Chronicles and First and Second Kings that contains the history of national unification and the reconstruction of the devastated Israel, and the story in which even a King was condemned when he committed sin, and the story in which prophets condemned people's sins. As to Exodus, the government gave an order to erase the book from the Bible or to paint it out with black Chinese ink. The government could not tolerate the fact that Exodus contains the unity of colonial people and the patriotic idea of the oppressed people. Later on, the government prohibited Christians from reading any portion of the Old Testament and allowed only the Four Gospels to be read in the New Testament (SJ Kim 1981:114-115, cited from IS Kim 1987:231).

As Christian schools were closed down, the Japanese government began to deal directly with churches. In February of 1938, the Governor-General called a meeting of Christians "to give guidance and information on the important world situation" and pronounced a governmental
the Governor-General and must participate in Shinto shrine worship because the schools were under the ministry of education. Those who objected to Shinto shrine worship must appeal to the office of the Governor-General and submit the names of individuals. This created a fear on the part of the Korean students that if they would have submitted the names of individuals, each individual would be persecuted in secret. Hence, it was not easy to submit the names. As time passed by, the forcing of people into Shinto shrine worship increased.

On 14 November 1935, the Governor of the South Pyongan Province assembled the educators in Pyong-an-nam-do and ordered that the schools participate in Shinto shrine worship. President of Soong-seel Middle School, George S. McCune, and the principal of Sungui Girls' Middle School, Velma L. Snook, rejected Shinto shrine worship. On 25 January 1936, the office of the Governor-General opened up an Office of Thought under the Bureau of Education and launched an intensified investigation into those who refused to participate in Shinto shrine worship. Soong-seel Middle School and Sungui Girls' Middle School continued to refuse to participate in the ceremonies and submitted an application for closing down the school in 1937 (IS Kim 1994a:271). Eight middle schools run by the North Presbyterian Church and ten schools run by the South Presbyterian Church decided by an assembly to close down the schools by February 1938 (SH Han 1990:164).

Soong-seel College submitted an application for closing down the school, and Yeon-heei College and Sebrance College were handed over to pro-Japanese people. Presidencies and other important positions of Kyongseen, Jungseen, Seensung, Bongsung, Kyesung schools were taken over by the Japanese. Thus, on the pretext of Shinto shrine worship, the Japanese government made Christian schools totally surrender to its government. Pyong-yang Theological School was closed down in 1939 because the school refused to participate in Shinto shrine worship, and mailed graduate certificates to students on 28 March 1939. Without having classes that were supposed to be held in the second semester in 1938, the graduates could only receive their graduate certificate by mail without a graduation ceremony (Presbyterian Theological University 1971:100). The Japanese government put a major effort into erasing Christianity with their strict order of Shinto shrine worship.
in 1925 and began constructing shrines in every place in Korea. The government began to force the people into Shinto shrine worship even from 1930 as Japan had plans to occupy Manchuria and to advance into China. The government emphasized the unity of Japan and Korea, in order to use Korean people for its plan to occupy Manchuria and China (IS Kim 1994a:268). The unity of Japan and Korea was the idea that Chosun was a part of Japan and therefore had the same destiny as the Japanese people. In its idea, Chosun and Japan were the main body that had to liberate various Asian countries from Western imperialism. Further, the idea that Japanese people and Korean people had the same ancestors created an ideal foundation upon which the government would lead Korean people to becoming Japanized (IS Kim 1994a:269). The government made shrines in every fair-sized city, and forced officials in government and public office, and teachers and students of public schools, to attend Shinto shrine worship whenever there were ceremonies in shrines. In doing so, the government propagandised the spirit of the people towards the emperor.

4.3.1.1 Enforcement of Shinto shrine worship on Christian schools

For Christian schools, Shinto shrine worship was a serious dilemma because participation in the ceremonies was against Christian doctrine and creed. The General Council of the Presbyterian Church formed a committee for negotiation with the Japanese government, that was composed of three Christian leaders, Jae-Myong Cha, Uk-Kyem Ryu, and Samuel Moffett, and tried to negotiate with the office of the Governor-General, in particular telling the office about the Christian stance against idol worship. However, the office of the Governor-General turned away from the meeting with these Christian leaders. Instead, the office ordered that students who objected to Shinto shrine worship directly appeal to the office of the Governor-General, and not through a Christian organization. Hence, the issue of Shinto shrine worship became a matter between the school and the office of the Governor-General, not between the General Council of the Christian church and the Governor-General (SH Han 1990:161).

On 6 December 1934, the general council of the Presbyterian church submitted a document with the signature of the then-president In-Seek Lee to the office of the Governor-General, in which students of schools under the general council appealed to the Governor-General for permission not to worship in shrines. The Governor-General's reply was that although those schools were run by the church, the schools must follow the educational policy of the office of
Second, the Holy Spirit brought Christians hope, especially people who are suffering. When the Korean people in the 1920s were experiencing frustrations after the failure of the March First Independence Movement of 1919 and the damages caused by Japanese suppression, the Holy Spirit blew the revival movement into Korea. Accordingly, the Christians came to have the hope in a heavenly life. Here, the great Christian leader Ik-Doo Kim was mightily used by the Spirit in leading the revival meetings in Korea at that period. Hence, hundreds of revival meetings were held in the churches nationwide (IS Kim 1994a:228). The Christians were renewed in their spirits. The churches continued to pray for the salvation of the people. Because of the intense revival meetings led by Ik-Doo Kim in the 1920s and 1930s, Korean Christianity came to grasp the realisation of the Christian hope in heaven in the midst of suffering under Japanese colonial control.

Third, the Holy Spirit continued to raise Christian leaders who could lead God's people to a Christian destination. Kim's revival movement from the year 1919 succeeded Kil's revival movement from the year 1907. Kim's revival movement influenced Ki-Chul Ju and Sung-Bong Lee. Ki-Chul Ju, who became one of the greatest leaders in Korean Christianity and a Christian martyr because of his faith in Jesus Christ, was born spiritually in the revival meetings led by Kim. And Sung-Bong Lee, who was one of the greatest revivalists in Korean church history, succeeded the revival movement. Thus, it is important to look at the sovereign role of the Holy Spirit who raised the charismatic Christian leaders who would lead the Christians in the midst of suffering to the Christian hope.

4.3 The Spirit and suffering of the Korean church 1931-1945

4.3.1 Suffering of the Korean church

Korean Christianity suffered mostly during the Japanese oppression in the period of 1935-1945. The critical reason for this was the Japanese government's enforcement of Shinto shrine worship. The enforcement of Shinto shrine worship was designed to demolish the national identity of the Korean people (NS Kim 1992:99).

An administrative plan was designed to put into operation Shinto shrine worship, and to erase the national and racial identify of the Korean people. The Japanese government had built shrines in Korea since 1918. The government established a shrine at Nam Mountain in Seoul.
newspaper *Dongah Ilbo*. The newspaper reported, seven churches in South Pyong-an Province were united for a revival meeting held on the 31st June of 1920 and the revival was the greatest gathering in which several thousands of people assembled (*Dong-ah-il-bo*, the 3rd July of 1920, referred to in *The Institute of Korean Church History Studies* 1990:188).

In the revival meeting at the Seung-nong Church in Seoul in October of 1920, seven thousand people attended in each meeting (DR Kim 1970:411). Offerings given at the revival meeting were 1,700,000 won (it was a huge amount at that time), 200 golden rings, 20 silver watches and 2 golden watches (watches were uncommon at that time), and 200 golden or silver ornamental hairpins. This shows how people were blessed in the revival services (Rhodes 1921:113, quoted from *The Institute of Korean Church History Studies* 1990:188).

For Korean Christians who were going through suffering under Japanese oppression, the ministry of Ik-Doo Kim was the message from the Lord that comforted them in the midst of their suffering. His ministry was in the power of the Holy Spirit that brought "life" into the Korean Christianity. Kim was the prophet who brought courage and life to the Korean people of the age when they lost hope after the failure of the March First Independence Movement in 1919. He led 776 revival meetings, preached about 28,000 times, built 150 churches, led 200 people to full time ministry, and healed more than 10,000 people (HY Kim 1999:443-444). Later, he died a martyr by the North Korean communist force while he was having a prayer meeting at dawn in Su-boo Church in Seen-chun of Hwang-hae Province (IS Kim 1994a:334).

Consideration of some particular aspects of Ik-Doo Kim's revival movement will show the role of the Holy Spirit in the Korean Christians' lives who suffered in 1920s and further in 1930s. First, Kim's healing ministry in the power of the Holy Spirit has a significance in that when anti-faith thought was practised and a tendency to remove the church from the scene was at its peak, it was the grace of the Holy Spirit that kept men like Ik-Doo Kim who conserved the faith and encouraged the Christians under suffering (ES Kim 1976:117). As Kim's ministry shows, the Holy Spirit was understood as the one who distributed the gift of divine healing to those who completely believed in the sovereign power of God. The Holy Spirit ministered to sick people by bringing hope to the Korean church so that the church could overcome the suffering. The Holy Spirit was leading the Korean church at this stage in this way. Kim's ministry in the power of the Holy Spirit is always remembered as a great example of God's sovereignty in taking care of his people who are under suffering.
He immediately began to pray for healing power. After one month, when he returned to his church at Sheen-chun-eup, he prayed for a woman with a serious disease and she was cured by the next day. Then Kim was convinced of the healing power of Jesus in the Spirit (ES Kim 1976:108).

There was another miracle that concretely presented Kim's healing power in the Spirit. The miracle happened during a revival meeting with Bible study classes at the Hyun-poong Church in Dal-sung, North Kyong-sang Province in December of 1919. There was a man whose lower jaw hung down and would not move up. Kim felt pity on him and prayed for a miraculous healing. After the first few days, the man was not cured. Hence, Kim devoted himself to prayer with fasting for a considerable period. A few days later, the man was healed and he began to speak, "Good, Good." The healed person had had the disease for the past ten years (IS Kim 1994a:231).

From that time on, every revival meeting led by Ik-Doo Kim was crowded by hundreds of people who wanted to be ministered by Kim. Many people with serious illnesses were healed in the revival meetings. In the revival service at the Kyong-san-eup Church in North Kyong-sang Province, he healed a woman with paralysis. At the Woeil-sa Church in Ko-san-myun of Kyong-san-koon, he healed a woman named Dal-ok Park who had a ceaseless flowing of blood for 17 years. At the revival meetings in Daegu in 1920, eight hundred and eight people accepted the Lord Jesus. Een-Duk Jang who was paralysed on one side was healed by Kim's prayer. In the revival meeting in Busan in May of 1920, he prayed for a child named Doo-soo Kim. The eight-year old boy was healed and could stand and walk like in the healing miracle performed by Peter in Acts 3. In the revival meeting at Jinju, a woman named Soo-Kyong Eim at the age of fifty-one was cured from her serious disease related to flowing blood that had been with her for twenty-three years (KS Kim 1974:202).

A revival meeting was held in the Jangdae-hyun Church in Pyong-yang in September of 1920. The attendants were so crowded that the 3,000 seats of the church left many people outside the church. As Kim went out of the door, the crowd wanted to see his face and the sick people wanted to touch even just his shadow. Kim devoted himself to prayer with fasting to be ready to be used by the Spirit in the revival services for a considerable period. When he stood in the pulpit, he felt a kind of indescribable power upon him that he could even move a mountain in that power. The scene of the revival meeting was reported even in a public
that meant Kim was someone who did not fail in robbing every person he met of their possessions (HY Kim 1999:443).

Although he was a gangster that people were afraid of, he was a student of life. He gave deep thought to the problems of life. He often questioned, "What will happen if a human dies?" "What does a human live for?" "Why does a human die?" He sought for answers to the problems of life through Dong-hak and Buddhism. However, neither of them could give him satisfactory answers (JH Kim 1976:126).

Around those days, he was led to a church by Tae-Whan Park. He listened to the gospel message of Jesus Christ preached by W. L. Swallon at the Ahn-ahk Church. As he was deeply blessed by his message, he came to accept the faith in Jesus and became a member of the church (KS Kim 1974:199). After he accepted Jesus as his personal Saviour and Lord, he read the New Testament 100 times before he was baptised in water in 1902. He entered Pyong-yang Theological College in 1907 and was ordained in 1911 (HY Kim 1999:443). One day when he was returning from a home visitation for follow-up, he met a crippled man in the street. Kim said to him, "Rise in the name of Jesus." However, the man did not rise up. Kim thought that he still lacked in prayer. From that day on, he devoted himself to prayer, asking the Lord for healing power. When he and his wife went to a prayer mountain to pray for healing of his wife's disease on her neck, he received the gift of healing (YH Lee 1991:122). In-Suh Kim states that Ik-Doo Kim revived the miracles of the Book of Acts as he performed numerous miracles of healing (ES Kim 1976:107).

In October 1919, Kim led a revival meeting in Kang-dong. One day during the revival service, he talked with Jong-Suk Jung, the pastor of Soon-chun Church, about miracles and signs and wonders. During the conversation, Kim's heart got hot with the expectation that the same miracles of the Early Church could happen in his days, too. He thought,

God's power and authority never change. If God allowed the grace of healing even today, the same miracles of the Apostolic Age will be performed. The reason why we do not experience miracles as much as those in the Early Church is that we do not pray. And the reason why we do not pray is that we lack faith in Jesus and the power of the Spirit (ES Kim 1976:108.).
impact on the Korean Christian's faith life. They were under the threat of Japan's colonial rule. The freedom of their faith in Jesus was under pressure by Japan's political policy against Christianity. In this critical situation, his message concerning Christian hope in the heavenly life brought a hope for the Korean Christians. His revival ministry in the power of the Holy Spirit became the driving force with which the Korean church could overcome the suffering under the oppressive imperial policy against Christianity in the 1910s and 1920s.

4.2.2.3  The Holy Spirit movement led by Ik-Doo Kim

The Korea of the 1920s was far from her independence from Japan because of the failure of the March First Independence Movement in 1919. After the Independence Movement was over, the Japanese administration made a change in its policy against Korea. Japan changed the policy of military government practiced in 1910-1919 to that of cultural government. Under the new policy, publications of newspapers and magazines were allowed as long as they were in line with the Japanese law. The Christian community could publish some Christian literature. Unfortunately, the allowing of publications also became the venue for communist ideology to be introduced to the Korean society. In 1920s, the church seemed to be weakened in terms of her spiritual foundation and her influence in the society compared to that of 1910s. Politically, under the changed policy of Japanese rule over Korea, there appeared people who were linked with and worked for the Japanese government. Schools established by the church became public schools run by the Japanese government. The church was often in dispute within itself and was put into a chaotic situation. The prayer meeting at dawn faded gradually. In this confused situation, Pastor Ik-Doo Kim's revival ministry in the power of the Holy Spirit came to the Korean church (IS Kim 1996a:5).

Kim was born an only son of his father Woong-Sun Kim and his mother Eek-Sun Jeon on the 3rd November of 1874 in Pyong-chon-lee, Dae-won-myon, Ahn-ahk-koon, Hwang-hae Province (HY Kim 1999:442). He entered a small business at the age of seventeen. But, he failed in the business because he was deceived by someone else. Eventually, he threw himself in with gangsters who were wreaking havoc in society in several ways (SC Jeen 1994:127). People were afraid of him and did not want to meet him on their way because he took away possessions from anyone whom he met in his way or he harmed people. It is told that a wish of the people in his town was not to meet him on their way. He got a nickname "Kimnaera"
A second characteristic of the Holy Spirit movement led by Kil was that he emphasized spiritual renewal in terms of repentance. He preached about repentance in the revival services. The fruit of such honest repentance was well informed from the studies of the 1907 Great Revival in previous pages. As the leading figure of the revival, he always emphasized repentance in his revival meetings. His preaching on repentance was in connection with his understanding of the imminent end of the day. Repentance brought about individual restoration in relationship with God and led the believer to another level of calling, that is, evangelistic hearts. The hearers of his messages came to have a sincere heart for evangelising people into God's Kingdom. This evangelisation ultimately introduced people to an ultimate authority—God—upon whom they could rely in the midst of their suffering.

Thirdly, the Holy Spirit taught the Christians that the Word of God brings life to people. It is believed that the powerful manifestation of the Spirit in Kil's ministry was the result of constant Bible studies in his Christian life. He recited the Book of Revelation for 20 minutes every morning when he finished dawn-prayer. He read the Book of Revelation 10,200 times, the entire Old Testament more than 30 times, Genesis to Esther over 540 times, the entire New Testament more than 100 times, and the First Book of John 500 times. His many-fold readings of the Bible broadened his biblical knowledge, and he could quote the Bible references freely and made good application when he preached (ES Kim 1976:44). Hearing the Word of God in his preaching, the Christians renewed their spirits and grew in their Christian lives. His message from the Word of God was powerful demonstration of the power of the Holy Spirit in the midst of people's suffering, because the Word is the power of God for salvation (cf. Rom 1:16).

A fourth point is that the Holy Spirit brought the Korean Christians to eschatological hope in the midst of their suffering. Kil emphasised the Second Coming of Jesus and the end of the day in his revival meetings. His eschatology was premillennial (JK Kil 1968:118ff.). He insisted that the time was urgent in that they were looking ahead to the imminent end of the day (DS Ryu 1982:58). It is not so difficult to perceive that his premillennial eschatology was in line with the historical context where the Korean society had experienced such signs as those described in the Bible. He presented about 29 matters of his time as the signs of the Second Coming of Jesus. He saw the historical context in the light of the Bible and interpreted the context as the direct indications of the end time (SG Jung 1984:157-58). So he proclaimed that the last day had arrived. His eschatological understanding made a great
Firstly, the Holy Spirit reminded the Korean Christians of the significance of prayer signified by Kil's revival ministry. Prayer is understood as the basis on which the believer relies on God. Kil was the initiator of the prayer meeting at dawn in Korean church history (ES Kim 1976:68). He began the prayer meeting at dawn with Elder Chee-Rok Park while he served as an assistant pastor at Jang-dae-hyun Church in Pyong-yang. They had the prayer meeting at 4:30 every morning. Before one month passed, both of them were blessed by the ministry of the Holy Spirit in prayer meetings at dawn. Then they requested to officially begin the prayer meeting at dawn corporately in the church. There were several discussions as to whether or not they should begin the prayer meeting. The church council finally approved the inauguration of the prayer meeting at dawn as one of the official activities of the church (BE Jang 1966:72). By their encouragement and people's hopeful expectation of experiencing the ministry of the Spirit it grew, one day the number in attendance at the prayer meeting reached 400.

For Kil, the prayer meeting at dawn was very important and became the centre of his spiritual life. Thus, Kil, the leading figure of the Holy Spirit movement, was a man of prayer. It is believed that the foundation for him to be a great spiritual leader and revivalist in the midst of the Korean church's suffering under the rule of Japan was his devoted life in prayer. He prayed to the Lord early in the morning for works he needed to do that day and problems he needed to solve that day. And he memorised the Book of Revelation in the prayer meeting at dawn. Then he also regularly prayed at midday and during the night (BE Jang 1966:71). Young-Hun Lee explains how the prayer meeting at dawn has become the core of the Korean Christian's spirituality (YH Lee 1978:119).

The prayer meeting everyday at such an early time involves faithful Christian devotion of the attendees and allows the attendees the sense of intimate relationship with the Lord by the help of the Holy Spirit in their prayers (cf. Rom 8:26-27). It is significant to note that the timing of the beginning of this prayer meeting at dawn was right before the beginning of Japan's colonial rule on the Korean peninsular in 1910. By the time Korea was subdued by Japan, the Korean church was already in full practice meeting daily for prayer at dawn. The prayer meeting was where the Christians cried to God in the midst of suffering in their life. Thus, the Holy Spirit formed a significant aspect of Korean Christian spirituality in terms of its prayer life when the church was in the persecution context under Japanese imperial control.
The most significant motive for him to accept Jesus as his Saviour and Lord was his crisis experience in prayer to the Lord. Upon Jong-Sup Kim's persuasion to pray to the Lord, Kil began to pray. One day during his prayer, he had a critical experience of hearing the voice of the Lord. His experience is described by Jeen-Kyong Kil thus:

Kil prayed to the Lord asking, "Please, let me know if Jesus is the true Saviour of the world." Suddenly a loud sound like the playing of a flute filled the house. He was surprised at the sound. Then he heard a voice calling him from heaven, "Sun-Ju Kil, Sun-Ju Kil, Sun-Ju Kil." He was afraid and could not look up. As he knelt down, he prayed, "My loving Father, please, forgive my sins and save me." His spirit opened and called God, Father. Upon realising that he was a sinner, he cried and cried.... His prayer continued without ceasing.... A great joy arose in his heart. Tears of thanksgiving flew.... When he called God the Father, he became the captive of Christ (JK Kil 1975:73, quoted from IS Kim 1994b:58-59).

He was baptized in water on the 12th July of 1897, when he was thirty years of age (Bernheisel 1936:29, cited from IS Kim 1994b:59). Then he began to serve as an elder of Jang-dae-hyun Church, when he was thirty-three years old. He entered Pyong-yang Presbyterian Theological College in 1903. Then in 1907 he was one of the first seven graduates of the college and became the first Korean ordained pastor in the same year (KS Kim 1976:19).

Kil played a significant role in the revival movement of the Holy Spirit in 1907. He preached about sin, the fullness of the Holy Spirit and eschatology. In the revival meetings led by Kil, missionaries repented of their sins, elders and lay people of churches repented and fell down in the power of the Spirit (BE Jang 1966:72). Since the revival in 1907, Kil led hundreds of revival meetings in every part of Korea. Many miracles of healing sick people who were afflicted with incurable diseases were performed by Kil's prayer in the revival services. The Holy Spirit movement swept the Korean peninsular. Kil was used by the Holy Spirit as the great Christian revivalist in the 1920s and 1930s when the Korean church suffered oppression by Japanese control.

Looking at some important characteristics of the Holy Spirit movement led by Kil will identify the role that the Holy Spirit played for the Korean church in such times of suffering.
modern government was established. By then, Korea was facing a time of chaotic destiny. The nation was weak and the people were in misery. The Korean government was full of fighting between political parties. Administrators were disregarding the people. The economic situation was in ruins because of the continuous attacks of the foreign powers. The development of culture was declining. Thus, the Korean society was experiencing a dark age (JK Kil 1975:16). In this time of national confusion, people's expectation for a leader of the age existed in their hearts (: 1975:17), as the Israelites had the same kind of expectation for the Messiah around the beginning of the New Testament era.

Kil went through a worldly life at a young age. And his father died when he was still young. That he already knew a worldly life at a young age and his father's death led him to a pessimism regarding the meaning of life (BE Jang 1966:69). Then, he sought the world of the spirits to gain a kind of peace in his mind. When he got sick one day, he went up to Yong-ak Mountain to rest so that he might be cured of his illness. In the mountain, he was introduced to a religion called Kwan-sung-kyo. He read the incantation of the religion about 10,000 times in expectation of achieving spiritual satisfaction from it (IS Kim 1992:209). However, he did not get an ultimate answer to his spiritual desire from the religion's practice. Then he was introduced to another religious practice called Sun-do. He was twenty-one years of his age. However, this religious practice did not bring satisfaction for his spiritual thirst (BE Jang 1966:69-70).

Kil tried to get the right way of life through several kinds of religious practices. However, no religious practice gave him spiritual satisfaction. He became even thirstier in seeking a true spirituality. In 1893, Samuel A. Moffett, a missionary from the North Presbyterian Church of the United States of America, began his ministry in Pyong-yang. Jong-Sup Kim who was one of the best friends of Kil knew Moffett and introduced Kil to Christianity. Kim brought Kil some Christian materials such as doctrinal teachings. Kil, as he himself had been interested in reading and studying literature, read the materials and came to be interested in Christian teachings. An important book that finally made him open to Christianity was J. Bunyun's The Pilgrim's Progress (JK Kil 1975:73, cited from IS Kim 1994b:58). Another influential form of literature that made an impact on his life was a newspaper called Christoshinmoon (Christ News) that Horace G. Underwood had been publishing (Underwood 1918:171, cited from IS Kim 1994b:58).
Eighth, the revival movement emphasised the prayer life. The revivals in 1900s held in the context of prayer meetings with intensive Bible studies. Before the great revival was held in 1907, the Korean church was having prayer meetings at dawn that were initiated by Sun-Ju Kil. The Christians were preparing to receive the Holy Spirit, as they devoted themselves to prayer. In the revival meetings, the attendees were helped by the Spirit in their prayer. They worshipped God with their hearts and souls. Their praises were their sincere prayers. In their prayer, they cried and cried to the Lord. An attendee in the revival meeting in 1907 said that during the prayer time led by Graham Lee, Christians prayed a loud from the bottom of their hearts and the scene was beyond description (JY Joo 1978:69-70).

Ninth, through the revival meetings, people experienced a life transformation. They learned what was the right attitude of a Christian toward their life given by God. They learned the responsibility of a believer in Jesus as to being a light in the given society. Many people were called to be ministers for the Kingdom work. Many drunken brawlers, gamblers, thieves, idol worshippers, murderers, Buddhists came to believe in Jesus and became new persons in Christ. Their past melted away (NJ Baek 1979:392-393). Attendees in the revival meetings repented of all the sins they had made in their past and present. They deeply realised by faith that they were forgiven by the blood of Jesus that washed away their sins. Further, those who were hostile to each other confessed their hostile attitude and they were reconciled in the love of Jesus (HK Song 1978:52).

4.2.2.2 The Holy Spirit movement led by Sun-Ju Kil

In this time of national turmoil, God prepared a Christian leader who would bring hope to the Korean people through ministry in the power of the Holy Spirit. The leader's name is Sun-Ju Kil. He is regarded as "one of the greatest figures in the Korean Protestant church" (Bernheisel 1936:29, quoted from IS Kim 1992:208) and is called "the Father of Korean Christianity" (JK Kil 1975:129, quoted from IS Kim 1992:208).

Kil was one of the leading figures of the 1907 Great Revival. Therefore, it is necessary to look at Kil's ministry and his testimonial life to witness Jesus in the power of the Holy Spirit. He was born as the second child of Bong-Soon Kil on the 15th September of 1869 in Ahn-joo-eup of South Pyong-ahn Province (HY Kim 1999:439). The time before and after he was born was the last days of the Yi-dynasty which was the Korean government before the
Thus, the great awakening caused by the revival meetings increased the Christians' passion to lead non-Christians to the Lord. Various Christian missions organisations were ready to cooperate with each other to accomplish the task. A nationwide movement of evangelism arose. The Korean church wanted to intensively evangelise people with a hope the entire population would become Christian. This intensive evangelism movement so-called "Baekmanmyong Seenjahwa Woondong (A Christian Movement to Win One Million People to the Lord)" was held in 1909-1910. Every denomination participated in the movement (NJ Baek 1979:402). With the movement, the Korean church grew in numbers. The occasion served to strengthen the Korean church throughout the severe sufferings under the Japanese imperial control (JY Joo 1978:70).

Seventh, the revival movement brought about a great deal of Christian repentance. In the revival meetings, the revivalist speakers themselves first repented completely of their sins (JH Kim 1976:111). When the great revival with Bible study classes was held in Jang-dae-hyun Church in Pyong-yang in January of 1907, missionaries and Korean Christians gathered together in the services. The meetings continued for ten days and the number of the attendees was about 1,500. When Sun-Ju Kil preached on repentance and he himself repented of his sins in public, the attendees were moved in their spirit and could not help but repent of their sins (JY Joo 1978:69). Such an honesty shown in the preacher made a great impression on the hearers. As they saw the preacher sincerely repenting, the attendees opened their hearts to the move of the Holy Spirit. As they were open to the Holy Spirit, they were blessed by the ministry of the Spirit.

The major message of the revivalists during this period was on repentance. The contents of the message of preachers in this period like Sun-Ju Kil, Suk-Jeen Han, and Kee-Poong Lee focused on repentance whether the sermons were doctrinal, ethical, or practical. The repentance movement at that time was applicable to the given church context. The focus was on the life of holiness with confidence that they were forgiven by the blood of Jesus Christ. Sanctification in thought and life was demanded. Salvation of the individual was considered important (KB Min 1972:212). Emphasis on Christian sanctification became a pattern demanded for in the faith life of the Korean church. Thus, the revival movement had a theological root in Pietism and Evangelicalism (JY Joo 1978:70).
revival services in this period centred on the Bible. Missionaries like M. C. White who had ministered in China and came over to Korea, R. A. Hardie who was the major figure of the Won-san revivals, W. N. Blair, and Graham Lee, led revival meetings that centred on the Bible. Korean revivalist Sun-Ju Kil read the Book of Revelation 10,000 times. This shows how preciously the Bible was valued in this period. Like the Early Church loved the Word of God passionately as the believers were full of the Holy Spirit, the Korean church concentrated on the Bible in the revival meetings. From a cultural point of view, the Korean Christian's passion for the Bible might come from the tradition that respects literature. Because Korean people loved literature, they welcomed the opportunity to learn the Bible, the greatest of classics, when it was given them (Shearer 1981:248). In fact, Christian literature greatly contributed to the expansion of Christianity in Korea from the inception of the religion in the nation (NJ Baek 1979:394). Thus, Bible reading and believing the Scripture as the very Word of God became a tradition of Korean Christianity from the beginning stages of the religion in Korea because of the tradition that had been established in the revival meetings.

When Christians are persecuted, the Word of God is the encouragement for the persecuted to endure in the midst of their suffering. Hence, as Korea looked ahead to the coming Japanese colonial rule, the Spirit reminded the Christians of the importance of having the Word of God. Upon the Word, they could stand firm in their faith in Jesus Christ.

Sixth, the revival movement had a close connection to evangelism (Shearer 1981:155). As the Christian realised new spiritual experiences and spiritual life through the revival services, they became aware of their responsibility as believers in terms of telling others about Jesus and the new life in Christ. As Christians became renewed in their spirit, they went out to proclaim the gospel of Jesus Christ. Thus, the revival movement and evangelism were two sides of the faith movement (NJ Baek 1979:395). In Pyong-yang, as the revival with Bible study was held, a systematic evangelistic movement developed as well. During the revival services, the church held Bible studies in the morning and had systematic evangelism in the afternoon. Two persons became one team and each two people visited every house in Pyong-yang as they proclaimed the gospel of Jesus Christ (Shearer 1981:155). Hence, in the town where the revival service was held, the gospel of Jesus was proclaimed to every corner of the place (NJ Baek 1979:315). Like the Early Church, the early Korean church voluntarily practiced the Christian life of evangelism with a new hope and enthusiasm. This eventually resulted in church growth (EP Hong 1980:2).
different churches gathered to receive the grace of the Holy Spirit in the meetings. In such a revival movement where Christians were united in the Spirit, a denominational barrier was set aside (KB Min 1982a:253). This kind of unity was necessary, especially when Korean churches played a significant role in the March First Independence Movement in 1919. The Spirit prepared the church in terms of the power of unity in the Christian faith. When the oppressed suffered, there was nothing more powerful than the unity with which people stood against the evil forces. The church was thus prepared for unity in the power of the Spirit. The church that was ready to show the power of unity could stand together in the face of suffering, persecution and oppression.

Fourth, remarkable church growth happened as the church went through the Holy Spirit movement. In 1907, Sun-Ju Kil was invited to speak in the revival service held in Seoul for churches in Kyong-kee Province. He preached about the Holy Spirit and the attendees received the grace of the Holy Spirit. This occasion led to a great revival movement in Seoul. Hundreds of people came to believe in Jesus and were baptised in water. Christians experienced a crisis experience of regeneration by the ministry of the Holy Spirit. As the Christians had experienced the renewal in a concrete sense, they made every effort to bring lost souls to the Lord. This resulted in remarkable church growth (KB Min 1982a:253). By the time of the revival movement, the number of Christians grew to several hundreds in 1907. And in special revival services held for one month in 1910, about 2,500 people gathered to be blessed by the ministry of the Holy Spirit (Goforth 1977:19-20). It is interesting to see the growth of the Early Church in the Book of Acts and that of the Korean church in the context of suffering and persecution. When the Early Christians were persecuted, the church grew. When the Korean church suffered, the church grew. The Holy Spirit has worked in his sovereignty for the expansion of the kingdom of God.

Fifth, Bible study was emphasised during the revival movement. The revival movement had a unique characteristic that when there was a revival, the service proceeded with both revival service and intensive Bible study. It is believed that one of the reasons for the great success in the revival movement of these days was that the church combined Bible study and spiritual renewal whenever the church held a revival service. Attendees in the revival were led first to Bible study before they sat in the revival service. In that way, they were first informed in terms of Biblical knowledge (YS Kim 1978:42-47). Then, in the worship services, they experienced the powerful manifestation of the Holy Spirit that the Bible taught. Thus, the
Christians before and after the March First Independence Movement in 1919. Hence, the Christians suffered religious persecution and political oppression under Japanese rule. However, because the Christians had the solid experience of the powerful ministry of the Holy Spirit three years prior to Korea being subjected to Japan as a colony, they could endure the suffering and persecution. The crisis experience of the regeneration and subsequent experience of the work of the Holy Spirit became the firm foundation upon which they could stand in their faith in Jesus Christ despite suffering.

Second, the great revival movement in 1907 brought about a spiritual awakening in the church nationwide. The movement did not stay only in Pyong-yang, but spread to every place. Since the Korean people had freedom to travel nationwide, they brought revivals to every part of the Korean peninsular (Shearea 1981:158). When the revival services with Bible study classes held in Pyong-yang by the mission department of the North Presbyterian Church was over, Christians who attended the meeting returned to their hometowns and spread the stories of the powerful presence and work of the Holy Spirit during the revival services. Christians who heard of the remarkable experiences during the revival meetings began to long for spiritual awakening in their life and for the spiritual experience as such (KB Min 1982a:253). Korea was facing national despair, as the commencement of Japanese colonial rule was about to come. Christians believed that the Lord was the only one who they could depend on in the critical situations they faced. As discussed in previous pages, the Korean people had a hope that Christianity would go hand in hand with the fate of their nation. Accordingly, the great revival in 1907 made a mark and laid its concrete foundation in Korea, establishing Christianity as a leading religion that gave hope to the Korean people (GS Song 1980:722). Thus, the Spirit in his sovereignty brought about in Koreans’ hearts positive expectation toward the role of Christianity on Korea. This eventually led hundreds of leading figures of Korean society to the Christian faith. And this became the bridge between Christianity and Korean society.

Third, ecumenical spirit arose in the revival movement. As the revival movement developed, denominational barriers were broken down. Christians in different denominations repented and confessed their sins and prayed together. In the revival meetings in 1906 and 1907, missionaries, Korean pastors, and other Christians from different denominations were united in the gatherings, were blessed together by the Word of God, and experienced the powerful ministry of the Holy Spirit. In the services in January of 1907, about 1,500 Christians from
In the Holy Spirit movement of 1907, the Korean Christians experienced the powerful presence of the Holy Spirit. As they were overwhelmed by the presence of the Holy Spirit, they repented of their sins and their hearts were renewed in the Spirit. Such an experience became the foundation on which the Korean church stood strong in the context of the reality of dark history under Japanese colonial rule that would bring severe persecution of the church. The experience brought about boldness in witnessing to the gospel and resulted in a remarkable growth in the number of churches and converters. There were 321 churches in 1905. The number of churches grew to 642 in 1907. The number of Christians baptized in water was 9,761 in 1905. Then it grew to 18,964 in 1907 (Underwood 1908:146-148). Considering the growth rate, it is important to note that this remarkable growth happened in a context of misery, socially and politically. The coming Japanese rule meant suffering for the Korean Christians.

The activity of the Spirit appeared in several aspects in the Holy Spirit movement during this critical time of national despair. The historical context was the coming Japanese imperial rule for thirty-six years that brought severe sufferings to Korean Christianity. Looking at the aspects of the Holy Spirit movement will show some critical roles the Holy Spirit played for Christians in the given context.

First, through the revival movement around 1907, the Korean church had the first opportunity to experience the powerful presence and work of the Holy Spirit in the actual lives of the church and of the Christians (GS Song 1980:722). The powerful manifestation of the Holy Spirit was present in the revival meetings. The church realised that the Holy Spirit played a significant role in the faith life of the Christian and in the growth and renewal of the church. The church developed rapidly in both quality and quantity ( : 1980:722). The "experience" of the ministry of the Holy Spirit was a critical foundation upon which the Korean church and Christians could stand firm in the faith of Jesus Christ in the midst of their suffering and persecution. The Christians had the concrete experience of the presence of the Spirit three years before Korea was annexed into Japanese imperial control in 1910. Actually, the Japanese government's intervention in the political affairs of Korea was conducted long before Japan drove out Chinese strengths and Russian forces from the Korean peninsula by the year 1905. Since the annexation in 1910, the Japanese administration openly revealed their policy against Christianity. Examples that showed Japan's oppressive policy against Christianity; were the "Conspiracy Case" in 1911-1915 and severe persecution of the
As days went by, the fire of the Holy Spirit swept the attendees as they opened their hearts to the Spirit with repenting and confessing their sins (cf. JK Kil 1975:183-197). Christians could experience "mystical spiritual experience" through the revival movement. Churches holding revival services were full of people who had a hunger for spiritual renewal. "As people entered the church, they were overwhelmed by the presence of the Holy Spirit. Christian believers prayed with tears and gratitude all night and they were deeply touched by the Spirit for several days during the whole sessions of the revival services" (KB Min 1982a:252,253). The Korean church at that time was experiencing a remarkable pentecostal experience with the presence and work of the Holy Spirit.

The flame of the revival spread to students. A. L. Becher, a missionary from the Methodist Church and a teacher of Soong-seel Middle School, reported,

We thought it was wise to have a special time of Bible studies and prayer time instead of having regular classes according to school curriculum... More than thirty students were ready to confess their sins... Many among those students became evangelists. They spread the flame of the revival not only to Pyong-yang and nearby churches, but also to Je-mool-po and Gong-joo and a far distance ("Annual Report of the Methodist Episcopal Church" (1907), 419, cited from GS Song 1987:154).

Most of the people who attended the revival in 1907 experienced the powerful presence and work of the Holy Spirit. The World Missionary Conference held in Edinburgh in 1910 analysed that 50,000 Korean Christians had experienced "pure Pentecostal experience" through the great revival movement of 1907 (KB Min 1993:262-263). Here, it is significant to note that the pattern of the Korean Christian's faith life had been formed through the great revival movement of 1907 ( : 1993:262-263). Hence, from the beginning stage of Christian history, the Korean church has regarded "experience" as very significant in the faith life.

The revival movement of 1907 was the turning point that had brought renewal to the Korean church and Christians. The Korean Christians experienced the true meaning of being born again through the revival meetings. Hence, the 1907 revival movement has been recognized as a great contribution to the renewal of the Korean church in which the church grew in its sense of being an indigenous church (IS Kim 1994a:167).
in previous years 1903-1906 influenced the faith life of missionaries and Korean Christians. Second, Korean churches were having prayer meetings at every dawn, a practice initiated by Sun-Ju Kil. The churches had prayed to the Lord for spiritual breakthrough in the national despair. Third, Christian reflections on the misfortune of the nation led the Christian community to the belief that God was the only one and only hope for the future destiny of the nation. Therefore, they had to seek the powerful presence of the Lord in the midst of their sufferings under the Japanese imperial oppression of Christianity (KB Min 1984:252).

The direct commencement of the Great Revival in 1907 was the revival meeting with Bible study classes held at Jang-dae-hyun Church in Pyong-yang in January 1907. About 1,500 Christians of the churches in the South Pyong-an Province gathered in the church on 6th January (HY Kim 1999:158). The fire of the Holy Spirit was upon the revival service. As they were concerned about the nation in a critical situation, churches were preparing for the powerful presence of the Holy Spirit by holding prayer meetings at dawn, led by Sun-Ju Kil.

In an evening revival service, W. N. Blair, reading from 1 Corinthians 12:27, preached, "we are the body of Christ and his branches." Christian believers felt that mystical power was full and overflowing in the church. They could feel the powerful manifestation of the Holy Spirit (IS Kim 1997b:247). Hence, he opened another chapter in the Holy Spirit movement (KB Min 1982a:252). When missionary Graham Lee prayed in the revival meeting, he and the attendees had an experience of being overwhelmed by the powerful presence of the Holy Spirit. When Lee began to preach with simple words, "My Father," Pastor Sun-Ju Kil too sincerely repented of his sins while rolling on the floor (JK Kil 1975:183-197).

The main speaker of the revival meetings was Sun-Ju Kil. Elder Eek-Ro Jung who attended the meeting said:

On the evening, the face of Pastor Sun-Ju Kil was full of authority and power, and purity and holiness. He was not Pastor Kil but Jesus.... I thought God called me to this meeting. I immensely feared of my sins. I had no experience of such a feeling before. How could I let my sins go away and run away from my sins? Some people ran out of the church because of the heavy burden in their hearts against their transgressions.... I cried out to the Lord, "O! God, what can I do?" (The Institute of Korean Church History Studies 1989:270)
I was full of the Holy Spirit. With the actual proof of the presence of the Spirit in me, I confessed my arrogance, wickedness, lack of faith, and the poor result in my ministry caused by such states. The assembly realised at first their sins and began to repent. I told them that I received the grace of the Holy Spirit by having a simple faith believing in the promise of God\(^\text{10}\) (*The Annual Report, Methodist Episcopal Church, South, for 1905*, pp. 39-44, cited from IS Kim 1997b:245).

Then missionaries and Korean Christians who gathered in the service received the Holy Spirit. This became the initiation of the revival movement in the 1900s (HK Song 1978:52).

As a Presbyterian pastor A. F. Robb experienced the presence of the Holy Spirit in 1904, the prayer meeting with a Bible study class developed into a kind of a spiritual movement. Robb began to preach the gospel of Jesus in the streets of Won-san, with Kye-Eun Jun who was a Korean believer and who had received the Spirit. They deeply felt pity for unbelievers and eagerly evangelised non-Christians. Choon-Soo Jung, a Methodist, also preached with gratitude and enthusiasm about the gifts of the Holy Spirit as he experienced the presence of the Spirit in his life (KB Min 1982a:251). The revival meetings with Bible study classes began to spread nationwide and made a great impact on the faith life of Christians in Korea.

The revival movement blazed strong in 1906 and 1907. Hardie's burning experience of the Holy Spirit continued in revival services right up to 1906. Presbyterian churches and Methodist churches in Pyong-yang invited Hardie, who was the central figure in the revival in Won-san, as the speaker for the revival services (JH Kim 1995:95). In August of the same year, a conference was held by missionaries. During the conference, Rev. Howard Agnew Johnston shared about the revivals in Wales and in Kassia Hills in India. The stories of the revivals greatly impressed missionaries and Korean Christians. Sun-Ju Kil was much blessed in hearing the news of the revivals (HY Kim 1999:158). These revival meetings prepared the way for the great revival movement in 1907.

The year 1907 was a meaningful year for Korean Christians. The first seven Korean graduates of Pyong-yang Theological College were produced in that year. The great revival movement of the Korean church arose in that year and made a great impact on Christian spirituality. There were some significant factors that made possible the revival movement vital to Korean Christianity. First, the revival prayer meetings with Bible study classes held
independence movement and how Christianity played a leading role in the independence movement (YS Kim 1971:117).

4.2.2 The Holy Spirit in Korean church suffering

In this section, this study focuses on the testimony of the Korean church itself. It does not do so in an ultra-critical sense, but allows the suffering Korean church to tell its own story. It is not within the scope of this study to empirically research every claim of miracle and revival, but rather to report each as an integral part of a larger Christian testimony. That this testimony cannot be ignored is evident in the startling growth of the church in Korea.

4.2.2.1 The Great Revival in 1907

Since Japan drove out Russian strength from the Korean peninsular, she began her systematic invasion into Korea. The Korean people who suffered from Japan's tyranny were driven to despair, as having no place to appeal their mental and spiritual frustration. This led their steps into revival services.

The revival movement between 1903 and 1907 is one of the most memorable occasions in Korean church history. The initiation of the revival movement came from missionaries from the Southern Methodist Church. Missionaries who were doing ministry in Won-san at that time reflected that their missionary work resulted in little fruit. They thought they needed to be filled with the Holy Spirit and to receive power from the Spirit for their ministry. They then held a combined prayer meeting, while also having an intensive Bible study at Chang-jun Church in 1903 (IS Kim 1997b:244). Miss M. C. White, a Methodist missionary having stayed in China, was leading the revival meetings for one week (HY Kim 1999:158). They studied the Bible and prayed to the Lord for empowerment for ministry.

Dr. R. A. Hardie who was a Canadian missionary and was doing ministry in the Kang-won Province attended the meetings. He was deeply impressed when Luke 11:13 was read in the meeting. He sincerely realised and confessed his short fallings in ministry. As he prayed to the Lord, he experienced the presence of the Holy Spirit. Hardie records his experience at the prayer meeting thus:
the leaders of the movement were Christians. Among thirty-three national leaders in the independence movement, sixteen people were Christians. Among these sixteen people, twelve were pastors or elders (MY Lee 1982:323). In addition to this, although their names did not appear in the Declaration of Independence, eight people who were actively involved in the movement and propelled the plan were Christians. Thus, Christians played a great role in the independence movement. The office of the Governor-General’s statistics showed the majority group that led the independence movement were Christians ( : 1982:325).

The Japanese persecution of the Korean church before and after the March First Independence Movement was huge and serious. The report on the victims of Japanese military force during the independence movement shows the relationship between Christianity and the 3.1 Independence Movement. There was the massacre of Christians of Soo-won Je-am-lee Church, massacre of Kang-kye Church, massacre of No-loo-ba-yi Church in Book-gan-do, massacre of various churches in Su-gan-do, massacre of Christians of Kang-su Sa-chun Church, etc. executed by Japanese force (YS Kim 1971:117). According to the general council of the Presbyterian Church held in October of 1919, the damages that the church had were reported thus: 3,804 Christians were arrested; pastors and elders numbered 134 people; teachers of Christian schools and leaders of Christian organisation numbered 202; male Christians who were put into prisons numbered 2,125; Christians who were sentenced with whipping were 2,162; Christians who were shot dead numbered 41; Christians in prisons numbered 1,642; The churches destroyed were 12; The Christian schools destroyed were 8 (Preparation Committee for the 100th Anniversary of the Korean Protestant Church 1984:321). Words of H. Welch, a bishop of the Methodist Church, shows how severe the torture was in prisons: "demonstrators were harshly dealt with, cruelty and violence by Japanese police were reported everyday, torture similar to that of the Middle Age was executed in police stations and prisons" (KB Min 1991:157).

Among the prisoners who were arrested in the Independence Movement, Christians were 21% of the total arrested and Chondo-kyo 15%. At that time, the population of Christianity was about between 250,000 and 300,000, and that of Chondo-kyo were about one million. The total population of Korea at that time was twenty million and the population of Christianity was just 1.3% of the total population. This comparison between the prisoners and the population of each religious group shows well how actively Christians were involved in the
the churches and at home. "They obtained such ideas; as the equal status of all people, the value of human life, freedom, love and peace, from the Christian doctrines" (YK Lee 1999:276). "Therefore, when the Japanese examined the Korean Christians involved in the March First Movement of national independence to determine who was responsible for it, they did not hesitate to answer that God was the One who led the independence movement" (KS Kim 1978:19-21, referred in YK Lee 1999:276).

In fact, there had been a tendency in Korean Christianity to consider Christian teachings and the sovereign reign of God as the only way for their country to stand strongly as an independent nation in the complexity of international relations at that time. An editorial of Maeilshinmun published then, expressed well such an idea of the Korean people of the time:

Today modern civilization and independence are all from this religion (Christianity).... Therefore, if any one believes in the teachings of Jesus Christ, in the relationship between king and subject, father and son, husband and wife, the older and the younger, and between friends there will be righteousness and justice, so that the nation will become a peaceful world. Now our brethren better go to the churches and listen to the preaching carefully and read the Holy Scriptures in order to become true believers, so that we can make our nation a civilized and strong country like England or America (Maeilshinmun, Vol. I, No. 33. An editorial (2) on the 28th May of 1898, quoted from YK Lee 1999:280).

Korean Christians stood out in the anti-Japanese movement looking forward to independence from Japanese Imperialism. One of the reasons that led the Korean people to the March First Independence Movement was the principle of self-determination of peoples that Wilson, the former president of the USA, advocated in January of 1918. This principle kindled a fire on the Korean people's national consciousness and became a fuse for the independence movement. Christian leaders who were abroad were first touched by the principle deeply. Among the principles, the idea that every people had the right to exercise sovereign power by its own people most inspired the Christian leaders (MY Lee 1982:311).

With the appearance of the principle of self-determination of peoples, Christian leaders began to plan an active anti-Japanese movement and independence movement. Christianity was very active in the independence movement in that from the plan to execution the majority of
was bound up for about a month and subjected to torture. I still have marks of it upon my body." Then the accused asked permission to show evidence of the torture, but the court refused. The "statements" of confession and involvement in the conspiracy were obtained by the use of such torture, as one accused confessed: "I was told by one of the officials that one man had been killed as a result of torture, and I was threatened that if I did not stick to the statements I had made, I should meet the same fate (WJ Kang 1987:17).

Among 123 people who were accused, 82 people which was about 67% of the total accused were Christians including pastors, elders, young-soo, and those baptised. After three months of the trial, 105 people out of 123 were found guilty on the 28th September (The Institute of Korean Church History Studies 1989:315). The incident was interpreted as clear evidence of the Japanese policy to suppress the Christian movement in Korea (1989:314). It was one of the biggest mass persecutions of the church by Japanese control (1989:308). All the accused were released from prison on the 13th February of 1915, before the completion of their prison sentences. "The "conspiracy case" was ended; however, oppressive policies against Christian churches continued in various ways" (WJ Kang 1987:21).

However, the Korean church was growing even in the context of suffering. Membership of the Presbyterian Church reached over 45,000 in 1907 with 140,000 gathering in 2,000 churches even after the severe arrest of 105 people in 1911 (MY Lee 1982:309).

Missionaries' political neutralism turned the Korean church's interest into internal faith life. The 1907 Revival Movement resulted in the renewal of the Korean church as she recovered the primary nature of faith. The Christians became mature in thinking that the church would share the same destiny with her nation. They realized deeply the sense of history as participating in the nation's suffering and at the same time proclaiming the message of deliverance (DS Lee 1988:60).

Korean Christians identified the fate of their country Korea with that of God's chosen people Israel with regards to the liberation from colonial rule by an empire. As the Israelites were delivered from the bondage of slavery under the Egyptians by the help of God, Korean Christians believed that the Lord in his sovereignty would bring Korea to liberation from Japanese imperial rule. The Christians prayed for their country in every worship service, in
"Conspiracy Case" was conducted by the Japanese government in 1911-1915. A primary reason why Japanese police suspected the church's political involvement was the frequent gatherings of the churches. Korean churches gathered every morning for prayer meetings, held worship services on Wednesday evenings, and on Sundays had services in the morning and in the evening with some church activities in the afternoon. Hence, on Sundays Christians spent most of their time in the churches until late in the evening. The Japanese police did not understand why Christians gathered frequently throughout the weekdays and weekend (The Institute of Korean Church History Studies 1989:308-309)

The police suspected that political activities against Japanese colonial control had been conducted in the churches. Japanese police began to spy on sermons preached by missionaries and Korean pastors. When the Korean church held the evangelistic campaign that aimed to bring one million people to faith in Jesus Christ in 1910 and 1911, the Japanese government concluded that the campaign was "a political movement in so far as the Koreans were concerned" (Gillet 1912, quoted from WJ Kang 1987:16).

This kind of suspicion of the activities of the churches by the Governor-General resulted in oppression and hostility against Korean churches. Here is where the "Conspiracy Case" came into play. The Japanese police began to arrests leading Christian teachers and students in Seoul, Christian leaders in P'yongyang and Sonchon where the Christian population was large. However, the reasons for the arrest were not given. Later, the Japanese administration pronounced that the reason for arrest was that the Christians had plotted to assassinate Governor-General Terauchi as he passed through Sonchon in December 1910. Students, officers, and pastors of the churches were included in the accusation of participation in the conspiracy (The Institute of Korean Church History Studies 1989:309-310).

However, it was hard for Japanese authorities to find any clear evidence that the accused participated in the conspiracy. The only evidence that the judges had to go on to pronounce them guilty was the confession of the accused. But the confession came out only because the accused could not bear the tortures that they met in the prison. Wi Jo Kang reports well the situation thus:

Throughout the trial the accused complained of being tortured at the police stations. One man said he was tortured for four days in succession. Another stated in court: "I
was the place where Korean people could meet freely; 2) The church had a power in the sense of the unity of the Christians. The church could be in union both locally and inter-denominationally; 3) The church encouraged people to uphold morals; not to smoke and not to drink in order to preserve the national consciousness of Korea; 4) The church made every effort to educate young people, looking forward to a hopeful future for Korea. The Japanese government was practicing discrimination in regard to education in that the Korean people were not allowed to have a higher education; 5) The church did not worship idols. Hence, the church rejected participation in Shinto shrine ceremonies that were the official State religion of Japan; 6) Western missionaries' presence and activities had something to do with the development of the influence of foreign powers in Korea; 7) The thought of reformation was introduced to the Korean society that was formally submissive to the state government. The Korean people began to develop the ability to challenge governmental affairs (HB Seem 1987:29).

There arose a great deal of expectation on the role of Christianity in Korean society. Japan wanted to have total dominion over the country. Korea found themselves weaker in international relations. In this national despair, People's expectation on the leading role of Christianity for the society was well expressed in a newspaper published at that time. An editorial of Dongnipshinmun reads thus:

Poor Choson people...(What the Christian churches teach and hope for:) that the righteous law may be established, the people small and great in Choson may combine all the strengths to preserve the nation, the people may become orderly and do everything in proper manner, there may be no discrimination between the upper class and the lower class, each may consider others as brothers; and that all may believe the Lord Jesus Christ, the Savior of the world, and follow the teachings of the Lord...(Dongnipshinmun, Vol. I, No. 59. An editorial on August 20, 1896, quoted from YK Lee 1999:279).

The Japanese government recognised people's expectations on Christianity. The administration also knew that many leading figures of Korean society were Christians and were linked with foreign missions organisation. Therefore, when Japan annexed Korea into her colonial control, the Japanese government suspected that the Korean churches carried out political activities against her administration. A severe oppression of Christians, the so-called
and China and South Korea was supported by the United Nations. The War desolated the Korean peninsular. Every corner of Korea was destroyed. After three years, the War ended on the 27th July of 1953, as South Korea with the United States and North Korea with Russia came to a ceasefire agreement.

The War was an opportune time for North Korean communists to kill thousands of Christians and to destroy hundreds of church facilities. Whether in the north or in the south, Korean Christians were persecuted, arrested, tortured, and killed by the communists for one reason: they believed in Jesus Christ. A religious belief was not acceptable to the communist ideology. Thus, the Christians in the north had only a short period of joy from the liberation from the Japanese persecution of the church. Soon after, a severe form of persecution was on its way to the Korean church. The churches in the south were not excluded from such persecution. The communists were still present in the south too as they were sent by or linked with the North Korean communist party and were looking for an opportunity to destroy the South Korean government so that the communist party would have dominion over all of Korea. Hence, between the liberation in 1945 and the end of the Korean War in 1953, Christians in both the south and the north were in contact with persecution from communists.

4.2 The Spirit and suffering of the Korean church 1900-1930

4.2.1 Suffering of the Korean church

The ones resistant to Japan's attempt to completely bring Korea into subjection by colonialism were mainly Christians and local troops raised and supported by public subscription. In Japan's point of view, it was easier to deal with local troops than with Christians. The Japanese government could deal with local troops with their advanced military power. However, they knew that Christians were connected to foreign powers because of the presence of foreign missionaries in Korea and the foreign countries' interest in Korea as a mission field. The Japanese government did not want foreign countries to be informed about their mistreatment of the Korean people. Therefore, the Christian community was a great obstacle to the deployment of Japanese colonial rule in Korea (HB Seem 1987:29).

There were several reasons why the Japanese administration regarded Korean Christians as a big obstacle to the execution of their oppressive policy on the colony Korea: 1) The church
Thus, Shinto became Japan's State religion and was fundamental to her national spiritual life. The highest god in Shinto is the Amaterasu Omikami and the most essential god is the Japanese Emperor who is the god of the present. The most important issue in Shinto was the people's service to the Emperor and the nation. The Japanese government tried to establish an empire that centred on the Emperor with an ideology of an absolute Emperor. Because Shinto shrine worship was the religion of the Emperor, it had an absolute authority over all other religions, as being superior to national affairs, politics, and religions (NS Kim 1992:106). Shinto shrine worship was not acceptable to the Korean Christians. Christian churches could not accept Shinto shrine worship. A great number of Christians who opposed worship at Shinto shrines were arrested by the Japanese police and were put into prisons. Many Christian leaders died as martyrs in prisons by severe torturing.

Japan was finally defeated in World War II in 1945. As Japan surrendered to the Allies, Korea was liberated from Japanese colonial rule on the 15th August of 1945. The Independence was exceedingly meaningful to the Korean Christians more than to any other group of persons. Religious freedom was guaranteed after the liberation from Japanese imperial rule (IS Kim 1997a:34).

However, unfortunately, Korea was divided into two countries, South Korea and North Korea, by the decision of the Allies. It was decided that South Korea that was in the land south of the 38th parallel was to be governed by the United States for the meantime until the political situation became settled. And North Korea that was in the north of the 38th parallel was to be supervised by Soviet Russia. South Korea enjoyed freedom under the USA, a democratic government. However, North Korea was run by the communist ideology of the communist Soviet Union. Accordingly, churches in the south could enjoy religious freedom, but the Christians in the north were again suffering persecution under the communist government. The attitude of Soviet Russia toward the churches became stricter and stricter. The communist party of North Korea strictly watched over church leaders in the north because the communists knew the potential powers of the church in union. If the solidarity of the churches was urgently needed, it was more so now than in any other time (IS Kim 1997a:36).

The North Korean communist party tried to have dominion on the entire Korean peninsular. On the 25th June of 1950, North Korean communists started a war against South Korea. The Korean War lasted for three years until 1953. In the War, North Korea was backed by Russia
Japanese as the official school language, and the subjects such as the history of Korea and geography were not allowed to be taught in schools (YH Choi 1969:40-41).

In October of 1911, Japan pronounced a new private school law and closed down many schools that disobeyed the law. As a result, the number of private schools was greatly reduced from 1973 in the year 1910 to 142 in 1919. The number of students was accordingly reduced from 807,600 to 308,204 (KS Park 1986:152). At that time, half of the private schools were Christian schools and the founders of the schools were those who participated in the independence movement or supported the movement. Religious education was to be removed from school curriculum according to the law. The educational order of 1938 excluded the subject of the Korean language from the curriculum of the school. Then the subject was not taught in public schools. The Japanese administration applied this order not only to schools but also to churches. Hence, the church could not help but practice the governmental order as to the usage of the Japanese language (IS Kim 1987:227). The result of such an administrative policy appeared practical. Those who could decipher the Japanese language was 7.81% in 1935, and the rate increased to 16.61% in 1941. It was about 2.16 times increase (: 1987:228).

In addition to colonial education, the government thought that it was important to make the Korean people worship the ancestors of the Japanese Emperor, in order to execute effectively the imperial rule over the Korean people (YJ Kim 1984:123). In 1925, the government completed building a Shinto shrine in the Nam Mountain and named it Chosunshingung. The shrine was dedicated to the Amaterasu Omikami, the sun-goddess and ancestors of the Japanese royal family, and the emperor of Japan (WJ Kang 1987:35). The office of the Governor-General then began to establish shrines everywhere in the Korean peninsula (YS Kim 1971:176). As the military power held authority since 1930, the government forced the Korean people into Shinto shrine worship (YJ Kim 1985:123). The government carried out this practice on the pretext that Shinto shrine worship was a duty of the people of the Empire (: 1985:123). Shinto was the traditional folk religion of Japan, which was pantheistic. It was made the religion of the State in the time of the Meiji Restoration. The religion preserved Japan's national consciousness. For the Japanese people, Shinto was the principle that united Japan and led national affairs. It was developed in the course of Japanese history and played an important strategic role in establishing the ideology of an absolute monarchy centred on the Emperor (NS Kim 1992:99).
land survey until 1918. The purpose of this survey was to ensure the advance of Japan in Korea and to establish the economic foundation of colonial rule (WJ Kang 1987:23-24). By the land survey proclaimed in 1912, lands that belonged to public institutions became the property of the office of the Governor-General (KB Lee 1982:376-377).

The government distributed the lands that they plundered to land companies run by Japanese immigrants. The East Colonization Company was a land company that controlled more than 11,000 parcels of land (KC Baek 1989:23). Farmers who lost farms to tenants were 350,000 in 1912 and increased in number to 450,000 in 1917. Thus, land surveys became the foundation upon which Japan entirely controlled agriculture and invaded Korea's economy. The survey also functioned to split up the Korean people creating a large economic imbalance between landlords and farmers (MK Kang 1994:129). The establishment of a company was also controlled by the Government-General. The company law that was executed from 1st January of 1911 became the structural provision to oppress the development of the capitalistic economy in the Korean peninsula. The reason why Japan oppressed the development of business was to hinder Korea's capitalistic development and to make Korea remain the source of providing food and material for Japan (cf. The National History Compilation Committee 1982:120). As Japan entered into World War II, under the pretext of voluntary offering, the government took by force from the Korean people any kind of material like bowls, pots, spoons, ornamental hairpins, rings, church bells, etc. (YH Lee 1973:58).

Concerning the education system, Japan tried to hinder the growth of modern political ideas by blockading freedom of speech, public meeting, and forming an association and forbidding political activities. Japan focused on numbing national consciousness of the new generations and carrying out suppression of education especially regarding national identity and forcing their own system of educating to make the Korean people belong to the Japanese emperor. Hence, Koreans were not given much opportunity to earn a higher education. The Japanese government forced the Korean people to use the Japanese language as the national language. Korean people were supposed to learn, speak, read, and write in the Japanese alphabet. In a Japanese administrative outlook, "To reach the level in which colonial people commonly use the national language (Japanese) is truly to strengthen the quality of people of the Emperor. The goal of the education of elementary schools is first the education of a national language"² (KS Park 1986:395, quoted from IS Kim 1987:227). Even private schools had to use
Reading or selling historical books was prohibited. Books on great men and women were not allowed to be read by the Korean younger generation because the Japanese government considered those materials might enlighten them with a national consciousness. The government forced Japanese historians to write a distorted Korean history (MK Kang 1994:137). Discriminative treatment against Koreans appeared in every aspect. Such a policy resulted in a sense of inferiority in the Korean people and led them to accommodate to the rules and accept their suppressed life under Japanese colonial rule.

After the Japanese government was challenged by the March First Independence Movement in 1919, the government realized that it was not easy to ignore or put down the Korean people's resistance. Foreign powers such as the United States, Great Britain, and France, also impeached Japan for her brutalities over the Korean people. Therefore, the Japanese government needed to prepare a new policy that could calm Koreans' anger and at the same time could make foreign powers understand (The Institute of Korean Church History Studies 1990:42). As the result, so-called "Cultural Rule" appeared. Saito Makoto who became a new Governor-General in the replacement of the former officer announced a new administrative policy. The new policy included discontinuance of the military police system and enforcement of an ordinary police system, prohibition of general official's wearing a sword, appointment of Korean officials, amendment of regulation on the salary of Korean officials, and permission of newspapers to be published in the Korean script. On the surface, the new policy was to prohibit discrimination of the Korean people and to improve treatment of Koreans (WJ Kang 1987:28). However, contrary to appearance, these complementary measures were for form's sake, and there was no substantial change. The Japanese government's intention was to tranquillise public opinion. But the government adhered to the basic policy on colonial rule. The government tried to improve the image of Japan externally and to alienate the Korean people from each other with conciliation, winning over, and suppression internally. Their strategy was the same with only a slight change in tactics ( : 1987:29).

Concerning economics, Japan, in order to foster and protect her own economy, restrained the Korean economy from growth and put her effort into plundering economic sources from Korea. In order to bring every economic field of Korea under the jurisdiction of Japanese economic system, the Governor-General enforced the examination of land with a focus on alteration of agricultural operation and the invasion of land. Japan extensively carried out the
would annex Korea into Japan and take complete control in military, foreign policy, fiscal matters, etc. (AJ Kwak 1970:71).

On the 22nd August of 1910, the Treaty of the Japanese Annexation of Korea was concluded (YH Lee 1978:107). After the annexation, the Japanese government began to establish the system and structure of governing in order to completely subject Korea to Japan and to plunder and oppress the Korean people. General Terauchi Masatake was appointed as the first Governor-General of Chosen and arrived in Korea on the 23rd July of 1910 (WJ Kang 1987:13). So began the period of Military Rule in which Japan controlled Korea by military force. The Resident-General was supposed to be formerly a general or an admiral and had absolute power over administration, judicature, legislation, police supervision, and the right of command over military. The Resident-General's order could take legal effect without the agreement of the Japanese parliament and of the Korean people's opinion. Therefore, the Resident-General was responsible solely to the Emperor of Japan and was seemingly a king of an independent country, having such absolute authority (YE Ryu 1969:98-99). The Governor-General's rule over Korea was completely coercive, militant, and autocratic. The Governor-General ran the military police system authoritatively. Hence, the soldier had charge of everything in the system. 20,000 military policemen and 20,000 assistant military policemen were allocated nationwide to control the Korean people (KB Lee 1982:371).

The duties of the military police included an intelligence-gathering activity, the suppression of the Korean army, taking charge of probational prosecutors, summary justice, intervention on civil suits, duties of the bailiff, inspection of schools and village schools, forest conservancy, control over fishery businesses, supervision of tax collection, etc. As such, the military police controlled and dominated every aspect of the Korean people's lives (MK Kang 1994:119). The rule over the justice system especially shows how the competence of the military police was enormously powerful. The chief of a police station or a military policeman with equivalent authority was entrusted with the right to try summarily ( : 1994:119). Therefore, the Korean people had a great fear of the military policemen who could punish them with a fine, whipping, and even detention. The Korean people suffered under the military policemen. The most severe harm done by military policemen was a cruel whipping ( : 1994:119).

In August 1910, the Governor-General suppressed methods of expression and stopped the publication of newspapers like Dae-han-il-bo and Dae-han-mae-il-seen-bo (YH Lee
The Korean church experience under Japanese rule necessarily brings the notion of suffering for Christ and suffering for one's race and nationality into close proximity. However, in this research the crucial element remains the persecution of specific Koreans for being Christians, and not merely for being Korean. That Christianity as a system of ideas became attractive to nationalist sentiment cannot be denied, but the emphasis on this study remains more particular.

The testimony of the Korean church of this period will be reported in its own language. Therefore, in this chapter the language may often appear as the language of piety rather than of critical and theological reflection. As with the prophets and with Paul, the Korean church is allowed to tell its own story in its own way.

4.1 An overview of historical context of the Korean church 1900-1953

Koreans of the 1900s were deeply frustrated. Pressure and suppression by Japan that wanted to annex the Korean peninsular to her rule coarsely increased. The history of modern Korea reflects the international relations at the end of the 19th century. Both Chung and Japan rushed up against each other in the Korean peninsular in order for them to secure their political and economic benefits from Korea (CH Maeng 1997:63). Japan secured her influence in Korea after her war against Chung (YH Lee 1978:105). Japan started a war in 1904 against a Russian empire that tried to construct an ice-free port in the Far East in the early 1900s, and drove out Russian strength from Korea (YH Lee 1978:105; AJ Kwak 1970:71). As Japan gained a victory in the war against Russia, her monopolistic control over Korea was settled. Japan concluded a Korea-Japan protocol on 23rd February 1904 and began interfering in the home affairs of Korea. Korean military force was dispersed except for the Royal Guards (JH Kim 1976:95).

In November 1905, the Eulsa Treaty that determined the establishment of the Residency-General was concluded. According to the treaty, the Korean government could not conclude a treaty with foreign countries without consultation with the Japanese government (YK Lee 1999:276). Because of the treaty, Korea lost her national right as an independent nation. Japan plundered communications nets and railway buildings such as Kyong-bu Line and Kyong-ei Line. Korea was also deprived of; fishery rights in nationwide coasts, and the development of vacant lands, by the Japanese government. It was Japan's intention that she
CHAPTER 4

THE SPIRIT AND SUFFERING IN THE KOREAN CHURCH CONTEXT

For the current study on the role of the Holy Spirit in Christian suffering, I have chosen Korea as the contemporary context. The Christian community in Korea underwent much suffering in its history. The Korean church suffered merciless persecution by the imperial government of Japan and the communist government of North Korea. However, although the Korean church suffered severely, the church has been well known for its remarkable growth. Its testimony is therefore a valuable resource for this research, as it correlates with the testimony of Biblical characters and authors.

In the present chapter, I will investigate the Korean church context with the understanding that from the historical investigation will emerge some important aspects of the role of the Holy Spirit in the suffering Christian community. In so doing, I will focus on the period of 1900-1953. The Korean church during this period went through much suffering under imperialism and communism.

The given period will be divided into three phases: 1900-1930, 1931-1945, and 1945-1953. The process of historical investigation on the experience of the Korean church will then consist of three steps. In the first section, the historical context of the given time of 1900-1953 will be discussed. Second, the suffering that the church experienced in each period will be examined extensively. Third, some important aspects of the ministry of the Holy Spirit in the suffering church, as recorded in that church’s own narrative and testimony, will be investigated.

This chapter will be devoted mainly to a discussion of the historical context of the Korean church where Christian suffering existed and the activities of the Holy Spirit were present at the same time. Based on an investigation of the testimony of the suffering Korean church, an extensive theological reflection on the role of the Holy Spirit in the context of suffering will be discussed in the following chapter, seeking an extensive dialogue between a biblical context and a contemporary context concerning the role of the Holy Spirit in the suffering Christian community.