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# The Pyongyang Great Revival in Korea and Spirit Baptism

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## 1. Introduction

Many church leaders and theologians say that the 21st century is the period of spirituality for Christianity. Although most believers know the necessity and urgency of being empowered by the Spirit, they do not seem to find what they are searching for or arrive where they aim. While there are many sermons and Bible studies on spirituality, people are still seeking to experience and live out evangelical spirituality.

Many early missionaries to Korea reported that the Pyongyang Great Revival in 1907 was the most powerful manifestation of the Holy Spirit since the era of the Acts of Apostles.<sup>1</sup> With

the centennial anniversary of the Great Revival 1907 occurring this year, it seems be natural that Korean churches will be excited with the hope of true revival.

This paper will briefly introduce the Pyongyang Great Revival with its background and process,<sup>2</sup> and examine what spiritual power caused such a great revival. It will discuss especially the subject of 'Spirit Baptism' which was the terminology frequently used

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Revival. The Revival was so strongly marked in Pyongyang, now the capital of North Korea, (the Democratic People's Republic of Korea), that by the 1920s it was the fastest growing centre Christianity in East Asia, and set the pattern for Korean Protestantism thereafter; hence it was often known as 'the Jerusalem of the East'.

<sup>2</sup> For more understanding of the Pyongyang Great Revival, refer to Yonggyu Park, *Pyongyang DaiBuGungUnDong (Pyongyang Great Revival)* (Seoul: Life-Book Press, 2000), and also MyengSoo Park, 'SeingGyelUnDongGwa HanGukKyoHoeEi ChoGi DaeBuHung' ('Holiness Movement and Early Korean Great Revival'), *HanGuk GiDokGyoWa YekSa (Korean Christianity and History)*, No. 14 (2001), pp. 47-77.

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<sup>1</sup> *The Korea Mission Field* (KMF) offers a lot of fundamental resources on the early Korean Christianity. In these reports, many missionaries testified to the priceless value of the

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by missionaries and Korean church leaders during the revival period. If Spirit Baptism really existed then, and if the power of the Spirit could truly awaken and raise the Korean Church then, there must be real hope for the suffering churches even today.

## 2. Background of the Pyongyang Revival

### Revival in Wales and in India

Revivals in Wales and in India were closely related to the Korean Revival of 1907. When Dr. Howard Agnew Johnson visited Wales for the purpose of seeing revival meetings, he met Evan Roberts who was the contemporary representative revivalist there; he questioned him in detail about the secret of the revival. After that, Dr. Johnson went to India and witnessed the revival of the Kasia region which arose under the influence of the revival in Wales.

Afterward, Dr. Johnson travelled to various places in China, sharing about the revivals in Wales and in Kasia, India. He arrived in Seoul in September 1906, which was at the time of the Presbyterian assembly meeting, where he gave testimony about the revivals he had witnessed. Many missionaries were greatly impressed with his message, and as a result, they began to aspire to see revival among the Korean churches.<sup>3</sup>

The revival fire from Wales and India thus stimulated Korean churches. SeinJu Kil, who afterward became a representative revivalist of Korean churches, was also so much impressed with the report that he felt the urgency for church revival, and that he had a burning fire for souls in his heart.<sup>4</sup> After he experienced the awakening, Mr. Kil began to lead the revival movement which focused on repentance and Bible study, centring around the JangDaiHyen Church.

### The National Reality

Japan began to expand her influence throughout all regions of Korea, and began to exert her military and diplomatic control over the country. In 1905, Japan imposed her political influence through the Protectorate Treaty. Economically, Japan demanded the right of cultivation on the waste land of Korea so in June 1904 they plundered many parts of the country, although this measure was withdrawn when it met with the opposition of the Korean people. But, in 1907, the Japanese fulfilled their ambition by enacting the Law of Utilization of Non-Reclaimed Government Land under the supervision of the Residency.<sup>5</sup> Then, in 1910, the country was annexed under the Japan-Korea Annexation Treaty. The dark situation inside and outside the country provided the motive for the Korean Church to prepare a movement for the renewal of faith. The Church

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3 W. D. Roynolds, 'YengGuk Wales, InDo, Chosen SeGosUi BuHung YenGyel' ('Connecting the Revivals among three places; Wales, India and Chosen') *SinHagJiNam* (March, 1935), p. 12.

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4 Roynolds, *Connection*, p. 8.

5 JaHyek Gu and others, *HanGukSa (The History of Korea)* (Seoul: HyungSul Pub. Co., 1984), p. 233.

began to experience the Great Revival in the agony and fears such as the racial crisis, the murder of the Empress Myeongseong (1895), the China-Japan War (1894-5), and the abdication of Emperor Kojong (1907).

Before the Great Revival of 1907 occurred, Korean Christianity had a strange consciousness of confrontation. 'The Korean Church before the Great Revival in 1907 was in serious conflict between two major streams; the nationalistic movement and the faith movement.'<sup>6</sup> While Korean Christians attempted to recover the national rights of the Church, many foreign missionaries regarded the anti-Japan political movement of the Church as a dangerous activity. Since the missionaries tried to separate the Korean Church under their control from political activity, many of the Korean Church leaders wanted to fulfil their national hope by the faith movement not by the initial nationalistic movement.

### 3. The Process of the Great Revival

#### Prayer Meeting at WonSan and Pyongyang

The Great Revival in 1907 did not take place instantaneously. Its origin was the week-long prayer meeting which was held by the missionary M. C. White

who came from China in 1903. Methodist, Baptist and Presbyterian missionaries participated in the prayer meeting which was held from August 24th to 30th at WonSan, on the north-east coast.

In the meeting, a Canadian Methodist medical missionary Robert A. Hardie<sup>7</sup> confessed that his sinfulness caused his failures and frustration as a missionary in Korea.<sup>8</sup> He confessed publicly his superiority as a white man, his arrogance as a doctor, and the prejudice that he had towards Koreans. When the missionaries heard the confession, they also felt a sense of deep guilt in their hearts. All of them began to repent of their sins, and finally they realized that they were spiritually awakened and filled with the Holy Spirit.<sup>9</sup>

After being filled with the Holy Spirit, Hardie at once shared his experience with Korean believers. When, in shame, he repented of his arrogance, stubbornness, unfaithfulness and all its results, the believers began to real-

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<sup>7</sup> Mr. Hardie was born in Canada in 1865 and became a missionary of YMCA, at Toronto University. He entered Korea in 1890, and joined the Southern Methodist Mission of US in 1898. He continued to work for Korea, and became the representative of the WonSan Revival in 1903. He was the second principal of the Methodist HyepSeing Seminary, and first published *SinHagSeGei (Theology World)* in 1916.

<sup>8</sup> William Scott, *Canadians in Korea* (Toronto: 1970), 1:55. Quoted from TaigBu Jein, *HaGuk-GyoHoe BalJeinSa (History of the Korean Church Development)* (Seoul: GiDogGyoSeiHoi, 1987), p. 157.

<sup>9</sup> George Thompson Brown, *Mission to Korea* (Seoul: The Presbyterian Church of Korea, 1962), pp. 58-9.

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<sup>6</sup> KunHwan Kang, 'HanGug Protestant SeinGyoJeingChaigEi KiChin Nevius Plan Ei YeingHyang', (Nevius Plan's effect on the Mission Policy of the Korean Protestantism), *Sin-HagKwa SeinGyo (Theology and Mission)* (1974), p. 99.

ize the necessity of a strong sense of conviction and repentance. Hardie told them they could receive the gift of the Holy Spirit by simple faith that believed in God's promise.<sup>10</sup>

This became a pattern for the prayer meetings held by many missionaries at WonSan in January, 1904.<sup>11</sup> In these meetings, a Canadian Presbyterian missionary, A. F. Robb, and other persons, so experienced the new spiritual grace from God that they prayed with weeping for many days. Many Koreans, such as GeiUn Jein and ChunSu Jeing, repented and prayed all night without sleeping; afterwards many went out to evangelise. So the main reason for the growth of the Korean church was faith renewal through the spiritual awakening movement.

After the missionaries experienced the new power of Holy Spirit, they also held a similar prayer meeting the next year. There the same experience occurred. Finally, the inspired Dr. Hardie and other missionaries determined to perform a nation-wide ministry.

The Pyongyang Great Revival in January, 1907 thus did not come accidentally and unexpectedly. As they met at the new year of 1906, the missionaries were praying with great expectation that they would greet the New Year January, 1907 as the year of

Great Revival all over the country. Expecting the Great Revival in 1907, missionary J. R. Moose wrote in January 1906:

The Lord's way was for the disciples to first tarry and be filled, then they were to be witnesses for Christ. It is all right to have study classes, I have not a word to say against them. But I do believe that what the Church needs just now more than anything else is a Revival. Let every worker in Korea pray as never before that the coming Korean New Year may be the time when this revival shall come and this be the real beginning of Korea's Pentecost.<sup>12</sup>

The work of Holy Spirit starting at WonSan spread over Pyongyang. About twenty missionaries who worked at Pyongyang decided to start a prayer and Bible meeting just as in WonSan; in August 1906, they invited Dr. Hardie to their meeting. They began by studying the First Epistle of John.<sup>13</sup> They joined together for a week and tried to gain the experience of deepening their spiritual lives. Exhorting each other, they were praying that God would give revival to Pyongyang just as he did for India. However, after one week, they thought that they could not experience God's grace to the level of their expectation. Finally, they determined to pray until they received

10 NagJun Baik, *HanGukGaiSinGyoSa: 1832-1910 (A History of the Korean Protestant Church)* (Seoul: YenSeDaiHagGyo Pub. co., 1985), pp. 384-5.

11 TaigBu Jein, *HanGukGyoHoi BalJeinSa (A History of the Korean Church Development)* (Seoul: DaiHanGiDokGyoChulSa, 1987), p. 157.

12 J. R. Moose, 'A Great Awakening', *KMF*, 2-3 (1906.1), p. 52.

13 JongHo Byen, *HanGukGiDokGyoSa (A History of the Korean Christianity)* (Seoul: SimWooWon, 1959), pp. 56-7.

grace and so they continued to pray for more than four months;

Most of the missionaries determined to pray continuously, believing that God would give them revival just as he did for the area of Kasia, India. They all agreed not to shorten but extend the prayer time. In order to do so, they altered their appointed prayer time to 4 p.m. Then there was a time for free private prayer until dinner. They focused on prayer only; sometimes when a person needed to speak to others for encouragement, his utterance was assimilated into praying. They continued to pray for four months. Not caring about their different denominational background, such as Methodist or Presbyterian, they thought only of being one in the Lord Jesus Christ. It was really a union of the churches. Such a union could come only from persistent enduring prayer, and this kind of prayer could only glorify the Most High God.<sup>14</sup>

William Newton Blair, a Northern Presbyterian missionary and the professor of Pyongyang Presbyterian Seminary, wrote,

In the prayer meeting at August, we realized that the transcendental power of Spirit Baptism could enable us and the Korean brothers to overcome the future tribulation. We felt that the Korean Church should repent not just only her sins of conflict and dissolution but also

all her sins obviously.<sup>15</sup>

Mr. Blair was thus convinced that the great revival was needed by the Korean Church, above all, for repentance of sins and for experiencing the Holy Spirit. Missionaries decided to pray that God would give abundant blessing to the men's winter Bible conference which was expected to be held at Pyongyang in 1907.

In September, 1906, after the missionaries' monthly meeting was ended, the American missionary, Rev. Howard Agnew Johnston, visited Pyongyang and preached a sermon at JangDae-Hyen Church. When he delivered the message about the Welsh revival, most of the missionaries and believers gathered in that place were very much impressed with his sermon. In his sermon, Johnston asked them; 'Who will receive the Holy Spirit fully and lead the Korean Church? If there is any volunteer, raise your hand and come forward.'<sup>16</sup> Then SeinJu Kil, a theology student and elder of the church, raised his hand and went forward. Dr. Johnston prayed for him and promised that a great revival would take place in the Korean Church some day.

<sup>14</sup> Jonathan Goforth, 1907 *Nein HanKugUl HwibSein SeingLyeingEi BulGil (Holy Spirit Fire swept over Korea in 1907)*, tr. by YongLyein Kim (Seoul: Life Line, 1977), p. 13.

<sup>15</sup> William Newton Blair, *Gold in Korea, SokHi YeiSu MiDuSiGiLeil BaRaNaEiDa (I Hope You Shall Believe in Jesus Soon)*, translated by SeingTai Kim, (Seoul: Tyrannus, 1995), p. 98; see also Blair, *The Korean Pentecost and Other Experiences on the Mission Field* (New York, 1908).

<sup>16</sup> JinKyeng Kil, *YoungGye Kil SeinJu* (Seoul: JongLoSeiJeik, 1980), p. 182.

In the Fall of 1906, J. L. Gerdine,<sup>17</sup> a missionary of the Southern Methodist Mission, led one of the services in MokPo (on the southern tip of the Korean peninsula), and as a result, there was a great outpouring of the Holy Spirit.<sup>18</sup> When a Presbyterian missionary, J. F. Preston participated in the meetings, he described this event and its result like this;

The most powerful revival meeting the writer ever participated in was recently held at MokPo.... As the Spirit through him (Mr. Gerdine) took the Word and reasoned of righteousness, and temperance, and the judgement, of the sinfulness of sin, and the necessity of cleansing, a deathlike hush fell on all, and it was as if the Word was a scalpel, cutting deep down into men's hearts laying bare secret sins and hidden cancers of the soul. Then it was that confession of sin poured out of scores of burdened souls and strong men wept like children. Then, as the yearning love of the Saviour was dwelt upon, it was as a healing balm poured in. Faces shone with new life and light, and the church rang the hymns of triumph, and men stood six deep, eagerly waiting their turn to testify of blessings received, sin forgiven, differences healed, victory over self, baptism of the

Spirit.... The influence of this meeting will be felt far and wide in South Chulla.<sup>19</sup>

Rev. Gerdine, the main speaker of the MokPo meeting, reported that the Holy Spirit gave remarkable signs to the meeting such as a deep awareness of sin, a pentecostal-style confession, and joyful victory.<sup>20</sup> This revival at last became the next step in the process of the development of the Pyongyang Great Revival in 1907. So, the Wonsan prayer meeting in 1904 gave birth to the MokPo revival in 1906, and the MokPo revival had an influence on the Pyongyang revival of 1907.

The Holy Spirit was at work not only in South Chulla, but also across the length and breadth of the land. In January, 1907, the missionaries at Pyongyang began to pray with great anticipation that the large men's Bible class then in session might become a vehicle for revival.<sup>21</sup> After that time, Elder SeinJu Kil was active as a main speaker in the Bible meeting of Hwang-Hae Province in December, 1906. Eventually, Kil agreed with the missionaries that they would hold the winter conference in January, 1907. This winter conference at JangDaeHyen Church would give rise to the begin-

17 J. L. Gerdine entered Korea in 1902 and worked as one of the representatives of Won-San, MokPo Revival and Pyongyang Revival in 1907. He also taught as the professor at the Methodist Seminary at Seoul from 1926.

18 Brown, *Mission to Korea*, p. 59.

19 J. F. Preston, 'A Notable Meeting', *The Missionary*, (1907.1), p. 21.

20 J. L. Gerdine, 'Growth and Spirituality', *KMF*, 2-11 (1906.9), p. 202.

21 Brown, *Mission to Korea*, p. 59, which is a fruitful source on this topic. Brown entered Korea as a Southern Presbyterian missionary in 1950 (Korean name MyongGwang Lee). He taught at KwangJoo Bible Institute and Jein-Nam University, and established the HoNam Seminary, of which he was president, in 1963.

ning of the Pyongyang Great Revival.<sup>22</sup> Kil led the day-break prayer meeting for the conference.<sup>23</sup> He made thorough preparation for the conference; the church members were eager for help, and, moreover, many unbelievers were greatly interested in news of the conference.

### Great Revival in 1907

The Men's Bible Conference at Pyongyang began on January 2 and finished on January 15, 1907. Besides the evening meeting, they decided to hold noon prayer-meetings daily during the period. Although more than fifteen-hundred men gathered in the conference, nothing unusual happened at first.

On January 9, when elder Kil preached the sermon titled 'Open your heart and receive the Holy Spirit', the congregation was so impressed by his message that they began to pray very loudly. On January 12, Rev. Blair preached on 1 Corinthians 12:27: 'Now you are the body of Christ, and severally members thereof', endeavouring to show that discord in the church was like sickness in the body; and 'and if

one member suffers, all the members suffer with it', striving to show how hate in a brother's heart injured not only the whole church but brought pain to Christ, the church's Head.<sup>24</sup>

After the sermon, many testified to a new realization of what sin was. A number confessed with sorrow a lack of love for others, especially for the Japanese. An elder stood up and confessed his sin, that he hated a missionary, and the missionary also made peace with him. Thus the walls of separation and conflict between Korean believers and missionaries tumbled down.

At the evening meeting of January 14, after Mr. Hunt's sermon, Graham Lee took charge of the meeting and called for prayers. So many began praying that Mr. Lee said, 'If you want to pray like that, all pray.'<sup>25</sup> And immediately the room full of men was filled with voices lifted to God in prayer.<sup>26</sup> As prayer continued, a spirit of heaviness and sorrow for sin came down upon the audience. Over on one side, someone began to weep, and in a moment the whole audience was weeping. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in perfect agony of conviction.<sup>27</sup> The prayer went on until 2

<sup>22</sup> YoungJae Han, *HanGuk GiDokGyo BaikNyen (100 Years of the Korean Christianity)* (Seoul: GiDokGyoMunSa, 1986), p. 55.

<sup>23</sup> 'The day-break prayer meeting which was initiated by Kil was permanently established as an unique characteristic of the church.... These prayer meetings became habitual gatherings in the church and continue to the present time.' InSoo Kim, 'Protestants and the Formation of Modern Korean Nationalism, 1885-1920: A Study of the Contributions of Horace Grant Underwood and SunChu Kil', (Ph. D. dissertation, Union Theological Seminary in Virginia, 1993), p. 192

<sup>24</sup> William Newton Blair & Bruce F. Hunt, *The Korean Pentecost and the Sufferings which Followed* (Pennsylvania: The Banner of Truth Trust, 1977), p. 69.

<sup>25</sup> Blair and Hunt, *The Korean Pentecost*, p. 71.

<sup>26</sup> G. S. McCune, 'The Holy Spirit in Pyongyang', *KMF*, 3-1 (1907.1), p. 1.

<sup>27</sup> Blair and Hunt, *The Korean Pentecost*, p. 72.

a.m. next morning.

The conference, which ended with the meeting of Tuesday night, was a great awakening movement that heralded the spiritual rebirth of the Korean Church. As soon as the conference ended, the good news of the cross and the grace of God began to spread over all the country. Many churches earnestly yearned for revival, and missionaries and church leaders went around the country, performing a powerful ministry of the Holy Spirit. For instance, S. F. Moore, the Northern Presbyterian missionary, reported the revival at the Bible conference of Jeing-Dong Methodist Church in January, 1906 as below;

The presence of the Spirit of God was manifest in the hearty confessions of sin, the preacher being stopped one evening by a woman rising and saying that in listening to the Word she saw her sins as she had not before, and there were also many testimonies to a quickened spiritual life. In response to the invitation men and women arose night after night to express their desire to follow Christ. A few times the inquiry room was quite full.<sup>28</sup>

It was true that only after the Great Revival was the Korean church for the first time equipped with spiritual power. It was important that the Revival would not only make the Korean Church grow rapidly but also that it would bring nationwide moral awakening and social reform.

The results of the Pyongyang Great

Revival in 1907 can be summed up as follows:

a) The Great Revival gave the Korean Church joyous forgiveness of sins and the assurance of salvation; afterwards it was connected with the evangelism campaign that delivered the gospel of salvation. In 1907, when the Pyongyang Great Revival took place, the Presbyterian Church gained 16,000, and the Methodist Church 10,000 new believers.<sup>29</sup>

b) The evangelical faith took root in Korean Christianity. Since then, the Korean Church has grown on the foundation of evangelical experience, the righteousness and love of God, the confession and forgiveness of sins, faith in the redemption of Christ, the assurance of the presence of Holy Spirit, the experience of answered prayer, the coming judgement, and hope for the next world, and so on.

c) Since the Revival, the Church has earnestly advanced Bible study and prayer life. When people were regenerated by the grace of Christ, the Church invited them to the Bible class or prayer group so they could be nurtured and strengthened by God's Word and prayer.

d) The Revival made a great contribution to the moral improvement of Korean people. As a result of the Revival, believers could confess their inner hidden sins and have purity in faith. Though the missionaries had stressed purity of heart from the beginning, many church members were not aware of it. Since the Revival touched the moral weakness of the early

28 S. F. Moore, 'The Revival in Seoul', *KMF*, 2-6 (1906.4), p. 116.

29 Han, *100 Years of the Korean Christianity*, p. 55.

Korean Church, it has laid the groundwork for the piety of the Church.<sup>30</sup>

e) The character of the Korean Church as a racial church was weakened by the expression of depoliticalization between the church and the state.<sup>31</sup> The character of the Korean Church could be described as a 'revivalist passion', with the revival meeting as the dynamic power, and rooted in a belief based on eschatological otherworldliness. In the revival meetings they laid stress on spiritual repentance and the community life which is based on forgiveness, love and reconciliation.<sup>32</sup>

f) Mutual understanding between Korean believers and missionaries was improved. Before, it was difficult for them to understand their different traditions and the thoughts they had about each other, but afterwards they came to a realization that they were all redeemed brothers and sisters in Christ. This realization became the bond of love that bound them together.

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30 HanGkGiDokGyoSaYenGuHoe, *HanGukGiDokGyoEi YekSa (A History of Korean Christianity)* (Seoul: GiDokGyoMunSa, 1990), Vol. I, pp. 273-4.

31 However, not all Korean theologians agree with this point of view. Some scholars like InSoo Kim, Professor. of Presbyterian Theological Seminary, Korea, denied that view. Dr. Kim wrote that the Christian evangelistic movement led to a reform of the church and also awakened desire for freedom from foreign domination. InSoo Kim, *Protestants and the Formation of Modern Korean Nationalism*, p. 189.

32 GyengBae Min, *GyoHoeWa GukGa (The Church and the State)* (Seoul: DaeHanGiDokGyoChulPanSa, 1981), p. 114.

## 4. Great Revival and Spirit Baptism

### Experience of Spirit Baptism

Missionaries gave much attention to the explosive power of the Holy Spirit which took place at JangDaiHyen Church, Pyongyang in January, 1907. With great excitement, they tried to be the first to report the phenomena which was displayed in the meeting. The remarkable phenomena that missionaries witnessed may be summed up as follows:

a) They were definite phenomena, that is, very surprising scenes that every participant could see and hear:

Our entire community and the Korean church especially last night and today has received such a manifestation of the presence of the Holy Spirit as has not been felt or witnessed by most of us in all our lives.<sup>33</sup>

I am sure that most of the men in the room were praying aloud. It was wonderful!<sup>34</sup>

The prayer sounded to me like the falling of many waters, an ocean of prayer beating against God's throne.<sup>35</sup>

Most of the participants were thus led by the spirit of prayer with the awareness that the Holy Spirit was powerfully present.

b) There was uncontrollable contri-

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33 G. S. McCune, 'The Holy Spirit in Pyongyang', *KMF*, 3-1 (1907.1), p. 2.

34 McCune, 'The Holy Spirit in Pyongyang', 3-1 (1907.1), p. 1.

35 Blair and Hunt, *The Korean Pentecost*, p. 71.

tion and repentance of sins: 'The Spirit was present in wonderful power, compelling men to reveal what lay hidden in their past lives. Deceit, pride, worldly-mindedness, lust, greed, hatred, jealousy, and in fact almost every thing in the category of evil.<sup>36</sup> People were forced to reveal their inner sins by the presence of Holy Spirit. Some of the missionaries became alarmed and tried to bring the congregation back under control. 'But there was no suppression of the burden of sin and anguish which each felt he must confess to find relief.'<sup>37</sup>

c) Sometimes very severe physical manifestations occurred:

The effect was like the falling of many waters, as man after man would rise, confess his sins, break down and weep, and then throw himself down to beat the floor with his fists in an agony of conviction<sup>38</sup>

Sometimes they beat their foreheads and hands against the floor, sometimes they literally writhed in anguish, roaring as if the very devils were tearing them, and then at last, when there seemed no more power of resistance left, they would spring to their feet and with terrible sobs and crying, pour out their confessions of sin. And such confessions!<sup>39</sup>

d) They continued to pray to be forgiven of their sins and to be filled with the Holy Spirit: 'Some were crying and pleading God's forgiveness for certain sins which they named to him in prayer. All were pleading for the infilling of the Holy Ghost.'<sup>40</sup> It was certain that they determined to keep asking God until they received the fullness of Holy Spirit; they believed that, in order to be filled, true repentance and the prayer of faith were necessary.

The meeting went on until 2 a.m. with alternate confessing, weeping and praying. The next evening the same phenomenon was repeated, only in intensified form.<sup>41</sup>

Daily we have been meeting there and praying for the Holy Spirit. We have no leader for the meeting: each one enters the room quietly, kneels down, and as he is led, prays. God is answering our prayers.<sup>42</sup>

As mentioned above, most of the missionary writings about the early Korean Church revival reported that it was characterized by the power of prayer, the radical repentance of sins and the outpouring presence of spiritual power.<sup>43</sup> Such characteristics were seen not only in the Pyongyang Great

36 W. L. Swallen, 'God's Work of Grace in Pyongyang Classes', *KMF*, 3-5 (1907.5), p. 79.

37 Brown, *Mission to Korea*, p. 60.

38 Brown, *Mission to Korea*, p. 59.

39 William Martyn Baird, 'The Spirit Among Pyongyang Students', *KMF*, 3-5 (1907.5), p. 65.

40 McCune, 'The Holy Spirit in Pyongyang', *KMF*, 3-1 (1907.1), p. 1.

41 Brown, *Mission to Korea*, pp. 59-60.

42 McCune, 'The Holy Spirit in Pyongyang', *KMF*, 3-1 (1907.1), p. 1.

43 Refer to Arthur Judson Brown, *Mastery of the Far East* (New York: Fleming Revell Company, 1919), p. 528.

Revival but also in ongoing nationwide revival.<sup>44</sup>

### Pneumatological Analysis

How did the early missionaries to Korea understand the pneumatology of the Great Revival? *The Korea Mission Field* gives the fundamental resources to answer that question. *PyengYag DaeBuHungUnDong* (Pyongyang Great Revival) written by YongGyu Park, professor of ChongShin University, gives us perceptive insights and evaluations of the contemporary spiritual movement on the basis of the related resources. In particular, the appendix of this book shows a useful chronological table illustrating the presence and power of Holy Spirit before and after the Pyongyang Great Revival.<sup>45</sup> MyengSu Park, professor of Seoul Theological Seminary, indicates that the character of the early Korean Revival was fundamentally a part of the numerous late nineteenth and early twentieth holiness movements which stressed

purity of heart and the power of Holy Spirit.<sup>46</sup>

The nineteenth century spiritual movements in North America and England had a direct effect on the early Korean revivals through the missionaries to Korea. It was generally the case before the Revival that a distinction was made in the missionaries' writing between regeneration and Spirit Baptism, regardless of whether the writers were Presbyterian or Methodist; this was the major tradition of the nineteenth century spiritual movement.

Such an understanding of Spirit Baptism was also true for the first missionaries to Korea, Horace G. Underwood and Henry G. Appenzeller. Underwood was a Presbyterian, yet in his seminary years he experienced the fullness of Holy Spirit through contact with the Salvation Army. Appenzeller also was a Presbyterian, but later he experienced the Holy Spirit at a cell group of Methodist Church and became a Methodist. In 1890, he wrote, 'There needs to be a definite baptism of remission of sin and a strong power of repentance. I want to see that the Korean church members are astonished at awakening of their sin.'<sup>47</sup>

<sup>44</sup> There can be many references for this topic; e.g., there are some reports of L. E. Frey who was a dean of EiHwa School in 1912, *KMF* in which it can be seen that the female students experienced the outpouring of the Holy Spirit; Lulu E. Frey, 'Revival Meetings in the Girl's School of the M. E. Church', *KMF*, 8-1 (1912.1), pp. 9-10. In 1915, *KMF* gave the Methodist missionary Swearer's reports that the power of Holy Spirit appeared at ChungCheing province, showing many cases; Lillian May Swearer, 'The Working of the Spirit in Choong Chung Province', *KMF*, 11-5 (1915.5), p. 130.

<sup>45</sup> YongGyu Park, *Pyongyang Great Revival*, pp. 665-70.

<sup>46</sup> MyengSu Park, 'SeingGyelUnDongGwa HanGukGyoHoeEi ChoGi DaeBuHung' ('The Holiness Movement and the Early Great Revival of Korean Church'), *HanGuk GiDok-GyoWa YekSa* (Korean Christianity and History) No.14 (2001), pp. 47-77.

<sup>47</sup> Appenzeller's letter, July 4, 1890, Missionary Research Library, Union Theological Seminary, New York. Martha Huntley, cited from *HanGuk GaiSinGyo ChoGiEi SeinGyoWa GyoHoiSeingJang* (Mission and Church Growth of the Early Korean Christianity), tr. by JongSun Cha (Seoul: MokYangSa, 1995), p. 258.

In his letter in 1894, Samuel A. Moffett,<sup>48</sup> a Northern Presbyterian missionary, wrote, 'Those were the happy days to both me and the teacher to see many people come to the church of Christ. We are certain that there will be a harvest of souls among our first fruits when they are baptized with the Holy Spirit.'<sup>49</sup> Most of the early missionaries to Korea thus had a tendency to differentiate Spirit Baptism from regeneration, for they were much affected with the late nineteenth Wesleyan Holiness Movement or Reformed Spiritual Movement.<sup>50</sup> Both movements regarded Spirit Baptism as the second grace of indwelling Holy Spirit.

It can be confirmed that the Pyongyang Great Revival took a seri-

ous view of the experience of Spirit Baptism or being filled with the Holy Spirit, which was definitely a different experience from regeneration.<sup>51</sup> When he saw the pentecostal experience of Pyongyang Great Revival, Underwood wrote, 'The Korean Church received the Baptism with the Holy Spirit.'<sup>52</sup> When E. F. Hall sent a letter to Arthur Brown, he wrote that SeinJu Kil received the Spirit Baptism during the Pyongyang Great Revival.<sup>53</sup> Most of the early missionaries to Korea such as William Newton Blair, and J. F. Preston also worked on the basis that the experience of Spirit Baptism or Spirit outpouring was distinct from regeneration.

## 5. Conclusion

As we have seen, most of the early missionaries to Korea who witnessed the Pyongyang Great Revival stood firmly in the tradition of the late nineteenth-century Wesleyan and Reformed spiritual movements. Accordingly, the conclusion is that the tendency to differentiate Spirit Baptism from regeneration was quite natural during the early

48 Samuel A. Moffett entered Korea in January, 1890, and started theological education at Pyongyang in 1901.

49 Samuel A. Moffett's letter to Ellinwood in January 12th, 1894, written just after he performed the first official Baptism and Lord's Supper at January of the year.

50 The late nineteenth century American Reformed spiritual movement generally followed the holiness conception which was based on the theory of counteraction or suppression of the sinful tendency; it rejected the theory of eradication of sinfulness which was held by the Wesleyan Holiness Movement. The recent Reformed Spiritual Movement explains that continuous victory from sin comes from empowerment of the Holy Spirit, and emphasizes Spirit Baptism as union with Christ giving power for service. The representatives of this line of thought were Evan Hopkins, Handley C. G. Moule, Asa Mahan, Charles Finney, Dwight L. Moody, Reuben A. Torrey, Adoniram J. Gordon and A. B. Simpson. Bonjour Bay, *HanGukGyoHoiWa Sung-LyungSeLei (Korean Church and the Spirit Baptism)* (Anyang: Sungkyul University Press, 2004). pp. 14-5.

51 Refer to the missionary reports: R. A. Hardie, 'Evangelistic Work on the East Coast', *KMF* 3-6 (1907.6), p. 95; L. H. McCully, 'Fruits of the Revival', *KMF* 3-6 (1907.7), pp. 83-4; Mrs. J. R. Ross, 'Meeting Wonsan Women', *KMF* 3-9 (1907.9), p. 136.

52 Horace Grant Underwood, *The Call of Korea* (New York, 1908), p. 6.

53 E. F. Hall, letter to Dr. Brown, March, 21, 1907. Likewise, YongGyu Park also criticized the view that SeinJu Gil received the baptism with the Holy Spirit in a Pyongyang revival meeting. YongGyu Park, *Pyongyang Great Revival*, p. 301.

revival period, regardless of whether the missionaries were Presbyterian or Methodist. Therefore, Korean-style revival meetings have since settled down into the tradition that regenerated people should repent and ask the Lord to be baptized by the Holy Spirit.

Now is the time for the heirs of the Pyongyang Great Revival to ask for the power of Spirit Baptism, just as the predecessors did one hundred years ago. The process begins with purity of heart and then spiritual fruit and the gift of the Spirit follow. More than any-

thing, the core of the experience is Christ's reign in the believer's life. Celebrating the centennial anniversary of the Pyongyang Great Revival, we are humbly praying, that God may have mercy on the Korean peninsula, and that he will allow the Korean Church, with all churches in the world, to receive Spirit Baptism and enable them to live in the power of Spirit. It is our prayer that God will through the Holy Spirit manifest his power through the churches so powerfully that he will heal the wounded lands and accomplish the evangelization of the world.

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