

To Korea with Love, *Australian Presbyterian Mission Work in Korea* (1889-1941)

- Lee Sang Gyoo/ Melbourne, 2009 -

This book is a revision of a doctoral thesis of Dr. Lee that was submitted to the Australian College of Theology(ACT) in 1995. It includes the Australian Presbyterian missionary's life and works from 1889 to 1941.

He maintains this subject's importance as next. Until 1889, Korea was unknown to Australian Christian world. Although at the time there were Presbyterian and Methodist missionaries in Seoul, mainly from the U.S.A. Korea was still the hermit Kingdom to most Australians.

1. Introduction

Joseph Henry Davies(1856- 1890) arrived in Korea 1889, he discovered that the American missionaries had already occupied Seoul, the capital city of Korea. Therefore after language study in Seoul he moved on to Busan, a port city in the southern Korea. There were no foreign missionaries resident in Busan until 1889.

He trip three hundred miles(500km) from Seoul to Busan through the provinces of Kyunki, Chungchong, Chulla, and Kyungsang. While his travel, he was stricken with smallpox, pneumonia. As soon he arrived, he died suddenly at the age of 34 years. The news about his death stimulated Australian Christians. After Henry Davies' death, the PCV(Presbyterian Church of Victoria in Australia) dispatched additional missionaries to Busan. They preached, educated and behaved medical works in Busan and throughout the South Kyungsang province, the south- eastern area of Korea.

Many missionaries come to Korea addition to the first Missionary N. Allen. The Presbyterian and Methodist missionaries found a 'comity arrangement'. And in the comity, APM(Australian Presbyterian Mission) was assigned Busan and Kyungsang province. Mission stations were commenced at Busan, Chinju, Masan, Tongyung, and Kuchang. From the beginning of the work of the APM till the evacuation of all missionaries in 1941, seventy-eight Australian missionaries engaged in mission work in Korea. The APM played an important role in the establishment of Presbyterianism in Korea, especially in Busan and the south Kyungsang province.

Therefore considering the missionary enterprise of the APM is important to understanding the beginning and growth of Christianity in Busan and the South Kyunsang povince. The purpose of this book is to provide a history of **속** APM work in Korea, and to examine its contribution to the Korean church, the social and cultural development of the country.

2. The Beginning and the Development of Protestantism in Korea (1830-1888)

Before the founding of the APM(Australian Presbyterian Missions), there were Protestantism, as the origin of some of the later developments.

2.1 the First Protestant Efforts

Although there is no written record, traditionally it is believed that the first contact between Korea and Christianity was through Nestorians in 18C. Nestorianism was introduced to China in 635 and was active there for about 200 years, according to archaeological evidence, there was contact with Korea during the Shilla dynasty.

The first documented evidence of contact with Christianity was Roman Catholicism in 1593 during the Imjinweran. In 1593 a Spanish priest, Gregorio de Cespedes, came to Korea as a chaplain to Japanese soldiers and stayed for about one year.

Especially from 17C, the Jsuits who were working in Beijing, China were contacted with Korean peoples. and in the 18th, Catholicism were accepted through Korean scholar of the Silhak. However, it was regarded not as a religion but as a learning, being introduced and called Suhak.

In 1784 a Korean, Seung Hoon Lee, went to Beijing, was baptized, which is regarded as being the formal beginning of the Catholic Church in Korea. But Roman Catholics was persecuted repeatedly in 1791, 1801, 1839 and 1866.

After 20 years of final Catholic persecution, the first Protestant missionary entered Korea. As the time, the national isolation policy had been abolished, and Korea wanted contact with developed Western countries. So this historical situation influenced the acceptance of Protestant Christianity in Korea.

The first Prostant missionary visited Korea was Rev. Gutzlaff(1803-1851) in 1832. He born in Pomerania and educated on Halle. He was a missionary to Bangkok, Siam(1828-1831), and China. In 1836 the East India Company sent Gutzlaff as a interpreter of British ship *Lord Amherst* to investigate the possibilities of opening the nortern ports of China for British trade. After visiting the Shantung coasts, the ship sailed for Korea- the west coast of the Hwanghae province. They worked the coast of Chungchong province for a month. Gutzlaff sent a petition requesting the opening of commercial relations to the Choson' King with presents. and He taught the Korean people how to plant potatoes. He also translated the Lord's Prayer into Korean, and distrubuted the Bible(the Chinese Bible translated by Morrison) and

western books on science, history and geography.

The next Protestant missionary who entered Korea was Robert Jemain Thomas(1839-1866), a member of the London Missionary Society who had previously worked in China. His wife died in 1864 while in Shanghai, Under peculiar circumstances He wanted to visit Korea. He arrived the west coast of Korea and spent two and a half months, sailing up and down the Hwanghae coast, learning the language and distributing Bible portions. In 1866 he visited again Korea as interpreter on board the American trading *General Sherman* that was attempting to open trade. The *General Sherman* entered the mouth of the Taedong River, Pyongyang, at the end of August 1866. But a short of understanding within General Sherman's commander and Pyongyang's garrison, a fight began and the ship was burned. Thomas was killed. Thomas is considered the first Protestant martyr for Christ in Korea. His mission ended in failure, but was to bear fruit in later years. Years later, Samuel A. Moffett, found a man who had received a Chinese New Testament from Thomas. And Thomas offered a Bible to the man who killed him. Mr Thomas knelt and prayed and was killed. His killer took the Bible home with him. Many years later his nephew, Lee Yung Tai, graduated from the Union Christian College in Pyongyang and assisted Dr Reynolds in the revision of the Korean Bible.

A pair of Scottish missionaries in Manchuria, John Ross(1841-1915), and his brother-in-law John McIntyre(1837-1905) translated Bible to Korean language. So they have been called the 'Wycliffes of Korea.' The British and Foreign Bible Society published the Ross translation of Luke in 1882, and published the four Gospels and Acts and in 1884, and the entire New Testament in 1887.

2.2 The political Situation

From the earliest part of the 19C, Korea was constantly pressured by other nations who were trying to open trade relations with her. However the policy of the Korean government from soon after the entrance of Catholic teaching did not accept the introductions, and persecuted. The persecutions were behaved by Teawongun. In 1873 the Teawongun was forced to retire, and the leadership of government was handed over to Queen Min. Under Queen Min, Korean government opened the relations with the other nations. Especially the treaty between Korea and United States was signed on 22 May 1881, at Chemulpo.

2.3 The Opening of Mission Work

The treaty between Korea and U.S.A. rised among Americans an interest in Korea as a possible mission. But American churches were indifferent about the Korean mission because of their ignorance of Korea and conditions in Korea. Therefore American missionary agencies opened mission after the establishment of the first

Korean Embassy to the U.S.A.(1883-1884).

Among Protestant churches, the Presbyterian Church in the U.S.A. sent the first resident missionary to Korea. The Northern Presbyterian Board in 1884 appointed Rev. Heron to Korea. However his departure was delayed and Dr. Allen of the same society, who was already in China, was transferred to Korea. Dr. Allen(1858-1942) was pastor and medical doctor. But due to government restrictions, Dr Allen's work was limited to the American Embassy until 4 December 1884- *Kabsin Jungbyon*. On that day, the leader of conservation of the Min's fation, Young Ik Min(1860-1914), who was badly wounded. Dr Allen healed and saved his life. Dr Allen won the favour of the court and was appointed physician to the royal court. This allowed him to open a Royal hospital in Seoul, Kwanghye-won. It was opened on 10 April 1885.

5 April 1885 the first clerical Protestant missionaries reached Korea together via Japan. They were Rev. Horace G. Underwood(1859-1916), a Northern Presbyterian, Rev. Henry G. Appenzeller(1858-1902), a Northern Methodist. Thus from the beginning, Korea was dominated by two types of Protestant missions-Presbyterian and Methodist.

In June the same year Dr and Mrs John Heron also came to Korea. Later Northern Presbyterian Church extended their work northward largely through Samuel A. Moffett from 1890 until 1935.

In 1885 Methodist missionary Rev. Henry G. Appenzeller(1852-1902), and Dr and Mrs William B. Scranton(1856-1922).

In 1893, the missionary of the Presbyterian Church in Canada, Rev. William John Mackenzie came to Korea, and went to live at Sorai, North Pyungang province, where he exerted a wide influence throughout the region. He died there as a result of sunstroke to fever on 23 July 1895.

From 1884 missionaries from different mission boards gradually arrived and extended the work of preaching, medicine, education and other related work. Missionaries introduced not only Christian message but of western culture through their mission activities.

2.4 Comity Arrangement

From the outset the four groups of Presbyterian missions, the Northern and Southern Presbyterians of America, the Australian and Canadian missions, agreed to work in harmony and set up a council to ensure cooperation.

3. The Development of the Korean Mission of the PCV

Christianity came to Australia, as to Korea and other Asian countries, in separate denominational segments. Each stood on its uniqueness and destiny as a

unassailable divine decrees and theological arguments.

Presbyterians were present, but it was visible and organized at the 1820's.

By the 1850's there were largely three Presbyterian denominations in Victoria. Firstly, the Established Church of Scotland which was part of the Sydney based 'Synod of Australia' from 1840. Secondly, the Free Presbyterian Church of Victoria which separated from the Synod of Australia in 1847.

By 1859, through the union of the Established Church of Scotland, Synod of Victoria, a majority of the Free Presbyterian Church and most of the United Presbyterians had formed a united church under the name of the United Presbyterian Church of Victoria.

By 1867 the rest of the Free Presbyterian Church had joined and by 1870 the remaining United Presbyterians had done the same. This union had become almost total in Victoria by 1870. This united church, the PCV, became the most influential Presbyterian group within Australia and later led the mission work to Korea.

The great change in the attitude of Protestantism toward mission began in Europe in the 18th century. The origin of the new missionary spirit may be attributed to three great movements. The first was the deep stimulation of spirit from the German Pietism movement. Pietism has a desire for holy living, biblical scholarship, and mission.

The second great influence was the mission movement of Nicholas Ludwig Zinzendorf (1700-1760) and the Moravians. Moravians opened the eyes of the church to mission and help to dynamise the Methodist movement.

The third influence was the Evangelical Awakening in the Anglo-Saxon world. The religious awakening in Great Britain under the leadership of John Wesley (1703-1791) and George Whitefield (1714-1770), and in North America under the leadership of Whitefield and Jonathan Edwards (1703-1764) had an important reviving influence on the whole concept of mission.

In Great Britain, William Carey (1761-1834) went to India to mission in 1792. And from then to 1813, several missionary societies sprang, many Christians were brought to a new consciousness of missionary task.

The foreign mission committee in the PCV was organized in 1862, and carried on missionary work. At the time the PCV was a membership group of about 66,288, but it was noted for its missionary zeal. There were the important three men for missionary influence. They are John Geddie, F. A. Hagenauer (1829-1909), and John G. Paton. John Geddie was sent by the Presbyterian Church of Nova Scotia, Canada, as the first missionary to New Hebrides settled in Aneiteum, from 1848 to 1872. When he landed in 1848 there were no Christians, and when he left in 1872 there were no heathens.

F. A. Hagenauer of Moravian background was a pioneer of Aboriginal missions in Victoria. He worked among Victorian Aborigines and for those in North

Queensland. John Geddie was sent by the Reformed presbyterian Church of Scotland as a pioneering missionary to Tanna, New Hebrides, from 1858 to 1862. After his wife died in 1859, he remarried in 1864 and transferred to the PCV in 1866, so he became the first Presbyterian missionary from Australia. After that he moved to Aniwa and served there from 1866 to 1881. Paton contributed significantly to the social improvement of the mission field. Under the influence of Paton, later J. N. Mackenzie(1910-1939), D. M. Lyall(1909-1920), and C. Ellis(1925-1935) came to Korea.

The Australian involvement in Korea mission was begun in 1889 by Rev. J. H. Davies with the support of the Young Men's Fellowship Union(YMFU). On 4 October 1889, he, accompanied by his sister Mary, came to Korea. That was response to the appeal made by Archdeacon Wolfe of the CMS in Foo Chow(a province of China) in 1887.

David was born in 1856 at Whangarei, New Zealand. His parents were godly and influenced Christian service mind to their children. They migrated to Melbourne, Australia in 1860. The Davies family was deeply religious, belonging to the Plymouth Brethren that were Christian religious body, established by J. W. Darby at Plymouth in 1830. That brought a great influence to the life of Davies. At the twenty age, he offered his services to the Church Missionary Society.

1875 his favourite sister, Sara, had been recruited to the work of the CMS at Ellore, South India. She was the first woman missionary from Australia to work in India. And Davies also went to India 1876, and offered himself for service in South India. He went back to Melbourne for the sake of his health in 1878. And he was determined to go to India, but, while arranging ordination to the priesthood of the Anglican Church, he turned for Korean mission by Archdeacon Wolfe of Foo Chow.¹⁾

Consequently Davies decided to Korean missionary in 1888, ordained for missionary by the General Assembly of the PCV in 1889. However the PCV could not afford to support Davies because the other project of The Foreign Committee of the PCV. Therefore YMFU(Young Men's Sabbath Morning Fellowship Union) suggested and promised to support Mr Davies in Korea with 200pounds per annum from 1 August 1889. And after short term, Miss. Mary T. Davies was decided to go to Korea with him, encouraged by the promise to pray of five hundred people for him every Sunday. They left Melbourne as the first Australian Presbyterian missionaries to Korea with the thought that 'with all the prayer that is going for us we cannot fail.' The two organizations, YMHU and PWMU(Presbyterian Women's Missionary Union) were to support outgoing missionaries.²⁾

In Korea a field council, called the Korean Mission council, was formed, composed of all missionaries on the roll. However, female missionaries of PWMU(_PWMU) no vote

1) Ibid., 54.

2) Ibid., 56.

until 1923. Wives of missionaries still had no vote, even though they were given assignments.³⁾

The first appointment of a missionary to Korea was made by the FMC of the church. without official financing, but he went on his calling, and YMFU, Victoria supported him. the YMFU was gave invaluable aid for the missionaries from 1889 to 1902. Miss Mary Davies was ill at the time of her brother Davies's death and shortly returned to Australia. She reported in glowing terms of Korea that Davies's death was the means of reviving the missionary urge.⁴⁾ In the meantime the Presbyterian Women's Missionary Union(PWMU), as organization for mission work among women by women, was formed on 25 August 1890. They invited women in each branches congregation in Victoria, It was grewed at the mazing rate, that by the end of the first year, 28branchs, 1500mambers, and 617pounds had been rised. The committee felt that God was directing them to carry on the works in Korea and PWMU joined the YMHU in their mission.⁵⁾ The Korean mission work was made as a direct result of ^속immeasurable service of the members of the PWMU.⁶⁾

4. The Establishment of the APM in Korea, 1889-1900

On 4 October 1889, Mr Davies, and his elder sister Mary, reached Chemulpo. They welcomed by the American missionaries already in Seoul, and stayed for five month learning the language and working with the Americans. He made rapid progress a difficult language, and understood Korean peoplem enough to tell them Gospel. Then Davies was a evangelistic enthusiast, thought that Seoul was alreade occupied by other missions. He was asked to stay in Seoul to help with the work of translation of the Bible for Koreans, but he felt a strong call to the unevangelized. Therefore he began the exploratory trip accompanied by his language teacher with a pony to carry his luggages toward Busan. It was a trip of three hundred miles. Davies carried out thre work of his idel apostolic missionary Paul, walking, preaching, talking to people, distributing books. He was welcomed as an angel of light by Koreans everywhere.⁷⁾ But he was stricken with smallpox, then pneumonia, and the ate nothing for five days. as son as arrived in Busan, his life came to end. at the age of 34years, after six month in Korea. Gale buried Davies on the hillside above Chorang, Busan. His grave is not found no longer.⁸⁾

In Australia, the memorial service for Davies was held in Scots Church, Melbourne. It seemed that Australian missionary work had ceased almost, but because of

3) Ibid., 57.

4) Ibid., 59.

5) Ibid., 60-61.

6) Ibid., 62.

7) Ibid., 63-64.

8) Ibid., 65.

Davies's sudden death, the whole Victorian church became more interested in Korea. 1891, a year later, Rev. Macey, minister in St. John's Church offered himself for Korea, and three single ladies of PWMU offered for the mission of Korea with Mackey. The five new staff sailed 1889 to Korea. From this small beginning the Australian mission commenced in Korea and considerable development followed in the later years with the YMFU and the PWMU.

The Protestant missionary movement had already begun in Seoul, Pyongyang and the northern part of Korea.

In Busan and the Kyungsang province the National Bible Society of Scotland attempt to preach the Gospel. The work of the Bible Societies during the period of the 1880's was the twofold work of translation and circulation. As soon as the National Bible Society of Scotland published the Ross version of the Gospels of Luke and John in Manchuria in 1882, one-third of the entire edition was sent to the society's agent in Japan and from that country copies were distributed to Korea. However, the southern part of Korea was a different situation. John Griffiths, who acted as of the agent of the Scotland society in Hankow, suggested the employment of a separate agent for Korea. A Japanese from Tokyo named Nagasaka. He came to Busan in 1893, and settle there and sell Bibles in Chinese, Japanese and portions of the Gospels and tracts in Korean. He continued this work until his death 1886.⁹⁾ In 1884, Dr Allen arrived in Korea the first missionary.

J. Astin Thompson, the agent of the National Bible Society of Scotland for Japan, visited Busan with three Japanese in 1884. They settled at Busan, and worked. Specially Sugano distributed portions of the Bible in Busan, Tongnai and even Taeku with great success, until his death 1889.¹⁰⁾

Mr Wolfe, who was called 'Ireland's gift to the Mission, went in 1862 as the first Church of England missionary with CMS. He devoted to work in Foo-Chow until 1915. In 1884, He travelled from Foo-Chow to Busan. This was the second attempt to preach the Gospel in Busan and South Kyungsang province. On his return to China, he encouraged the council of the South China Mission to send Chinese Christians to work in Busan. One of the Chinese clergy and three Chinese laymen volunteered to go to Busan.¹¹⁾

Mr Wolfe applied twice to the CMS for permission to support Chinese evangelists for Korea, but the CMS rejected his ask. However, Wolfe's project did not fail, for the money was contributed by the Chinese and friends in Australia. He sent two Chinese evangelists to Korea in Nov. 1885.

In the fall of 1887, Bishop Bickersteth of Japan and Bishop Scott of North China

9) Ibid., 68.

10) Ibid., 69.

11) Ibid., 70.

accompanied with Wolf, visited towns and villages around Busan.

In the next year, Rev. J. Martin of the CMS in China visited catechists at Busan and found fifty or sixty friends. Although this continued up to 1890 under direction of Wolfe, that work made no converts (Dr L. George Paik wrote).

When Wolfe failed to get funds from the CMS, turned to Australia for funds. In 1887, his visit to Busan second, he sent out an eloquent appeal to the Australians to send missionaries to Korea. This was printed in a little missionary paper entitled *The Missionary at Home and Abroad*. In response to this appeal, the Rev. J. H. Davies, with his sister Mary, became the first Australian Presbyterian missionaries to Korea.¹²⁾

The third attempt to work in Busan was initiated by the two Canadian independent missionaries, Mr. J. S. Gale and Dr R. A. Hardie. Gale arrived in Korea on 10 December 1888 at the age of twenty five of the YMCA missionary, and came to Busan in August 1889, and left Busan in 1891. His settlement in Busan was short and no record remains his activities. In August 1891 he transferred from the Canadian YMCA to the Northern Presbyterian Mission, and moved Seoul.¹³⁾

Dr Robert Alexander Hardie arrived in Korea on 30 September 1890. He came to Busan with Dr Vinton, and Mrs Hardie. Dr stayed 19 months in Busan and spent most of time studying the language, and took care of urgent medical cases in his house clinic. He left for Wonsan, on 18 November 1892. Hardie and Gale lived in Wonsan from 1892 to 1897.¹⁴⁾

Missionaries understood Busan was very important harbour city. So the Board of Foreign Missions of the PCUSA attempted to open a mission station at Busan 1889, Mr and Mrs Baird were dispatched to Korea. They were selected as the first 'outstation' missionaries. Baird (1862-1931) arrived on 2 February 1891. In the Annual Meeting, 1891, Baird were officially assigned to open a station in Busan.¹⁵⁾ Underwood and Baird went down to Busan to select a site, but because of not Korean to sell land. After several months, Mr Baird returned to Busan, he bought a site, and made a 'Foreign Settlement.' This land furnished a base for the Northern Presbyterian Mission in Busan. At that time, 1891, there were the families of Mr J. H. Hunt, an English customs officer, and Dr R. A. Hardie, a Canadian missionary.¹⁶⁾ Hardie were forced to live in a small building on Deer Island (now Youngdo). At the time, Cholera was raging in Busan and daily they could see the smoke from the cremation of the dead bodies. After Christmas the Hardies took in all of the

12) Ibid., 71-72.

13) Ibid., 72.

14) Ibid., 73.

15) Ibid., 74-75.

16) Ibid., 75.

Australian missionaries. Mr and Mrs Baird stayed with them until they were to move to their own house in March 1892.¹⁷⁾

The second American missionary family to settle in Busan, they Dr Hugh Brown, M. D. Mr Baird carried on extensive to locating a mission station somewhere in the interior of South Korea. Exploration and evangelism were the reasons for opening the Busan station and Mr Baird faithfully stuck to this purpose. Baird held worship services and Bible studies in a 'sarang', a Korean institution. Baird maintained a sarang, a practice adopted by all the early missionaries, that provided a form to meet interested inquirers or idly curious. In this way the Gospel was carried to the city of Busan and churches were established in Busanchin, Youngdo and Choryang.

Living in a Korean house, the Australian missionaries soon gained the confidence and friendship on their neighbours. Reports of these early years were full of challenges, a growing interest in the Christian religion, various meeting and a small but steady stream of converts.¹⁸⁾

The first and most effective work of mission was orphanage work. This began in 1893 when three little homeless girls were brought to the missionaries for food and shelter. By 1895 the number of children had risen to thirteen, but in that year Miss Perry, Founder, suddenly left the mission. in December 1895, the PWMU reinforced the mission by sending Misses Brown and Dinwoodie. Miss Brown, who was a valued agent of PWMU, succeeded Miss Perry.¹⁹⁾

The Australian missionaries also gained a large number's converts. They gained the first convert at 22 April 1894. Two old women and a young man were baptized. the first convert was Mr Sang Hyun Sim, who had been the first language teacher of Miss Menzies for two years. the other two converts were old ladies, To Nyum Yi who was the assistant to Miss Perry in looking after orphanage children, and Kwi choo who was the first inquirer visited missionary.²⁰⁾

Conflict : The missionaries worked hard in establishing orphanages, church planting, evangelism, running Bible classes for women and children, and establishing schools. But there were a problem among them, that is conflict between the missionaries. That was between the only male missionary, Adamson of YMFU, and the lady missionaries of the PWMU.²¹⁾ This conflict caused by Adamson's sense of male superiority over female missionaries. The lady missionaries already had worked for two or three years in Korea, Adamson had experience as a missionary in china, and he was an ordained minister.²²⁾ As his attitude was unacceptable to the lady

17) Ibid., 75-76.

18) 82.

19) 83.

20) 85.

21) 88.

missionaries, they attacked him in other ways. therefore PWMU and YMHU sent their presidents to investigate and solve their conflict.²³⁾ The Such efforts resolved outwardly but it was not completely resolved.²⁴⁾

5. The Advance and Expansion of the Mission, 1900- 1920.

The period 1900-1920 is an important one in the history of modern Korea and equally so in the development of the APM in Korea. The wonderful growth had been in Korean church in the period. The protestant in Korea had a few scattered believers in 1885, it were changed to 50,000 adherents by 1905, and were growed to 200,000 by 1909, By 1914 Christians numbered about ane per hundred of population. There someone said, "a nation on the run to God"(1905-1910).²⁵⁾

James S. Gale called the special providence preparing the way for Korean believers. First, we can explain the Church growth of this by divine providence, that is by the Holy Spirit at work. Socondly, from the view of the human point we can research analysing the historical, socialogical, economic, geographical and psychological elements.²⁶⁾

Considerable development followed in this period. The opening of the first Presbyterian Theological Seminary(1901), the revival movement(1903-1907), the formation of the first Presbytery(1907), and the first General Assembly of Korean Presbyterian(1912), and completion of the translation of the whole Bible(1911). In the work of the APM similar progress can be noted, the opening of second station in Chinju(1905), the Forward Polisy(1911), three new further stations(1911-1913).²⁷⁾

6. The Mission under Japanese Colonialism, 1920-1940

During 1920s and the early part of the 1930S the Australian mission work advanced greatly despite the financial restrains resulting from te depression in Australia. There were struggle and crisis in the last half fo the 1930s under the Japanese strong control of the Christian and mission. After Korea annexed by Japan in 1910, Japanese settlement in the Korean peninsula increased gradually. Japanese policies controled every aspect of Koreas life. The chief cause tension between the Japanese government and Korean church was the matter of Shinto shrine worship.

22) 88.

23) 89.

24) 90.

25) 92.

26) 93.

27) 94.

Disastrous for the mission was the fact that only seven new missionaries were sent out by Australia during the 1930s. Accordingly the members of the Australia missionaries on the field dropped from 39 in 1920, to 5 in 1940. Because of this historic context, missionary activities were understood as one of the means of establishing and strengthening Korean Christian nationalism against the Japanese colonialism.

7. Mission and Educational Work

Australian missionaries began to concentrate their attention on the development of mission school. The demand for education in the 1890s offered great prospects of success for the missionary movement. These prospects were especially more big in female education. The early Australian missionaries eagerly opened their homes as Christian schools and attracted the women and young children of Korea. These small beginnings later developed into girls' and boy's schools in the South Kyungsang province. Along with its emphasis on women's social position, the equal right of women with man, and the liberty of women, Christian missions were very influential in public education.

8. Mission and Medical Work

That fact that the first resident missionary in Korea, Allen, was also a doctor meant that the mission's medical work was there from the outset. Under his leadership the government hospital, the Kwang Hye Won, was opened on 1 April 1885. When Dr Scranton, a Northern Methodist arrived in May 1885, he began to assist Dr Allen. However, Dr John Heron, a Northern Presbyterian in June 1885, Dr Scranton left the government hospital, and established a his own dispensary in September 1885. It was become the basis of the first Methodist medical hospital.

Medical work was greatly expanded during and after the 1890s.

In the 1900s medical work continued to increase, was initiated in Wonsan, Songdo, Kunsan, Chongju, Mokpo, Taeku, and Chinju of the South Kyungsang province. Especially, the Severance Union Medical College was founded in Seoul in 1900.

Australian medical work began in 1902 with the arrival of Dr H. Currell, who worked in Busan and also in Chinju where he built the Paton Memorial Hospital, the first and only modern hospital in the South Kyusang province.

9. The Closing of the Mission, 1941.

The year 1939 marked the end of half a century of missionary enterprise of the

Australians in Korea. At the same time there began a reluctant withdrawal of missionaries working in the field as the Japanese government took stronger measures to control the churches. Japanese policy concerning the Korean church in the late 1930s can be summarized as follows: first, to wean it away from foreign association; secondly, to streamline it into one unified agency for easy and speedy control; thirdly, in utter disregard of orthodox Christian tradition to orientals its thinking; fourthly, to elevate to positions of leadership persons amenable to Japanese control.

What the Japanese authorities above all attempted to do was to remove foreign missionaries from positions of authority in the church and to depart from the country.

10. Retrospect and Conclusion

This study has explored the origin, development and influence of the Australian Presbyterian Mission work in the South Kyungsang province over fifty years from the arrival of the first missionary in 1890 to the closing of the mission in 1941, when all the foreign missionaries were evacuated.

Australian missionaries enterprise has been compared with other missions in Korea, and viewed in its connection with the historical development of the Korean church.

During those fifty years, 25 men and 53 women missionaries, a total in all of 78 staff, were engaged in the five mission stations in the South Kyusang province, which was assigned to the APM.