

The Call for Service at the Present Age: A Lesson from Korean Methodism

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The world is continuously changing. One thing, however, remains constant; it is the role of the church to bring the gifts of life, love, and faith to all. The gifts of God are delivered by missionaries and evangelists to all humanity across the differences of culture, race, language, socio-economic class, and gender. The primary mission of the church, therefore, is sending out disciples of Christ to every nation of the world in order to fulfill the Great Commission commanded in Matthew 28:19-20: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

God calls men and women to carry out this mission of the church. Who can answer the call from above and accomplish this task successfully and effectively? What are the basic biblical and theological standards that these missionaries must meet before they are sent to mission fields? In this essay, the answers to these questions will be explored by evaluating a brief historical overview of Korean Methodism. This piece of history not

only offers us stories of the past but also teaches us what we ought to strive for in the future.

A History of Korean Methodism

At the General Conference of 1820, American Methodists began to deal with the matters of mission and organized the church's missionary society. The Missionary Society of the Methodist Episcopal Church was formed to operate an extensive and effective missionary system and raise money for the cause of domestic missions. In his Episcopal Address to the General Conference, Bishop William McKendree stated the urgency for sending missionaries among the settlers throughout the cities, towns, and remote parts of the country.¹ While the primary object in organizing the Missionary Society was to promote domestic missions, many mission-minded members of the Society started to focus on the need for overseas missions. Beginning with the Liberia Mission, the Society enlisted the cooperation of Methodist churches. A number of Methodist Annual Conferences gave their endorsement to the cause of foreign missions and supported the Society in its fund-raising.² The zeal for foreign missions grew among Methodists over the next several decades. The areas of mission increased and eventually expanded overseas.

Korean Methodism began with Robert S. Maclay, Methodist Episcopal missionary to China and Japan. On June 24, 1884, Maclay arrived in Korea and sought permission

¹ Wade Crawford Barclay, *Early American Methodism 1769-1844*, vol. 1, *Missionary Motivation and Expansion* (New York: The Board of Missions and Church Extension of The Methodist Church. 1949), 205-206. See the footnote on page 205 in reference to McKendree.

² *Ibid.*, 325-327.

from King Kojong to start Methodist mission work. Maclay, the superintendent of the Methodist Mission in Japan, had been urged by John F. Goucher, President of Goucher College and a leading member of the Board of the Methodist Episcopal Missionary Society, to visit Korea to examine whether the country could be a mission field.³ In August 1883, Goucher was traveling across the United States and coincidentally, on the same train, met envoys from Korea heading for a special meeting with United States officials in Washington. Among them was Min Yong Ik, the delegation leader and a nephew of Korea's Queen. Conversations with Min aroused Goucher's interest in Korea.⁴ This encounter played a catalytic role in opening Korea to Methodist mission work. Following his meeting with Min, Goucher sent a letter to the Board of the Methodist Episcopal Missionary Society urging them to start missionary work in Korea and enclosed in his letter a contribution of \$2,000 toward the proposed work. About the same time, Goucher convinced Maclay to go to Korea with instructions from the Mission Board, "to prospect the land and locate the mission."⁵ Through a Korean friend, Kim Ok-kyun, Maclay delivered a letter to King Kojong expressing an intention to begin mission work. The King recognized the country's needs and granted permission to Maclay to establish a Methodist mission with the condition that it be limited to educational and

³ Goucher was not the only person who had interest in Korea as a mission field. In the January 4, 1883 issue of the *Christian Advocate*, Korea was listed as a targeted country. The editorial headed "Corea, a New Opening for Missionary Work," motivated readers for mission work in Korea. It was reported that special gifts and offerings for Korea Mission came in at once. See Barclay, Wade Crawford, *The Methodist Episcopal Church 1845-1939*, vol. 3, *Widening Horizons* (New York: The Board of Missions of the Methodist Church, 1957), 742 footnote. Goucher's letter to Maclay was dated November 16, 1883. See Ellasue Wagner, *At the Hermit's Gate: A Presentation of Some Events of 1883-1884* (Seoul: Korea, Pai Chai Hall, June 19, 1934). Wagner wrote this script for a play presented by missionaries and members of the Korean Methodist Church, and this piece was found in the folder of Mission Geographical Files, United Methodist Church Archives-GCAH, Madison, New Jersey.

⁴ Henry G. Appenzeller and George Heber Jones, *The Korea Mission of the Methodist Episcopal Church*, 2d ed. (New York: Open Door Emergency Commission, 1905), 18.

⁵ Ju Sam Ryang, "Dr. R. S. Maclay's Early Visit to Korea," *The Korea Mission Field* 30 (June 1934): 117.

medical work.⁶ Maclay transmitted the joyful news to the Board of the Missionary Society of the Methodist Episcopal Church in New York.

The Mission Society's Board selected the first Methodist missionaries, Dr. William B. Scranton and the Rev. Henry G. Appenzeller. These two missionaries, their spouses and Mrs. Mary Scranton, mother of Dr. Scranton, arrived in Yokohama, Japan in February 1885. Appenzeller and his wife Ella arrived in Korea on Easter Sunday, April 5, 1885. Although they were only twenty miles from Seoul, the capital city, they were advised not to proceed to the capital city because of recent political turmoil. Just four months earlier, Korea had experienced a political coup d'etat and the city of Seoul was neither peaceful nor safe for foreigners. Persuaded by this advice, the Appenzellers returned to Nagasaki, Japan, and stayed there for another two and one half months.

Dr. William Scranton, leaving his wife and mother in Japan, left for Korea on Tuesday, April 28, 1885 and arrived in Seoul on May 3. On the following day, Scranton was invited to visit the home of Dr. Horace Allen, a Presbyterian.⁷ Allen gave Scranton a tour of the Government Hospital which was often known as "The Majesty's Hospital" because the King of Korea granted Allen a property in early 1885 to open a western style clinic. Allen gained special favor from the royal family after he successfully saved the life of Min Yong Ik, former envoy to the United States and nephew of Queen Min, who was seriously wounded during the coup d'etat of December 1884.

⁶ Maclay attributed his success of obtaining the permit from the King to Kim: "In July, 1884, he [Kim Ok-kyun] had called on Mrs. Maclay and myself during our visit to Seoul, and it was due almost entirely to his efforts that, with God's blessing, the King of Korea gave his permit to Christianity in response to our petition." Quoted from Robert Samuel Maclay, "Commencement of the Korea Methodist Episcopal Mission," *Gospel in All Lands* 22 (November 1896): 501.

⁷ William B. Scranton, to Rev. Dr. John M. Reid, Corresponding Secretary, June 1, 1885, transcript found in the folder of William Scranton, Missionary Correspondence, 1846-1912, United Methodist Church Archives-GCAH, Madison, New Jersey. This letter was marked by Dr. Scranton "1st letter from Seoul."

Scranton immediately recognized the importance of Allen's medical services and sensed the great need for more assistance at the hospital. Scranton believed that working at the Government Hospital would help him secure both status and security in the event of political or national disturbances.⁸ When Allen asked Scranton to join him at the Government Hospital, he quickly accepted the offer. Scranton, however, did not plan to stay long with Allen. He desired to establish a Methodist dispensary that would serve his original purpose in coming to Korea which was to reach out to the Korean people with medicine and the gospel. Scranton saw people suffering from serious illnesses such as cholera, typhus, scarlet fever, and small pox.

Scranton discussed at length with the Mission Board the immediate need for opening a Methodist dispensary. After scouting several locations, Scranton made a final decision on the site for his mission-centered dispensary.⁹ He purchased a property at Chung Dong, which was adjacent to the United States Legation. This location assured a higher level of security, and many foreigners, including the Presbyterian Mission, had already settled in that area. Scranton thought that Chung Dong was an acceptable place for living compared to the other regions of Seoul he had visited. Dr. Maclay also approved of Scranton's choice and stated that it was a suitable location for a hospital.¹⁰ Scranton converted the Korean-style house into a dispensary, and began receiving patients on September 10, 1885.¹¹ At first, some Koreans had reservations about visiting American doctors, but they gradually changed their perception as they experienced the

⁸ William B. Scranton, to Rev. Dr. John M. Reid, Corresponding Secretary, June 1, 1885.

⁹ William B. Scranton, to Rev. Dr. John M. Reid, December 13, 1886, transcript found in the folder of William Scranton, Missionary Correspondence, 1846-1912, United Methodist Church Archives-GCAH, Madison, New Jersey.

¹⁰ Scranton, to Reid, December 13, 1886.

¹¹ Annual Report of the Missionary Society of the Methodist Episcopal Church for 1885: 238.

loving care of these foreign physicians. Scranton's reputation was so well known among the residents of Seoul that the dispensary was soon in need of additional ward rooms. The following year the facility was expanded. It was the first Methodist hospital. On June 15, 1886, the doors to the expanded Methodist Dispensary, consisting of five wards, were opened. The Korean King gave it the name, *Si Pyung Won*, meaning "the universal relief hospital." The number of Scranton's patients increased daily. During the first year, Scranton treated over 2,000 patients in the small dispensary.¹² Many patients who traveled by foot from miles away were forced to go home untreated and return the next day because of the limited space. One day, Scranton met a patient with a cataract and performed a successful operation on him. The patient was able to recover his eyesight after several days of Scranton's care. Word quickly traveled that Scranton was a physician who "could put new eyes into men."¹³ These success stories only encouraged more patients to visit *Si Pyung Won*. Western medicine was generally accepted by Koreans and was an effective way to build relationships with them. Scranton firmly believed that the success of the hospital ministry was the key element of the Methodist mission—evangelizing people through medicine.

Female Methodist physicians also took part in the medical mission, especially with women and children. Scranton found that Korean women did not want to see male doctors. He asked the Methodist Episcopal Woman's Foreign Missionary Society to send a female physician to Korea. Dr. Meta Howard arrived in 1887 and opened Po Kyu Nyo Koan, the first Methodist Woman's Hospital, at Chung Dong. Drs. Rosetta Sherwood

¹² Scranton, to Reid, August 13, 1887, transcript found in the folder of William Scranton, Missionary Correspondence, 1846-1912, United Methodist Church Archives-GCAH, Madison, New Jersey.

¹³ J. Bernard Busted, *Si Pyung Won The General Hospital* (Seoul: The Trilingual Press, 1894), 1. This copy was found in Mission Geographical Reference Files, United Methodist Church Archives-GCAH, Madison, New Jersey.

Hall and Mary Cutler followed in Howard's footsteps and dedicated their lives to the health care of Korean women and children. Later Dr. Rosetta Sherwood Hall with her husband, Dr. William James Hall, established another medical mission in Pyeng Yang in North Korea.

Rosetta Sherwood Hall may be claimed as the most prominent figure to have made such outstanding achievements in improving the lives of women. Her achievements in both the Seoul and Pyeng Yang Methodist mission stations surpassed all others. After her marriage to William James Hall in 1892, Rosetta Hall stayed in Seoul working at the Baldwin Dispensary at East Gate and the Chung Dong Woman's Hospital (*Po Kyu Nyo Koan*), while her husband was establishing new medical work in Pyeng Yang. Two years later in 1894, Rosetta Hall moved and joined her husband. The Halls established their new and permanent home in Pyeng Yang and became the first missionary residents in that city.¹⁴ They did not have an easy and smooth journey. There were anti-foreign and anti-missionary sentiments among the residents of Pyeng Yang who had previously engaged in battle with foreigners. But William Hall courageously opened his medical work in the heart of the city on March 14, 1892.¹⁵ On May 1, 1894, Rosetta Hall opened a separate dispensary for women.¹⁶

The outbreak of the Sino-Japanese War in the summer of 1894 caused the physician couple to evacuate to Seoul. Their love for the people in Pyeng Yang, however, was so extraordinary that William Hall returned several times to Pyeng Yang, despite the

¹⁴*The Korea Mission Field* (January 1916): 27; Jennie Fowler-Willing and Mrs. George Heber Jones, *The Lure of Korea* (Boston: Woman's Foreign Missionary Society of the Methodist Episcopal Church, n.d.), 58.

¹⁵ *Ibid.*

¹⁶ In her three-page report, dated February 6, 1913, Dr. Rosetta Hall wrote a brief history of the Woman's Hospital of Extended Grace. This document, "Information for the General Office in New York," was found in the folder of Korea Methodist Medical Work-General, Mission Geographical Reference Files, United Methodist Church Archives-GCAH, Madison, New Jersey.

risks from warfare, to render medical services to sick and wounded soldiers. Rosetta Hall visited prisoners.¹⁷ During this period of intense labor, William Hall contracted typhus fever and died on November 24, 1894. It was a tragic and sudden loss to Rosetta Hall and her one-year old son, Sherwood. Soon after the memorial service for her beloved husband, which was held at the Pai Chai School Chapel in Seoul on November 27, 1894, Mrs. Rosetta Hall began to make plans to return to the United States.¹⁸ Shortly after the Halls reached their home in Liberty, New York, on January 18, 1895, Edith Margaret Hall was born.

During her stay in America, Rosetta Hall yearned to return to the medical work in Pyeng Yang and made plans to build a larger hospital in memory of her late husband. She started to raise funds and her family members and friends were supportive of her idea. Contributing her own money, left by her late husband, Hall's dream was to build the first western-style hospital in memory of her husband. At the time her husband's death, Hall had already expressed her intention to keep the money in the "Pyeng Yang Fund" for erecting a hospital in his memory.¹⁹ In 1897, she published a memoir of her late husband, entitled *The Life of Rev. William James Hall, M.D.*,²⁰ and utilized all the proceeds for the erection of the hospital building. In the same year, Hall finally journeyed back to Korea. This time, she brought along her two children, Sherwood and Edith Margaret. Hall's medical work in Pyeng Yang grew from a small room in the first dispensary building which opened on May 14, 1894, into the Edith Margaret Children's Wards. By June 18,

¹⁷ Rosetta Sherwood Hall, "Woman's Work in the Methodist Episcopal Missions in Korea," *Gospel in All Lands* 19 (March 1893): 109.

¹⁸ Sherwood Hall, *With Stethoscope in Asia: Korea* (McLean, VA: MCL Associates, 1978), 159.

¹⁹ *Ibid.*, 162.

²⁰ Rosetta Sherwood Hall, ed., *The Life of Rev. William James Hall, M.D., Medical Missionary to the Slums of New York; Pioneer Missionary to Pyong Yang, Korea* (New York: Press of Eaton & Mains, 1897).

1898 it became the spacious and well-built *Kwang Hei Nyo Won*, meaning “woman’s hospital of extended grace.”²¹

Education was another important area of Methodist mission. In 1886, Rev. Henry Appenzeller opened Pai Chai Haktang, an all-boys school, and the following year, Mary Scranton started Ewha Haktang, an all-girls school. For a long time, Korea discriminated against women. Some parents were unwilling to send their daughters to school. Furthermore, many were afraid to leave their daughters under the care of foreigners. Access to education through the mission school, however, enabled Korean women to realize a promising future which their parents and grandparents never envisioned. This educational venture made a significant impact by improving the social status of women. Today, many of the graduates of Ewha, the world’s largest university for women, are leaders in many areas of the Korean society.

Hospitals and schools were the fields of evangelistic work. At Pai Chai, Appenzeller baptized the first Korean student, and at Ewha, Mary Scranton started Sunday school programs. At Christmas of 1887, Appenzeller preached for the first time in Korean. In the same year, he started building Chung Dong Church, the first Methodist Church in Korea. Each year at the annual meetings, the Korean Methodist Mission reported an increase of new converts among the patients and students. The 1889 annual report noted that 1,064 came to worship services. By 1910, the membership reached 13,000 full members.²²

²¹ Unpublished report by Rosetta Hall on her dispensary “Woman’s Hospital of Extended Grace” in Pyeng Yang. See Rosetta Hall, “Information for the General Office in New York,” 2. This copy was found in the folder of Korea Methodist Medical Work-General, Mission Geographical Reference Files, United Methodist Church Archives-GCAH, Madison, New Jersey. This three-page document states that the woman’s hospital was closed during the Sino-Japanese war and resumed on June 18, 1898.

²² Charles Sauer, “Eighty Fruitful Years in Korea,” in Charles A. Sauer Collection, United Methodist Church Archives-GCAH, Madison, New Jersey.

The tone for what in Korea is called “the Great Revival” was set in 1907 by Rev. Robert A. Hardie, a physician sent to Korea by the Methodist Episcopal Church, South. He was instrumental in the series of mass revival meetings in Pyeng Yang, in which thousands of Koreans were caught up in a spiritual awakening that spread quickly over the entire Korean peninsula. Koreans, who lost their nation to Japan, were in great despair and were led to Christ as they sought freedom and independence from their Japanese oppressor.

Japanese brutality and oppression against Koreans intensified. The Japanese police frequently appeared in churches and in 1919 killed an entire congregation while they were worshipping in Je-am-ni Church in Suwon. The missionaries were kept under surveillance by Japanese authorities. Koreans were warned that all foreigners were spies, and that anyone associating with a foreign spy was a traitor. Under these circumstances, the work of missionaries was curtailed and many leading figures in Korean communities were dispersed into Manchuria, China, and the United States.

1930 was historically an important year for the Korean Methodist Church. The Korean Methodist Church became an autonomous and independent ecclesiastical organization and elected its first bishop, Ryang Joo Sam. In the same year, the merger of the two Methodist missionary bodies, the Methodist Episcopal Church and the Methodist Episcopal Church, South, took place in Korea. This was nine years before the two denominations officially united in the United States.

Meanwhile, political and social pressure from Japan had become so great that churches seemed more Shintoist than Christian. Shinto is the doctrine which stated that the Japanese Emperor was directly descended from the goddess of the Sun. The Japanese

Governor-General in Korea ordered that all Koreans, as imperial subjects, should revere the Emperor and the state. When many Koreans and church members resisted this decree, they were arrested and many were tortured. Some were even killed by the Japanese police because of their disobedience.

By mid-October of 1940, relations between the United States and Japan had seriously deteriorated. The American Consul in Seoul advised all American citizens to return to their homeland. The U.S. Government announced that the S.S. Mariposa would be in Inchun harbor on Saturday, November 16, to pick up American citizens. There were 117 Methodist missionaries and families that left on that day. By Christmas of 1940, more than 90 percent of the Protestant missionaries in Korea had left the country. Only a small number of Methodist missionaries remained, but by the following May, even they were forced to return home.²³

Koreans were elated when the Japanese Emperor surrendered in August of 1945, but their joy did not last long. The Soviet Union had joined the Allies against Japan on the eve of the end of the war, and advanced quickly from Manchuria and occupied the northern part of Korea. The Soviet Union and U.S. troops eventually divided the country into halves. The conflict between the United Nations and Russia resulted in a demarcation line, the 38th parallel, dividing North and South Korea. In June of 1950, the Korean War broke out. The price was horrific; 2.8 million Koreans and 50,000 U.N. troops died in the war. The Communists arrested educated professionals and Christian leaders during the Korean War and took them to the North. Bishop Ryang Joo Sam, the first Episcopal leader of Korean Methodist Church, was one of them.

²³ Charles Sauer, "Methodism in Korea: Part II The Seven Desperate Years 1938-1945," in Charles A. Sauer Collection, United Methodist Church Archives-GCAH, Madison New Jersey.

Korean church membership showed spectacular growth after the Korean War. The Korean Methodist Church today has 7,000 churches, 5,000 pastors, and 1.5 million members. A spiritual hunger among Koreans, arising from suffering through colonialism and war, was connected to the rise in Christianity. Koreans turned to God in their search for justice and freedom. Korea's nationalism and patriotism were fostered by many Christian leaders. Each time Korea experienced hardship, there was a sizeable increase in Christian converts.

Today, Korean churches play a vital role in world mission by sending missionaries to almost every part of the globe. The process of foreign mission work in Korea has come to a full circle. Just as Appenzeller and Scranton planted a mission seed in Korea, Korean Methodists now take pride in becoming a "sending church" with a missionary program of their own. Jesus says that the harvest is plentiful but the workers are few. Korean Methodism grew strong enough to take a part in delivering the gospel of hope and new life to the ends of the earth. They experienced hunger, war, oppression, and sickness. It is important for them to be partners in world mission and evangelism. By addressing basic and universal human needs, the love of Christ can truly be understood, embraced, and ultimately reached to every corner of the global village.

Conclusion

When the Methodist missionaries landed in Korea, there was hardly any presence of western culture or influence in the nation. For centuries, Koreans had shut themselves off from the commerce and culture of the West. Korea was often called the "hermit

kingdom.” For centuries, Korea had been invaded by neighboring nations like Japan and China. Korea denied many attempts by western nations that sought trade. For many years, there was an effort to block the entry of any foreign influence, including religion. Repeated attempts by foreign vessels, however, eventually caused the Korean government to open several major ports around the country. It consequently led the people of Korea to expose themselves to foreign civilization and new cultural influences.

Internally, the royal court had a conflict between two groups, the progressive party favoring western industry and technology, especially in the area of military equipments, and the conservative party opposing this policy. The division finally led to a political coup d’etat on December 4, 1884. The conspirators killed some targeted officials, but were quickly subdued by the arrival of Chinese troops to which the conservative cabinet members had appealed for support. It eventually caused the war between China and Japan who vied to dominate Korea.

Amid this politically unstable environment, the new possibility of opening Methodist mission in Korea emerged. The introduction of western medicine was essential to improve the health conditions of the Korean people. The calamity of wars among Japan, China, and Russia that affected Korea added to the frequent episodes of epidemic diseases. In 1895, when cholera broke out in Seoul and killed hundreds of citizens a day, the Korean government sought the help of missionary doctors. The doctors immediately responded to the urgent call and worked hard to suppress the rapid spread of the disease. Their effective treatments soon won the recognition of the public.

Western medicine helped Koreans to shun old superstitions. Instead of seeking medical help, many Korean patients and their families employed shamanistic rituals to

expel the devil spirit from patients.²⁴ Diseases were considered devils and it was believed that only witches could throw out the evil causes from patients and their homes. The practice of shamanism was handed down generation after generation and, therefore, the tradition did not quickly disappear. Those who experienced the effectiveness of western medicine, however, started to reject unscientific ways of healing and allied themselves with modern methods of treatment rendered by the medical missionaries. Those who received the benefit of modern medicine knew that cholera was not caused by a devil spirit, but by a living germ which penetrated the body by way of food. Such ignorance and poor sanitation were more prevalent among the poor and the lowest socio-economic class. It was, therefore, important for Methodist medical work to aim at caring for the poor from the beginning of its mission history in Korea. *Si Pyung Won* was the first private hospital which opened its doors to the lower socio-economic class.

The medical mission that took place in Korea is a good example of conforming to the biblical mandate of the Great Commission. The goal of the mission is to deliver the transforming power of the gospel to the world, especially to those who are in darkness. Essentially, Jesus mandates us to “bring people out of darkness into his marvelous light” (1 Peter 2:9). He saw the human needs. He saw the work that had to be done. “The Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, ‘The harvest is plentiful, but the workers are few’” (Luke 10:1-2). Jesus compassionately engaged in his public ministry to ease the burdens of the poor, sick, voiceless, and powerless people. The Methodist physicians and missionaries faithfully shared the stories of God’s redemptive work and led Koreans to

²⁴ Mahnyol Lee, *A History of Christian Medical Work in Korea* (Seoul, Korea: Acanet, 2003): 513-514. This book, *Han’guk Kidokkyo Yeryosa*, is written in Korean.

the light of new hope and life. The motives of their mission were not based on economic and cultural expansion, but on the physical and spiritual health of Koreans. The missionaries fulfilled the task of shining the light of God's knowledge for the sake of Jesus Christ.²⁵

This biblical model of Christian mission is not different from John Wesley's teaching on "scriptural Christianity." Wesley characterizes the Christian character of "scriptural Christianity" as the Spirit-filled life that begins with individuals who receive God's pardon and power and promotes desires to spread the same experience to all others.²⁶ He believed that the spread of scriptural Christianity is the mission of the church.²⁷ Christians striving for Scriptural Christianity, according to Wesley, will experience personal conversion focusing on prevenient grace and display their transformed life, which is filled with sanctifying grace. According to Wesley, anyone who is born from above will have the marks of the new birth: faith, love, and hope. An "altogether Christian" loves God and his or her neighbor.²⁸ Therefore, it is the ordinary work of the Holy Spirit that moves the transformed individuals to live out their faith in their daily living. Those who have the mind of Christ are able to walk as Christ did and have the firm conviction and desire to "spread scriptural holiness across the land."²⁹ The

²⁵ Dana Robert asserts that the model for twenty-first-century mission should be based on biblical context. The quotation of this bible passage is from her work. See Dana Robert, "The Great Commission in an Age of Globalization," 35-36.

²⁶ Thomas Jackson, ed., *The Works of John Wesley*, 14 vols. (Grand Rapids, MI: Baker Book House Company, 1986), V: 39-40.

²⁷ Thomas Oden, *John Wesley's Scriptural Christianity* (Grand Rapids, MI: Zondervan Publishing House, 1994), 225.

²⁸ Wesley differentiates the difference between "the almost Christian" and "the altogether Christian." He defines the almost Christian "having a form of godliness" that are described in the gospel but not the full trust in God's merciful self-disclosure, as contrasted with the altogether Christian who walks daily in practicing the love of neighbor, living by faith and receiving of new life in Christ. John Wesley's sermon, "The Almost Christian," Jackson, *The Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1968), V.18-23.

²⁹ John Wesley, *A Plain Account of Christian Perfection* (London: Epworth Press, 1952), 444.

holiness of life and heart are “the claims of God,” and thus all Christians must practice the duties of loving God with their whole hearts, as well as their neighbors.³⁰ Therefore, for Wesley, the maturity of Christian character, which are earned through the practice of means of grace (“works of piety” in Wesleyan term), will lead to the engagement in “works of mercy.” In other words, the “works of piety” is linked to the pure motive of doing “works of mercy” in the name of Christ.³¹ In his notable *Primitive Physic*, for instance, Wesley intended to simplify medicine by explaining medical treatments in a familiar and plain language so that the common people would be able to understand how to prevent or treat their illnesses. For Wesley, healing and caring for the sick and poor was an act of mercy and evangelism. It offered the universal grace of God to all, regardless of economic class, education, or gender.

Korean Methodists firmly believe and strive to build the Church based on Wesleyan tradition: primacy of scripture, saving faith by grace, holistic small group, spiritual disciplines, works of piety and works of mercy. Korean Methodism has played a positive role in changing the history of Methodism by becoming a corrective to unbiblical and untraditional views that have sometimes prevailed in modern Methodism. This is exactly the intent of Wesley, for his followers to become persons of wholeness by pursuing the holiness of heart and life. Korean Methodists have grown to become active and committed partners in global mission. Most local churches send missionaries by their own funds. Their self-supporting spirit is strong and the spirit of tithing is well founded among Christians. Koreans effectively serve today in almost everywhere around the

³⁰ John Hunt, *Entire Sanctification: Its Nature, the Way of Its Attainment, and Motives for Its Pursuit* (Salem, Ohio: Schmul Publishing Co., 1984), 7.

³¹ Charles Yrigoyen, Jr., *John Wesley: Holiness of Heart & Life* (Nashville: Abingdon Press, 1996), 81-91.

world. Their sense of calling is so intense that many of them choose to live in the mission field for the rest of their lives, serving indigenous people with the mind of Jesus. Across barriers of language, culture, race and nationality, they eagerly accept the call for service. Korean Christians regard mission and evangelism as one of the primary duties of their churches. Their disciplined Christian formation and scriptural views on mission and evangelism are consistent with Wesleyan tradition. As the church becomes global, missionaries from diverse communities are more greatly needed than ever. Korean Methodists owe their prosperous church life to early Methodist missionaries who unselfishly devoted their lives to the ministry of the gospel. Koreans feel it is now their turn to do the same mission and serve for the glory of God.