

CHAPTER 65 : ASIA IN THE MODERN ERA

Protestantism had reached Asia by the conclusion of the Protestant Reformation, but never thoroughly penetrated it. Thus the scourge of modern secularist and revolutionary principles traveled through Asia, unmitigated by substantial Protestant presence which would have restrained the extent of evil naturally accompanying secularism and revolution. Brutal secularist and revolutionary regimes swept through Russia and its territories (formerly called the Soviet Union), China (called the People's Republic of China), Vietnam, Laos, Cambodia (renamed Kampuchea during the communist Khmer Rouge regime), the northern part of Korea, and Afghanistan. Places in Asia which escaped the more oppressive effects of secularism and revolution were places either enjoying a significant Protestant presence (South Korea and to a lesser extent the Philippines, Singapore, and Hong Kong), or where American or British presence restrained the communist movement (Hong Kong, Taiwan, Japan, India, Pakistan, and Singapore).

After the collapse of the Soviet Union, secular humanism more closely aligned with the American model became even more dominant. It has allowed more accessibility in Asia to Reformed missions, but has kept Asia enthralled to a false secularist ideology and materialism. The primary challenge to the dominant secular humanism has come not from Reformed Christianity, since Reformed Christianity has not been widely received, but instead from Islam. We shall consider the modern Islamic movement in a subsequent chapter, but for now let's consider the history of the Reformed Protestant churches in modern times in some of the Asian nations.

Russia

Christianity has been in Russia for more than one thousand years, but the Protestant Reformation hardly touched the Russian church. Instead, the Russian Orthodox faith has dominated the Christian church in Russia, and there has been generally ignorance of the Bible.

The civil government of Russia, centered in Moscow, has long protected the Russian Orthodox Church and suppressed Protestantism. The earliest Slavic state in the region was that of the Kievan Rus in what is present day Ukraine, but in the later Middle Ages it was the Muscovy principality that developed into an empire, with the Russian Orthodox Church as the established church of the land. From the 15th century onward, Russia slowly grew eastward into Asia, largely isolated from Europe and its Protestant Reformation.

Under the tsars, Russia then became a major power as Imperial Russia modernized and expanded westward from the 18th century onward. A small but growing intellectual elite embraced the tenets of the Enlightenment movement in the West, as well as the

evolutionary materialism of philosophers like Darwin and Marx. Ideas concerning revolution and secularism which were fostered in the American and French Revolutions were also accepted by certain intellectual elites, though the mass of the people yet remained ignorant peasants wedded to the superstitions of the Russian Orthodox Church. The intellectual elites influenced many in Russia's small labor movement, which generally was powerful only in Russia's cities. At the start of the 20th century Russia's power was declining and there was growing dissatisfaction amongst the population, combined with distress at the military failure during World War I. These factors led to the Russian Revolution in 1917 that was followed by the proclamation of the Soviet Union under Bolshevik leader Vladimir Lenin, and the Russian Civil War, in which the Communist or Red forces defeated the Czarist or White forces. The Communist dictatorship followed Marxist political and social theory, including its avowed atheism. Lenin suffered a series of debilitating strokes which led to his death in 1924. After a brief power struggle, leadership of the Soviet Union was consolidated by the Communist dictator Joseph Stalin.

The secularist revolution, patterned in many respects after the American and French Revolutions, had devastating consequences in Russia and its territories. There was virtually no Protestant heritage in Russian to mitigate the logical consequences of secularism. So human depravity in all its ugliness came to the fore. Stalin's brutal reign would claim millions of lives, as known or suspected political opponents and military officers were executed or exiled to Siberia beginning from the Great Purges of the 1930s, and until the very death of Stalin.

Following the Soviet victory over Nazi Germany during World War II, the Soviet Union would also develop into a major world power during the Cold War, functioning as the main ideological adversary to the United States. The two superpowers engaged in a lengthy geopolitical struggle by proxy for control of the hearts and minds of the Third World following the 1956 Suez Crisis. They represented two competing models of secularist government. The Soviet model was more dictatorial and socialistic, while the American model was more democratic and capitalistic. The Soviets created the Warsaw Pact to oppose NATO, and the two sides engaged in a lengthy and expensive arms race to stockpile more nuclear weapons than the other had. In 1962, the Cuban Missile Crisis nearly triggered a war between the USSR and the United States, when Soviet leader Nikita Khrushchev placed offensive nuclear weapons in Cuba. The Soviets also were engaged in the space race against the USA. They launched Sputnik, the first satellite to orbit the Earth, and Col. Yuri Gagarin, the first human to orbit the Earth.

By the 1980s it was clear that the Soviet Union could not keep up with the economic and technological might of the United States. It became obvious that the US was the world's lone superpower. By the late 1980s, Soviet leader Mikhail Gorbachev implemented poorly planned reforms to convert the command-economy-based system of Eastern Europe to a democracy based on capitalism, along the lines of the American model. He summarized his policies by the words *glasnost* and *perestroika*. But these measures failed. Eastern European nations were quickly abandoning the Russian communistic fold. And the Soviet Union collapsed after a failed military coup in 1991. The Russian Soviet

Federal Republic declared its sovereignty of the Russian Federation on June 12, 1990. The USSR was officially dissolved in 1991.

Russia, as the Soviet Union's primary successor state, has since sought to maintain some of its global influence, but has been hampered by economic difficulties. There are 150 million people in Russia. Geographically, Russia takes up 76 percent of the area that was once the Soviet Union. Also, with the fall of the Soviet Union Russia has somewhat resumed its historic relationship with the Russian Orthodox Church, although to a greater extent than in the past it has allowed into the country foreign religions. Many of these religions and cults have come from the US.

By the mid-1990s, several foreign cult scandals, a growing dissatisfaction of the masses with a non-historic Russian solution, the manipulation of nationalists under the orthodox banner, as well as other factors led to a nationwide suspicion of any foreign work which was at once foreign and non-Orthodox. Although many continue to seek help from these sources, most Russians with a spiritual hunger became afraid of finding help from any of the foreign missionary organizations.

Most of the foreign missionaries promoted Arminian theologies with an emphasis on decisions. The Russian Orthodox Church used the ensuing shallowness to seek restrictions on “*outsiders*,” resulting in a new law in 1997, which has restricted certain religious activities. They have been emboldened to ask for this due to the return of many from the “*evangelical*” ranks, back to Russian Orthodoxy, and the many complaints about the tactics of itinerant foreign missionaries.

One of the most sound works in Russia today is the Union of Evangelical Reformed Churches. It is a small Presbyterian denomination with churches in Tver and Moscow, adhering to the Westminster Confession of Faith. In addition, more and more reformed literature is being made available to the Russian population through a variety of sources.

Ukraine

Ukraine, the former granary of the Soviet Union, has a population of 55 million. Unlike Russia, which has never really enjoyed the presence of a significant number of Reformed churches, the Ukraine did before communist Russia took it over and made it part of the Soviet Union. Reformed Christianity was severely suppressed during the years of communist oppression.

The Reformed faith in the Ukraine dates back to the Protestant Reformation. This Reformed Faith was founded in Ukraine centuries ago. For the period 1570-1596 it is stated, "Approximately 100 Protestant congregations exist in Ukrainian lands..." Books such as *Geschichte der reformierte Kirche in Russland* (1863) register many Reformed churches, even in Kherson and Odessa. The Reformed Faith did not come into Ukraine from the West alone, but also grew up naturally within the Eastern Church: the well-

known Patriarch Cyril I Lucaris of Constantinople (1621-1638) not only had sympathy with the Reformers, but himself wrote a Reformed Catechism.

But since the break-up of the Soviet Union, Reformed churches have begun to appear again, although in relatively small numbers. Renewed independence was achieved in 1991 with the collapse of the Soviet Union and Ukraine was a founding member of the Commonwealth of Independent States. Today there are approximately 600,000 Protestants in the Ukraine, at least nominally speaking. The dominant religions are the Ukrainian Orthodox Church, an Eastern Orthodox church, and the Ukrainian Greek Catholic Church, which practices eastern Christian rites but recognizes the Pope as head of the church. The largest part of the Ukrainian Orthodox Church belongs to the Moscow Patriarchy; however, following Ukrainian independence a separate Kiev Patriarchy also was established, which declared independence from Moscow. In addition to these, there is a Ukrainian Autocephalous Orthodox Church.

The Reformed church has a relatively small presence in the Ukraine, although it is still larger than the Reformed presence in Russia. One Reformed church is the Ukrainian Evangelical Reformed Church, which actually ante-dates the Soviet Union. Toward the end of the 19th century and early in the 20th century many Ukrainians emigrated to North America, especially Canada. An Independent Ukrainian Orthodox Church was founded in close cooperation with the Presbyterian Church of Canada. It only lasted for a few years (1903-1912). Most of its members joined the Presbyterian Church of Canada. On August 20, 1911, the first Ukrainian Presbyterian Congregation was opened in Edmonton. In 1922 the Ukrainian Evangelical Alliance in North America was established in Rochester, NY. Efforts were made to send a group of preachers to western Ukraine, which was then occupied by Poland. They succeeded in establishing a Ukrainian Evangelical Reformed Church. Ukrainian students were trained in Bloomfield Seminary, which had a Ukrainian department from 1913 to 1931. The church in western Ukraine grew. In 1936 there were 2,780 members in 35 congregations, served by 5 pastors and 8 preachers. World War II and the Soviet occupation of western Ukraine destroyed much of the work. After the change in 1989, the church was able to reconstitute itself.

Another Reformed church with a presence in the Ukraine is the Sub-Carpathian Reformed Church (SCRC). The principles of these Reformed churches are found in the works of Zwingli and Calvin, written during the 1520s and 1530s. The first group of Reformers appeared in Sub-Carpathia in the beginning of the 1530s. In 1545 two Reformed Synods were held in Berehovo, in which Calvinism was declared the religion of the Hungarian population there. (Sub-Carpathia borders on various countries, and Romanians, Hungarians, Slovaks and other ethnic groups live there, in addition to Ukrainians.) Today the Sub-Carpathian Reformed Church is autonomous and it is one of the oldest churches in the Ukraine of the Calvinist tradition. The majority of the faithful of the SCRC are ethnic Hungarians. It currently consists of 105 communities, 55 ministers, and 105 churches. The Church is structurally divided into 3 regions, which are subject to the governing board of the SCRC. The highest governing and regulating organs are the General Assembly and the Synod of the Governing Board of the Church. Bishops and members of the Synod of the Governing Board are elected for four-year terms. Today

there are over 100 communities of the SCRC in 8 districts of the Sub-Carpathian region where there is a large Hungarian population. Pastoral leaders are trained outside the country, mainly in Hungary, Romania and Slovakia. At the initiative of the SCRC three specialized secondary schools were created in 1995, where over 160 students study. In addition to the general education program, religious and theological subjects are taught at the secondary schools. Classes are conducted in the Hungarian language and the SCRC is responsible for financing.

Finally, there is a Reformed church associated with the Free Presbyterian Church of Scotland located in Odessa in the Ukraine. Mr. Igor Zadoroshney is the leader of the church. This church has sought to register with the government under the name of Free Presbyterian Church of Ukraine. This would lift many of the legal restrictions which currently exist on the ministries and activities of the church, such as owning a building. The Free Presbyterian Church of Scotland has assisted in the publication of the Westminster Confession and the Larger and Shorter Catechisms in the Ukrainian language, and the church in Odessa distributes reformed literature in the Ukraine and beyond.

Armenia

In 301 AD, Armenia became the first nation to adopt Christianity as a state religion, establishing a church that still exists independently of both the Catholic and the Eastern Orthodox churches, having become so in AD 451 as a result of its excommunication by the Council of Chalcedon. The Armenian Apostolic Church is a part of the Oriental Orthodox communion (adhering to the Monophysite heresy, like the Coptic Church in Egypt), which must not be confused with the Eastern Orthodox communion. During its later political eclipses, Armenia depended on the church to preserve and protect its unique identity. Between the 4th and 19th centuries, Armenia was conquered and ruled by, among others, Georgians, Persians, Byzantines, Arabs, Mongols, and Turks. For a brief period from 1918 to 1920, in the aftermath of World War I it was an independent republic. In late 1920, the communists came to power following an invasion of Armenia by the Red Army, and in 1922, Armenia became part of the Soviet Union.

Armenia declared its independence from the Soviet Union in 1991. The Armenian Apostolic Church remains the dominant affiliation of the population, comprising 94% of the population. For at least two centuries there has been a small evangelical Protestant church in Armenia as well. The Armenian Evangelical Church was officially established on July 1, 1846 at Pera, Constantinople (now Istanbul). Though in the early nineteenth century the Armenian Evangelical Church was reformed, it is now either a boneless "millennialist, dispensationist, highly subjectivistic faith, or a modernistic, liberal, boneless" mainline denomination. The dispensationalist element derives primarily from missions from the US, while the liberal element derives from the US and Europe.

China

The last Chinese dynasty was established in 1644, when the Manchus from the north overthrew the native Ming dynasty and established the Qing (Ch'ing) dynasty with Beijing as its capital. The Manchus over the next half-century consolidated control of many areas originally under Ming, and further stretched their sphere of influence over Xinjiang, Tibet and Mongolia, at great expense in blood and treasure. The success of the early Qing period was based on the combination of Manchu martial prowess and traditional Chinese bureaucratic skills. China was almost wholly given over to heathenism during these centuries, as in previous centuries.

During the 19th century, Qing control weakened. China suffered massive social strife, economic stagnation, explosive population growth, and Western penetration and influence. Britain's desire to continue its illegal opium trade with China collided with imperial edicts prohibiting the addictive drug, and the First Opium War erupted in 1840. China lost the war; subsequently, Britain and other Western powers, including the United States, forcibly occupied "concessions" and gained special commercial privileges. Hong Kong was ceded to Britain in 1842 under the Treaty of Nanjing. In addition, the Taiping rebellion and Nian rebellions, along with Russian-supported Muslim separatist movements in Mongolia and Muslim Xinjiang, drained Chinese resources and almost toppled the dynasty.

The opening up of the trading cities in China allowed British missionaries to come and preach the gospel there after 1842. The Presbyterian missionary William Chalmers Burns, sponsored by the Presbyterian Church of England, was the first Presbyterian missionary to enter China. Burns began his missionary work at one of the trading cities named Amoy. His plans to extend his activities to the Yangtze valley were prevented, and instead he made evangelistic visits to the vast crowds living on the river boats at Shanghai. It was here in December 1855 he met the young missionary James Hudson Taylor, who would found the China Inland Mission. Although Burns was arrested in 1856 for being outside the permitted towns, he was not discouraged and soon resumed his work of evangelism. From then onwards his work was essentially of a pioneer kind, going wherever he perceived an opportunity to speak of Christ, whether it was to condemned criminals in prison, travelers by the roadside, or villagers gathered in the market places. This meant that he was constantly moving from town to town, and apart from one brief furlough when he accompanied a sick missionary back to Scotland, Burns spent over twenty years seeking out those who had not yet heard of the Savior. Because he had no permanent home, he depended on hospitality when traveling, but he was content to share the simplest accommodation and food with his hosts, and all his possessions could be packed into a single wooden box.

Despite the size of China and the slowness of travel, Burns covered enormous distances, preaching and witnessing tirelessly until he became a familiar sight in province after province. So great was his love and compassion for the people that when a fellow missionary was asked if he knew Burns, he replied, "Sir, all China knows him: he's the

holiest man alive." Having spent his life working for God's glory, Burns was prepared when His master should call him home. At the age of fifty-three, while in Manchuria, he became seriously ill, and although cared for by another missionary and a Chinese he had befriended, he died shortly afterwards. In his final moments Burns and his companions repeated the twenty-third Psalm and the Lord's Prayer, resting in assurance upon the everlasting arms of the eternal God who was his refuge. There were conversions as a result of his ministry, and the converts formed the beginnings of the Presbyterian and Reformed church in China.

Hudson Taylor spent some time laboring alongside Burns and wrote concerning Burns: "Never had I such a spiritual father as Mr. Burns". His foundation of the China Inland Mission owed much to the support Burns gave him. Regrettably, Taylor was Brethren and not Reformed, so his religious legacy in China was less theologically sound. But his China Inland Mission made the scriptures accessible to many in China that otherwise would never have seen them.

Missions work in China at this time could be hazardous, due to the periodic bouts of political unrest. Western powers intervened in China militarily to quell domestic chaos, such as the horrific Taiping Rebellion and the anti-imperialist Boxer Rebellion. For instance, General Gordon, later killed in the siege of Khartoum, was often credited with having saved the Manchu dynasty from the Taiping insurrection. By the 1860s, the Qing dynasty had put down the rebellions with the help of militia organized by the Chinese gentry. The Qing dynasty then proceeded to deal with problem of modernization, which it attempted with the Self-Strengthening Movement. However, the Empress Dowager, with the help of conservatives, initiated a military coup, effectively removed the young Emperor from power, and overturned most of the more radical reforms. Official corruption and cynicism made most of the military reforms useless. Some of China's new battleships did not even have gunpowder, because the officials in charge had embezzled the maintenance money. As a result, the Qing's "New Armies" were soundly defeated in the Sino-French War (1883-1885) and the Sino-Japanese War (1894-1895).

But despite the political instability, missions work proceeded in China and East Asia. One notable name in Reformed missions to this region of the world was George Leslie MacKay. He was the first religious worker engaged in Christian ministry in the north of the island we now call Taiwan since the Dutch left two hundred years earlier. He was sent by the Presbyterian Church in Canada. MacKay had studied at Princeton Seminary from 1867 – 1870. Already steeped from earliest childhood in Reformed theology, George Leslie would refer to "the iron of Calvinism." "It may be we heard much about sin and law in those olden days, but love and grace were not obscured." MacKay had taken the literary course at Knox College in the mid-1860s in a state of academic turmoil, but he went on to Princeton. There "it was Dr. Charles Hodge that deeply impressed himself on my heart and life. Princeton men all loved him. No others knew his real worth. Not in his monumental work on systematic theology can Charles Hodge be best seen; but in the classroom, or in the oratory at the Sabbath afternoon conference. There you saw the real man and felt his power. Can any Princeton man forget those sacred hours?"

On his 1870 graduation from Princeton, MacKay - who had already applied for overseas missionary service to a somewhat bemused Canada Presbyterian Church - would take a steerage passage across the Atlantic so that he could sit under the great missionary Alexander Duff's instruction in Edinburgh. "He was specially kind to me. I spent many hours with him in his private room and at his house." Arguably the greatest missionary to come from the Presbyterian and Reformed churches, Duff's 1854 visit to North America meant he was well known in Canada. MacKay understood how privileged he was to be mentored by the first Professor of Missions in a Presbyterian theological college.

It had taken a year, but a letter from Canada received in April of 1871, called MacKay to be "the first missionary to the heathen world." Three countries were suggested. The General Assembly that year opted for China. MacKay was introduced to the fathers and brethren amid pity, disdain and dismissal as "an enthusiast," "an excited young man." "There was a great deal of apathy, and the church was very cold. It seems to me that was the 'ice age.'" He was unfazed. Ordained by the Presbytery of Toronto on September 19, 1871, he set off for Vancouver after he had said farewell to family, "What was said or what was felt need not now be told. God only knows what some hearts feel. They break, perchance, but they give no sign." A trip to China was a major undertaking. Two months later he would arrive in Hong Kong and begin the trip up coast to Swatow. From Swatow he crossed the Formosa Straits drawn by "some unseen influence." He first went to the English Presbyterians who had occupied the southern part of the island in 1865. From there, in the company of one of their number, Hugh Ritchie, he journeyed to the north, arriving in Tamsui. "MacKay, this is your parish," Ritchie told him on arrival. In almost thirty years of missionary service he would return home only twice. MacKay had given himself to the cause of Christ in Taiwan and there would be no looking back.

The story of those years is well known. MacKay soon immersed himself in the language, learning the Taiwanese dialect with its eight tones from boys herding water buffaloes nearby. His first convert, the famous A Hoa, approached him five months after his arrival with the words: "The Book you have has the true doctrine, and I would like to study it with you." A Hoa would become a leader in the north Taiwanese church with responsibility for sixty churches. Through his medical knowledge MacKay opened doors into A Hoa's hostile family and soon the entire household acknowledged Jesus as Savior and Lord. With A Hoa MacKay would go on itineration, greeted as they traveled with the taunt: "Foreign devil! Black bearded barbarian!" MacKay would reflect about his disciple: "A Hoa early learned that the path of duty in the service of Christ is sometimes rough and sore, as it was for Him who first went up to Calvary."

By 1873 five young men came forward at the invitation to be baptized. And the week afterwards they shared their first communion. "It was a memorable day for us all," MacKay reflected. A twenty-four-year-old carpenter broke down sobbing, "I am unworthy, I am unworthy." Only after prayer could he be persuaded to join the little group as they broke bread for the first time. A church had been established. Now leadership would be required.

The little band of men gathered around their leader became a people movement. Each introduced others to faith. "Beginning with A Hoa, I invariably had from one to twenty students as my daily companions. We began each day's work with a hymn of praise. When weather permitted we sat under a tree - usually the banyan or a cluster of bamboos - and spent the day reading, studying, and examining. In the evening we retired to some sheltered spot, and I explained a passage of Scripture to the students and others gathered with them. Indeed, whenever night overtook us, in all our journeyings, I spoke on a part of God's truth, ever keeping the students in view." All knowledge was sacred: geology, botany, anthropology, linguistics, were all part of the discovery of a Creator's purpose.

A Taiwanese Christian once was asked for MacKay's greatest accomplishments. He responded with three things he most admired: MacKay's respect for the Taiwanese language, his respect for the Taiwanese people and his marriage to a Taiwanese woman.

It was an audacious act of complete identification with the people he had been sent to serve when, in May of 1878, MacKay married Tui Chhang Mia ("Minnie" as she would be known in the West) in the British Consulate in Tamsui. Crossing racial lines was a taboo among foreigners and received immediate disdain among the business community. As MacKay described her to his incredulous family - and as later events would abundantly prove - she was "a young, devoted, earnest Christian." She would be able to minister to other women. Her capacity for learning, her diligence in study, her gifts as a home-maker and as a soul companion to MacKay, were evident to all. Two daughters assimilated into the Chinese culture, while son George W. became a missionary in Taiwan and was ordained by special order of the General Assembly in 1940.

His appeals to the church in Canada became immediate and insistent as the work grew. "Baptized eleven hundred more. Bought land. Send money. MacKay." He required \$2,500 to build ten churches and wired: "For God's sake don't refuse and don't delay." By his first furlough in 1880, the five-year-old Presbyterian Church in Canada gave him and Mrs. MacKay a hero's welcome. Queen's University honored him with a D.D. In Oxford County the locals raised \$6,215 for a college to be named after them, and a further \$3,000 was provided by a Mrs. MacKay of Detroit for a hospital in her husband's memory. These were the forerunners of significant institutions that made and make a powerful impact on the island: the Taiwan Theological Seminary, the Aletheia University and the MacKay Memorial Hospital. In 1884 the Canadian Women's Missionary Society would provide funds for a girl's school, now the Tam-Kang Middle School in Tamsui.

In 1895 he returned for his second and final furlough. This time the enthusiasm of the Canadian Church for the man that twenty-five years earlier they had dismissed as "the enthusiast" was dramatically demonstrated when George Leslie MacKay became the first missionary moderator of the General Assembly. He also wrote *From Far Formosa*, describing his missionary labors.

The MacKays would return that year to a very different island. The land of the rising sun had shed its rays over Taiwan and joined the West in the subjugation, dismembering and colonization of China. Endless reports, particularly about the church's educational

institutions, were required. George Leslie MacKay, as with so many pioneer missionaries in later life, was desk-bound. But with the Japanese occupation the church increasingly became a guardian of Taiwanese identity, building on the foundation of respect and tolerance for the local culture which MacKay had expressed from the beginning and which stood in radical opposition to the attitudes of the new colonizers. As in Korea, the identification of the church with the nationalistic aspirations of a conquered race would greatly benefit the young Christian community. While in other countries Christianity and imperialism would be seen as going hand in hand, in Taiwan it was the exact opposite. This was perhaps the greatest legacy that George Leslie MacKay left the Taiwanese Church and why his memory on the island is still revered by Christian and non-Christian alike.

A malignant throat tumor snuffed out his life at fifty-seven on June 2, 1901. Looking back, it is amazing what had been accomplished in less than thirty years of ministry. His final report to the Canadian Church a few weeks before his death sounded the note of confident hope for which he was always known:

"No matter what may come in the way, the final victory is as sure as God's existence. When we have that firmly fixed in the mind there will be but one shout: 'And blessed be His glorious name for ever: and the let the whole earth be filled with His glory. Amen and Amen.'"

Another prominent Canadian missionary to the Chinese was Jonathan Goforth. One epochal day he went to hear an address by the heroic missionary pioneer, George L. Mackay of Formosa. Full of the Holy Spirit, like Peter and Paul and Stephen of old, Dr. Mackay pressed home the needs and claims of the heathen world, especially of Formosa. He told how he had been going far and wide in Canada seeking missionary reinforcements but so far he had not found even one young man willing to respond. Simply but powerfully he continued, "I am going back alone. It will not be long before my bones will be lying on some Formosan hillside. To me the heartbreak is that no young man has heard the call to come and carry on the work that I have begun."

Jonathan Goforth had already determined to become a missionary after reading the memoirs of the famed Scottish Presbyterian preacher Robert Murray McCheyne. A student at Knox College, Toronto, he offered himself for missionary service. And China would be his destination.

It was in connection with his mission work in Toronto that Goforth met Rosalind Bell-Smith. She was an Episcopalian, a member of a cultured and wealthy family, and an artist. She was also a born-again Christian and longed to live a life of service to God. The day she met Goforth she noted both the shabbiness of his dress and the challenge of his eyes. A few days later at a mission meeting she picked up Jonathan's Bible, which was lying on a chair, observed that it was marked from cover to cover and noted that parts of it were almost in shreds from frequent use. "That's the man I want to marry," she said to herself. A few months later she accepted his proposal of marriage. October 25, 1887, Jonathan and Rosalind were married.

Goforth attempted at first to join with the China Inland Mission, but decided that his Presbyterian thinking was incompatible with the Brethren ideas espoused by Hudson Taylor. He opted instead to go with a newly formed Presbyterian mission.

After a memorable farewell service in the historic Knox church of Toronto the Goforth's sailed for China, February 4, 1888, under the auspices of the Presbyterian Church of Canada. His appointed coworker, James Frazer Smith, followed a few months behind.

The Goforths settled first at Chefoo for nine months of language study. While living there some valuable lessons were learned. About two weeks after settling in Chefoo their house burned to the ground and practically everything they had was destroyed. Mr. Goforth was distraught but her husband simply said, "My dear, do not grieve so. After all, they're just things."

Two weeks after Smith arrived, in 1888 Goforth and Smith began a tour of the North Honan region of China. With elation of spirit the Goforths moved further and further into the interior on the way to the remote province of Honan to set up a home and a mission station. Their early years in China were marked by sweet joys, piercing sorrows and significant manifestations of character. Chief sorrows were connected with the untimely passing of their first two children. This is where they intended to work, and they felt they must get a feel for the region. North Honan had flooded badly the year before and the damage was still being addressed. Smith and Goforth observed first hand the efforts to repair the breaches made by the Yellow River. Altogether the two traveled over 1200 miles, assessing the entire region. They gathered whatever data they could during their two and a half month tour and observed the Chinese in their home environment. In December more missionaries arrived and soon four workers were busy translating and preaching.

A map of the field was made and each center where a Christian church or group had come into existence, was indicated by a red dot. By May of 1900 there were over fifty of these red dots. Both parents and children delighted to watch the dots increase. Florence, the oldest daughter, age 7, exclaimed one day, "Oh won't it be lovely, father when the map is all red!" The work of God was progressing mightily. "Our hearts are aglow with the victories of the present and the promises of the future," wrote Goforth. And for the hundredth or thousandth time he quoted his great text, "We expect a great harvest of souls, for it is not by the might, or power of man, but by my Spirit, saith the LORD."

During the early months of 1900 the hearts of the missionaries were radiant with blessing and hope. Then came the storm. In June golden-haired Florence was smitten with meningitis and "went to be with Jesus." The funeral was scarcely over when a message came from the American Consul in Chefoo saying, "Flee south. Northern route cut off by Boxers." The terrors and horrors of the infamous Boxer Uprising were descending. The missionaries were in favor of staying at their post regardless of the consequences but the Chinese Christians made it clear that their chances of escape would be greatly reduced if the missionaries remained. On June 28 before daybreak the missionary party, consisting of the Goforths and their four children, plus three men, five women and one little boy, set

out on the long and hazardous journey fourteen days by carts to Fancheng and a longer period from there by boat to Shanghai. There were days of panic and agony due to the intense heat, the long hours of continual bumping over rough roads in springless carts, the illness of one of the children and the oft-repeated cries, "Kill these foreign devils" that came from fierce, threatening mobs along the way.

At one point a mob of several hundred men attacked them with a fusillade of stones. As Goforth rushed forward to try to reason with the men, he was struck on the head and body by numerous savage blows and one arm was slashed to the bone in several places. Dripping with blood he staggered to the cart, picked up his baby and said, "Come!" We must get away quickly." Rosalind and other missionaries received very painful injuries but all managed to escape as the mob scrambled for their possessions in the carts.

After many terrifying experiences and narrow escapes they reached Shanghai and soon sailed for Canada. The furlough was a time of poignant sorrow as Goforth, in his deputation trips, found that worldliness and apostasy had invaded the churches and most of the people had little concern for the unsaved masses of heathen lands.

Sadly, Goforth himself fell into certain errors. He read a booklet containing selections from Finney's *Lectures on Revival*. Again and again he read Finney's argument that the spiritual laws governing a spiritual harvest are as real and dependable as the laws of agriculture and natural harvest, and at length he said, "If Finney is right, and I believe he is, I am going to find out what these spiritual laws are and obey them, no matter what the cost may be." He had succumbed at least in part to Finney's Arminian errors, and he adopted some of Finney's revival techniques. While these techniques would work from a human standpoint in bringing crowds and certain emotional reactions, they were powerless in effecting true salvation, which is forever by divine grace alone. He applied these techniques in Korea, where he visited. While there were likely some real conversions, yet it set Korean Protestantism on a flawed long-term course. In 1908 Goforth accepted invitations to conduct similar revival efforts in Manchuria. In both places it drew large crowds and enjoyed human success. And, undoubtedly, some were saved. But it also had the ill effect of promoting revivalistic subjectivism combined with Arminianism, even in the Presbyterian churches established there.

The Goforths continued their ministry in China for many years thereafter. By 1912 eight Chinese pastors had been trained. Just three years later, Jonathan was awarded the Doctorate of Divinity from Knox College in Canada. Sadly enough, Jonathan went completely blind in 1933 and, because of health complications, was forced to return to Canada the next year. Even so, Jonathan did not let his infirmities hinder his work. He continued preaching in Canadian churches until the year of his death in 1936. Back in China, the Chinese were continuing to endure difficult political circumstances.

After the start of the 20th century, the Qing Dynasty was in shambles. Corruption was rampant. The Qing court was dominated by the Empress Dowager, a conservative figure who resisted most efforts at reform. Frustrated by the Qing court's resistance to reform and by China's weakness, young officials, military officers, and students—inspired by

the revolutionary ideas of Sun Yat-Sen—began to advocate the overthrow of the Qing dynasty and creation of a republic.

Sun Yat-Sen in many respects reflects the cultural dominance America has enjoyed in the modern era. Sun Yat-Sen imbibed ideas concerning revolution, republican government, and secular democracy from the US, and he sought to replicate them in the Chinese context. His American experience in the formative years of his life no doubt left an indelible mark on his character and thinking. At age 13 he went to live with an older brother, who had immigrated to Hawaii as a laborer and had become a prosperous merchant there. Sun studied at the Iolani School in Honolulu (1879-1882) and ultimately earned a medical degree in the Hong Kong College of Medicine for Chinese (1892), of which he was one of the first two graduates. He subsequently practiced medicine in that city. His years in the west induced in him a dissatisfaction with the Qing government of China and he began his political career by attempting to organize reform groups of Chinese exiles in Hong Kong. In October 1894 he founded the Xing Zhong Society to unveil the goal of prospering China and as the platform for future revolutionary activities.

In 1895 a coup he plotted failed, and for the next 16 years Sun was an exile in Europe, the United States, Canada, and Japan, raising money for his revolutionary party and bankrolling uprisings in China. In Japan he joined dissident Chinese groups and soon became their leader. He was expelled from Japan to the United States.

In 1911, a military uprising at Wuchang in which Sun had no direct involvement, began a process that ended five thousand years of imperial rule in China. When he learned of the successful rebellion against the Qing emperor from press reports, Sun immediately returned to China from the United States. A meeting of representatives from provinces elected Sun as the provisional President of the Republic of China and set the New Year's Day of 1912 as the first day of the First Year of the Republic.

After the swearing in, Sun Yat-sen telegraphed all provinces to elect and send new senators to establish the National Assembly of the Republic of China. Then the provisional government organizational guidelines and the provisional law of the Republic were declared as the basic law of the country by the Assembly.

The provisional government declared by Sun was in a very weak position. The provinces of southern China had declared independence from the Qing dynasty, but most of the northern provinces had not done so. Moreover, the provisional government did not have military forces of its own, and its control over elements of the New Army that had mutinied was limited, and there were still significant forces which had not declared against the Qing.

The major issue before the provisional government was to seek the support of Yuan Shikai who controlled the Beiyang Army, the military of northern China. After promising Yuan the presidency of the new Republic, Yuan sided with the revolution and forced the emperor to abdicate. Opposition developed to Yuan's dictatorial methods. In

1913 Sun led an unsuccessful revolt against Yuan, and he was forced to seek asylum in Japan, where he reorganized the Kuomintang.

He married Soong Ching-ling in Japan in 1915, after divorcing his first wife, Lu Muzhen. Soong Ching-ling's father, Charles Soong (1866-1918), graduated from Vanderbilt University in Tennessee in the US. He was taught and accepted many theologically liberal ideas while a student at Vanderbilt. After returning to China (1886), he was a Methodist missionary in Shanghai. He resigned from mission work in 1892 and thereafter was a successful merchant. Using the fortune he made in business, Soong helped bankroll Sun Yat-sen's revolutionary cause. Marriage to one of Soong's daughters no doubt cemented the relationship between Charles Soong and Sun Yat-sen.

Sun Yat-sen returned to China in 1917, and in 1921 he was elected president of a self-proclaimed national government in southern China. In 1923, he delivered a speech in which he proclaimed his Three Principles of the People as the foundation of the country. These Three Principles of the People were based strongly on American progressivism. They consisted of:

- The Principle of Mínzú : Nationalism. By this, Sun meant freedom from imperialist domination.
- The Principle of Mínguán : Secularist Democracy. To Sun, it represented a Western constitutional government.
- The Principle of Mínshe : Quasi-Socialism. Sun understood it as an industrial economy and equality of land holdings for the Chinese peasant farmers. Here he was influenced by the American thinker Henry George.

To develop the military power needed for the Northern Expedition against the militarists at Beijing, he established the Whampoa Military Academy (now Huangpu Military Academy) near Guangzhou, with Chiang Kai-shek as its commandant.

In 1924, in order to hasten the conquest of China, he began a policy of active cooperation with the Chinese Communists. By this time Sun was convinced that the only hope for a unified China lay in a military conquest from his base in the south, followed by a period of political tutelage that would culminate in the transition to democracy. In 1924 Sun also traveled north and delivered another speech to suggest gathering a conference for the Chinese people and the abolition of all unfair treaties with the Western powers. Two days later, he yet again traveled to Beijing to discuss the future of the country, despite his deteriorating health and the ongoing civil war of the warlords. In 1925 he died of liver cancer in Beijing at the age of 59.

In these early decades of the twentieth century, theological liberalism made major strides in the Christian seminaries and churches of China. This unquestionably strengthened the hand of those who sought secularist civil government, even the radical secularism of communism. Theological liberalism came by way of various mainline Protestant churches, as well as the Catholic Church.

One prominent Catholic liberal in China at this time was the French Jesuit priest and paleontologist Teilhard de Chardin. Earlier in his life Teilhard was involved in the Piltdown excavations. In 1908, workmen digging in a gravel bed at Piltdown Farm in England discovered an almost complete skull. The cranium was human but the broken jawbone was ape-like. The find was therefore hailed as a transitional form; a genuine missing link proving Darwinian evolution! (However, in 1950 the 'King' was dethroned, for chemical tests revealed it was a huge hoax! The jaw bone, from a modern orangutan, had been treated with potassium dichromate to make it appear old and the teeth had been filed down to resemble those of a man. It fooled the academic world for over forty years and influenced the beliefs of millions!!) Near Peking in China, during the 1920s and 1930s, Teilhard, together with a Dr. D. Black, discovered about 24 broken skulls in a layer of compressed ash some twenty two feet thick. The skulls, which all lacked the lower jaw bone, were broken at the base. They claimed it as a transitional life form in proof of Darwinian evolution, and called it Peking man. (Later study showed Peking man was in fact fully human.) At this time Teilhard served as Advisor to the Chinese national geological service, and he supervised the geology and the paleontology of the excavations such as this. Teilhard's major work, *The Phenomenon of Man* (written 1938-40), was posthumously published. Based on Teilhard's scientific thinking, it argues the humanity is in a continuous process of evolution towards a perfect spiritual state.

By 1930 the old Presbyterian theological seminary in Mukden had come completely under the control of the liberals, even as the liberals had gained control of most of the mainline Protestant denominations in the West. The United Presbyterian Church of Scotland, for instance, had sent its first missionary, Dr John Ross, to Manchuria in 1872 and, in co-operation with the Irish Presbyterian Church, the work grew steadily. By 1900 when the United Presbyterian Church joined with the Free Church of Scotland, the merged entity was under the control of liberals. These liberals introduced their liberalism into the seminary in Mukden, and from there it infiltrated the Presbyterian churches of Manchuria.

To counter this tide of theological liberalism amongst the Chinese Presbyterian churches, Rev. James McCommon of the Presbyterian Church in Ireland founded the Yingkou Bible Institute in 1930. It trained Chinese preachers in the orthodox faith. But even this enterprise was flawed, allowing dispensationalists to teach alongside reformed. For a time in the 1930s dispensationalist teachers – primarily from America – were predominant. But thankfully, American Presbyterian missionary J.G. Vos started teaching systematic theology at the school, and that from a reformed perspective. It was during this time, while Charles Chao was a student there, that he became Reformed, under Vos' instruction. Charles Chao would later be used to spread the Reformed faith in the Chinese world.

But the number of sound Reformed missionaries at this time could not compare with the number of liberal missionaries. By 1941 there were over seventy Church of Scotland missionaries in Manchuria alone. The Church of Scotland, into which had merged the United Free Church of Scotland in 1929, was quite theologically liberal by that time. The missionaries continued to serve in Manchuria even after the Japanese occupation of

Manchuria which began in 1931 and the Sino-Japanese War which began in 1937. But in 1941 the British and American missionaries had to evacuate Manchuria, due to Japanese hostilities with Britain and the US.

Meanwhile, in southern China a power struggle had ensued following the death of Sun Yat-sen. After Sun's death, a power struggle between his young protégé Chiang Kai-shek and his old revolutionary comrade Wang Jingwei split the KMT. At stake in this struggle was the right to lay claim to Sun Yat-sen's ambiguous legacy. When the Communists and the Kuomintang split in 1927, marking the start of the Chinese Civil War, each group claimed to be his true heirs. In addition, during World War II, both the anti-Japanese government of Chiang Kai-shek and the pro-Japanese puppet government of Wang Jingwei based in Manchuria claimed to be the rightful heirs of Sun's legacy.

So Chiang Kai-shek successfully had seized control of the Kuomintang (Nationalist Party or KMT) and succeeded in bringing most of south and central China under its rule in a military campaign known as the Northern Expedition. Having defeated the warlords in south and central China by military force, Chiang was able to secure the nominal allegiance of the warlords in the North.

Chiang Kai-shek married one of Charles Soong's other daughters, Soong Mei-ling, in 1927, after he divorced a previous wife. Madame Chiang and Chiang Kai-shek became one of the world's most famous couples. Though born in the East, Madame Chiang was thoroughly Western in thought and philosophy. Brought up in a Methodist family, she studied in America from the age of 10 to 19 and graduated with honors from Wellesley College in Massachusetts in 1917. "The only thing Oriental about me is my face," she once said. Madame Chiang had also imbibed many theologically liberal ideas in her education. Her supporters said she was a powerful force for international friendship, understanding and good. But her detractors called her an arrogant dragon lady and propagandist for her husband's corrupt and incompetent government. Madame Chiang was instrumental in converting Chiang Kai-shek to a liberal sort of Methodist Christianity, but their marriage was often stormy, in part because of Chiang's marital infidelities. Madame Chiang was a working wife, taking on tasks ranging from interpreter and social worker to head of China's air force during World War II, an ironic twist of fate since she suffered greatly from air sickness. She also was one of her husband's most prominent lobbyists in Washington. The Generalissimo could not speak English and disliked dealing with foreigners, so his wife became his mouthpiece to the outside world, creating an image of an attractive, young couple trying to steer China out of war.

During his rule, Chiang Kai-shek relentlessly chased the Chinese communist armies and its leaders out of their bases in southern and eastern China. In 1934, driven out of their mountain bases, the communist forces embarked on the Long March across China's most desolate terrain to the northwest, where they established a guerrilla base at Yan'an in Shaanxi Province. During the Long March, the communists reorganized under a new leader, Mao Zedong (Mao Tse-tung). The bitter struggle between the KMT and the communists continued openly or clandestinely through the 14-year long Japanese invasion (1931-1945), even though the two parties nominally formed a united front to

oppose the Japanese invaders in 1937, during the Sino-Japanese War (1937-1945) portion of World War II. The war between the two parties resumed after the Japanese defeat in 1945.

By 1949, the communists under Mao Zedong occupied most of the country. Chiang Kai-shek fled with the remnants of his government and military forces to Taiwan, where he proclaimed Taipei to be the Republic of China's "provisional capital" and vowed to reconquer the Chinese mainland.

Christian missionaries had to flee China along with Kai-shek, because the communist forces were quite hostile to foreign Christian missionaries. One such missionary was Samuel Boyle. In 1932 Boyle had graduated from the Reformed Presbyterian Theological Seminary in Pittsburgh, and was ordained to the gospel ministry in the Reformed Presbyterian Church (RPCNA). A missionary to China, Hong Kong, and Japan between 1934 and 1975, Boyle helped to found the Reformation Translation Fellowship (RTF). It began in China in 1948 to translate Reformed theological works, like the Westminster Confession and John Calvin's writings, into the Chinese language. It continued to do so even after the communist takeover of mainland China, first from Japan and later based in Taiwan. Samuel Boyle worked in collaboration with Charles Chao (who we met earlier) and Charles Chao's son, Jonathan. In Kobe, Japan, Boyle also started the Covenant Book Store early in 1952, which is still in operation- as is the RTF. These served as important means to communicate the Reformed faith to the people of the Far East. Since 1950, ninety different titles have been printed and distributed by the Reformation Translation Fellowship. These have been distributed in Taiwan, Mainland China, Hong Kong, the United States, Singapore, Australia, Japan, and other places throughout the world.

With the proclamation of the People's Republic of China (PRC) on October 1, 1949, mainland China was thus controlled by the communists under Mao Zedong. The new government assumed control of a people exhausted by two generations of war, false religion and social conflict, and an economy ravaged by high inflation and disrupted transportation links. A new political and economic order modeled on the Soviet example was quickly installed. The Soviet Union and the PRC signed a mutual defense treaty in 1950.

In the early 1950s, the PRC undertook a massive economic and social reconstruction. The new leaders gained popular support by curbing inflation, restoring the economy, and rebuilding many war-damaged industrial installations. The Communist Party of China's (CPC) authority reached into almost every phase of Chinese life. Party control was assured by large, politically loyal security and military forces; a government apparatus responsive to party direction; and ranks of party members in labor, women's, and other mass organizations. Biblical Christianity was actively suppressed by the government. Believers had to meet in house churches in secret, because the government sanctioned Christian church was apostate. Its leader graduated from Union Theological Seminary in New York, an apostate seminary thoroughly corrupted by theological liberalism.

In 1958, Mao broke with the Soviet model and announced a new economic program, the "Great Leap Forward," aimed at rapidly raising industrial and agricultural production. Giant cooperatives (communes) were formed, and "backyard factories" dotted the Chinese landscape. The results were disastrous. Normal market mechanisms were disrupted, agricultural production fell behind, and Mainland China's people exhausted themselves producing what turned out to be shoddy, unsellable goods. Within a year, starvation appeared even in fertile agricultural areas. From 1960 to 1961, the combination of poor planning during the Great Leap Forward and bad weather resulted in famine.

The already strained Sino-Soviet relationship deteriorated sharply in 1959, when the Soviets started to restrict the flow of scientific and technological information to China. The dispute escalated, and the Soviets withdrew all of their personnel from China in August 1960. In the same year, the Soviets and the Chinese began to have disputes openly in international forums.

In the early 1960s, President Liu Shaoqi and Party General Secretary Deng Xiaoping took over direction of the party and adopted pragmatic economic policies at odds with Mao's communitarian vision. Dissatisfied with mainland China's new direction and his own reduced authority, Party Chairman Mao launched a massive political attack on Liu, Deng, and other pragmatists in the spring of 1966. The new movement, the "Great Proletarian Cultural Revolution," was unprecedented in Communist history. For the first time, a section of the Chinese communist leadership sought to rally popular opposition against another leadership group. Mainland China was set on a course of political and social anarchy, which lasted the better part of a decade.

The ideology surrounding Mao's interpretation of Marxism-Leninism, also known as Maoism, influenced many communists around the world, including third world revolutionary movements such as Cambodia's Khmer Rouge, Peru's Shining Path and the revolutionary movement in Nepal. Ironically, the People's Republic of China moved sharply away from Maoism since his death, and most of Mao's followers regard the Deng Xiaoping reforms to be a betrayal of Mao's legacy. China's economic policy in the last decades of the twentieth century turned more in the capitalist direction, even though the so called communist power has remained in power in mainland China. There has remained government suppression of Biblical Christianity, but allowing free market economics has undermined the communists' ability to suppress Biblical Christianity.

Despite suppression, Protestant Christianity has actually grown in mainland China during the years of communist rule. In 1949, when the People's Republic of China was established, not quite 4 million of 450 million Chinese were Christians. Today, the population of China is 1.3 billion; Christians are an estimated 80 million, most of them Protestants. These Christians still have to meet in secret house churches because of government persecution. The Chinese Reformed Presbyterian House Church is expanding under the leadership of "Brother Lin." This portion of the Reformed family trains local leaders in five-week first level sessions and then provides 11 week training programs for evangelists and teachers. In cooperation with the Reformation Translation

Fellowship, Brother Lin has published a dozen textbooks for these programs. Some six itinerant teachers in the home county assist with the work. Other house church groups have begun to adopt the Reformed faith following contact with Brother Lin. "Brother Paul" now works full-time for the Fellowship translating Reformed literature. A lawyer by background, Brother Paul holds a master's degree in law from one of China's nationally recognized universities. After beginning his spiritual journey among the Hare Krishnas, Brother Paul came to Christ through the influence of a charismatic Christian businessman. During four years of service in a house church, Bavinck's *Our Reasonable Faith* and other Reformed literature from the Internet firmly established the Reformed faith in Brother Paul's heart. He, along with others in China, are embracing the Reformed faith, even though the government in China remains openly hostile to it, and the majority of Chinese are non-Christian.

Korea

During the 19th century, Korea tried to prevent the opening of the country to foreign trade by closing the borders to all nations but China, resulting in it being called the *Hermit Kingdom* by many. In 1871, the United States first met Korea militarily, in what the Koreans call the Shinmiyangyo. Beginning in 1876 the Japanese forced trade agreements on Korea, won influence over Korea following the Sino-Japanese War (1894-1895), and assassinated Queen Min in 1895. In 1897, Joseon was renamed *Daehan Jeguk* (Korean Empire), and King Gojong became Emperor Gojong. A period of Russian influence followed, until Japan defeated Russia in the Russo-Japanese War (1904-1905). Korea became a protectorate of Japan in 1907, the 1905 Protectorate Treaty having been promulgated without Emperor Gojong's required seal. In 1910 the country was officially annexed by Japan, establishing the Japanese Colonial Period in Korea.

It was during these tumultuous political years that Protestantism came to Korea. The history of the Protestant church in Korea began in 1884 when Mr. Suh Sang-yoon founded the Sorae Church in Hwang-hae Province in north-eastern Korea. Mr. Suh had been baptized in 1879 in Manchuria by John Ross, a Scottish missionary of the United Presbyterian Church to China. He also had helped Ross to translate the New Testament into Korean before his arrival in Korea. In 1884 Horace Allen, M.D. arrived in Korea to begin work as a medical missionary. Coming from America in 1885 were Horace Underwood, a Presbyterian, and Henry Appenzeller, a Methodist. Both men were from the Student volunteer movement and came together on the same ship. A decade earlier, in 1875, an abortive landing had been made by the Welsh missionary Robert Thomas, who was beaten to death by anti-foreign Koreans, but not before he had thrown a bundle of Bibles to the watching crowds. Although most of the Bibles were burned, a few were saved and were used to convert to Christ the very man who had murdered Thomas. Since the Presbyterians sent more missionaries to Korea than the Methodists,

Presbyterianism soon became the largest Christian movement in the country, with the Methodists and Catholics growing more slowly. Progress was difficult for all Christian churches for the first century.

Gospel work began in the 1890s in Pyongyang (now capital of North Korea). The missionaries were from Presbyterian and Methodist churches in the USA. Although the gospel was attended with early successes, the assessment of the situation as given by Dr William Blair in 1906 was as follows: "We (the missionaries) felt that the Korean Church needed not only to repent of hating the Japanese, but to have a clearer vision of sin against God, for many had come into the church sincerely believing in Jesus as their Saviour and anxious to do God's will, without great sorrow for sin because of its familiarity". In 1886 Henry Davies of the Presbyterian Church of Australia arrived in Korea. In 1892 Ms. Linnie Davis of the (Southern) Presbyterian Church (USA) set foot on the Korean peninsula. A Presbyterian Mission Council was organized in 1893 to coordinate the work of the three mission groups in Korea, and in 1898 the Rev. Robert G. Grierson of the Presbyterian Church in Canada came to Korea. Together, the missionaries divided Korea into mission areas to facilitate cooperation and efficient administration of mission activities. The so-called Nevius Plan for evangelism and outreach was adopted. Its three basic principles were self-propagation, self-government and self-support. In addition, schools and hospitals were founded to broaden the mission activities of the Protestant church in Korea.

By 1900, Korean Christians still numbered only .4% of the population. In many ways, Korea at that time was like Japan, which still has a tiny proportion of Christians.

Christianity significantly grew in Korea in the early years of the twentieth century. The growth was in part sound, and in part unsound. It tended in some respects to borrow from subjectivistic and Arminian revivalism, yet there was no doubt some genuine conversion accompanying the "revivals". The first "revival" among the small company of Korean Protestant Christians came in 1903 in the city of Wonsan, where a wave of confession and repentance occurred under the leadership of R. A. Hardie, a Methodist missionary from Canada. The result of this meeting was a renewal of personal holiness which has characterized the Korean church ever since. Other revivals in Pyongyang from 1904 to 1907 intensified the crusade and resulted in marked church growth. In 1906, a Korean student by the name of Sun Joo Kil also organized the first early morning prayer meeting which met at 4:30 A.M. This custom, as well as the all night prayer vigil, also became aspects of the Korean churches. In these meetings, the missionary H. A. Johnson linked the Korean experience to the Welsh revival which was sweeping through at the time.

Another "revival" broke out in Pyongyang in 1907, which was marked by intense Bible study and massive, fervent, audible concert prayer. In these meetings Sun Joo Kil led a men's conference in confession, and repentance for sin. During these prayers a wave of weeping and prayer swept over the Methodist and Presbyterian missionaries and the Korean men who were present. Observers such as the Presbyterian missionary William Blair described the meetings as "indescribable... not confusion, but a vast harmony of

sound and Spirit, a mingling together of souls...as an ocean of prayer beating against God's throne." This fervent thunderous style of prayer has remained a characteristic of the Korean church ever since. Although these meetings did not feature such charismatic phenomena as alleged tongues and healing, they certainly paved the way for the American Pentecostal movement which would later come to Korea.

A special feature of the early work was the Bible study class system, including an annual coming together in the first two weeks in January for days kept sacred to prayer and the study of God's Word. The class in January 1907 was preceded by months of fervent prayer by the missionaries for a blessing on the occasion. It was on the Monday of the second week that these prayers were answered in an abundant way. Rev G. Lee describes what happened in the course of the meeting: "After prayer, confessions were called for and immediately the Spirit of God seemed to descend upon the audience. 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 a perfect agony of conviction." Dr Blair gives his account: "Each felt as he entered that the room was full of God's presence....God is not always in the whirlwind neither does He always speak in the still small voice. He came to us in Pyongyang that night with the sound of weeping. As prayer continued a spirit of heaviness and sorrow for sin came down upon the audience". The next day says Blair, "begun a meeting the like of which I had never seen before, nor wish to see again unless in God's sight it is absolutely necessary. Every sin a human being can commit was publicly confessed that night. Pale and trembling with emotion, in agony of mind and body, guilty souls standing in the white light of that judgment saw themselves as God saw them. Their sins rose up in all their vileness, till shame and grief and self-loathing took complete possession; pride was driven out and the face of man forgotten....We may have our theories of the desirability or undesirability of public confession of sin. I had mine but where the Spirit of God falls upon guilty souls, there will be confession and no power on earth can stop it". The class ended with the meeting on the Tuesday, but in the days following, the effects were felt throughout the city with similar manifestations in the schools and in the special classes for women. The same thing was repeated in the churches in the country districts.

In 1901 the Presbyterian Theological Seminary was founded in Pyongyang. The All-Korea Presbytery was organized in 1907 with 38 missionaries and 40 elders. At this same meeting the first seven graduates of the Presbyterian Theological Seminary were ordained. The General Assembly of the Presbyterian Church of Korea was established in 1912 with 52 ministers, 125 elders and 44 missionaries.

Following Japan's annexation of Korea in 1910, Japanese pressure was applied to demand that Koreans worship at the Japanese shrines. Some Korean Christians compromised, and this became the source of a later rift in the church. After 1938 the General Assembly began to fall into disarray. In the end the Presbyterian Theological Seminary was closed.

After the liberation of Korea from Japanese imperialism in 1945, those who bowed to the emperor and those who said that Koreans should forget about the Shinto Participation established the Chosun Seminary, which became the home of the liberal theologies. In

the meanwhile, pastors who did not give into the pressure of bowing to the Japanese emperor worship, and those who remained alive throughout the Japanese hegemony, called for a nationwide repentance, reminiscent of the post-exilic Reformation of the Jews under the leadership of Ezra and Nehemiah. What was particularly significant in this was that the lay people were ardent participants to such a repentance movement. Those leaders of the church who had succumbed under the pressure and bowed to the emperor claimed that they were the guardians of the churches and refused to participate in this nationwide prayer movement. In fact, they expelled or excommunicated those ministers who pressed hard for repentance.

Those pastors who were expelled established a new reformed Presbyterian seminary called Ko-shin Theological Seminary. They also formed a new denomination called the Presbyterian Church in Korea (Koshin). It was with the support of these pastors who had "the spirit of martyrdom" that the SFC movement flourished. Although pastors played a key role in the growth of the SFC, it was the students who propagated the movement. Students were meeting whenever and wherever possible, forming prayer groups. One of these groups continued to meet at the house of Rev. Myung Dong Hahn (the author of the SFC Principles). It was a simple prayer meeting, but it had three profound purposes:

1. Primary goal - student scholarship. This mandates students to be trained spiritually as well as academically for the glory of God. Such an emphasis on studying for God's glory resulted in Christian leaders who made great impact upon the Korean society.
2. Studying of the Bible - Since Bible is the standard of life, students dedicated themselves to the studying of the Scripture.
3. For unswerving dedication to the local church - this mandates that students be trained by their local churches, and that as essential members, they faithfully serve them. (This church-centeredness is a mark which distinguishes the SFC from other campus organizations)

For several decades, SFC in Korea had been praying for the spreading of the Reformed faith throughout the world through SFC. In the 1990s SFC chapters formed in the Philippines, Sierra Leone, Argentina, and Indonesia. In June of 1997, the first SFC in America, East Alumni Conference was held. It should be kept in mind, however, that the version of the Reformed faith of the SFC is corrupted by various errors, such as denial of the Establishment Principle, a looser form of worship, etc. The Reformed faith known in Korea for the most part suffers from all the errors of Americanized Reformed Christianity.

Several splits occurred in the KoShin denomination. In 1957 a secession took place which resulted in the foundation of KyeShin. A conflict between two leaders, Park Yun-Sun and Song Sang-Suk, which started in the 1950s, eventually led to the foundation of the Presbyterian Church in Korea KoRyuPa. When in 1960 TongHap and HapDong divided, the suggestion was made that HapDong and KoShin should unite. The union did not last long. KoShin withdrew from the united church; only about 150 local churches stayed with HapDong. A further split occurred in 1976. Song Sang-Suk, then rector of KoShin University in Pusan, sought to maintain himself in his position beyond his term. The KoShin Assembly decided to bring him to court. Some members of the Assembly, led by Suk Won-Tae, objected to this decision on biblical grounds (1 Cor. 6:1-11). Together with Song Sang-Suk they withdrew from KoShin and founded the Presbyterian Church in Korea KoRyu Anti-Accusation. Some members of this new denomination later returned to KoShin. In the following years KoShin developed steadily.

Meanwhile, there continued to be divisions in the Presbyterian Church of Korea (PCK). An essay published by Dr. Kim Jae-Joon, president of the liberal Chosun Seminary, caused a violent debate between conservative and liberal theological factions in the denomination. Dr. Park Hyung-Ryong decided to leave the seminary and to found a new, more conservative Presbyterian seminary; he was followed by 51 students (1947). The Assembly also recognized the new seminary. Now there were two competing seminaries under the authority of the Assembly. In order to unite them the Assembly withdrew both recognitions and urged them to give up separate management. In the process of the negotiations it became clear that the line adopted by Chosun Seminary was not shared by the Assembly. Dr. Kim Jae-Joon was expelled from the church by the 37th Assembly in 1952. A year later the Chosun Group formed the Presbyterian Church in the Republic of Korea (PROK). In 1954 the church adopted the name Han Kun Ki Dok Kyo Jang No Hoe (abbreviated KiJang). The church is the most liberal among the Presbyterian churches in Korea. In 1956 it voted in favor of the ordination of women for the ministry and for eldership.

The Presbyterian Church of Korea (PCK), though not as liberal as KiJang, nevertheless is liberal. It is a member of the World Council of Churches. The Presbyterian Church in Korea (Koshin) remains the largest, generally conservative Presbyterian denomination in Korea.

Since World War II, Korea has been divided between communist North Korea and more democratic South Korea. In North Korea Christianity is heavily suppressed. In contrast, Christianity (31.7%) and Buddhism (23.9%) comprise South Korea's two dominant religions. Christianity grew exponentially in the 1970s and early 1980s in South Korea, and despite slower growth in the 1990s, overtook Buddhism as the largest single faith. More than 18 million of South Korea's 44 million citizens are Christians. Of these, more than 15 million are Protestants, including more than 9 million Presbyterians. As the number of Presbyterians in Korea has grown, so has the number of Presbyterian denominations. There are now more than 100 Presbyterian denominations in the country, compared to about 50 seven years ago. After Presbyterianism, Roman Catholicism, Pentecostalism, and Methodism are the largest denominations.

There is a significant presence of US troops in South Korea, to protect it from re-invasion by the North Koreans. Despite the significant Christian presence in South Korea, it has a very secularist government, along the lines of the American model. To a certain extent the religious errors and problems in America and other Western nations are replicated in South Korea. In North Korea circumstances are dire due to government repression and a failed economic system.

India

Arab incursions starting in the 8th century and Turkic in the 12th century were followed by incursions by European traders beginning in the late 15th century. By subjugating the Mughal empire in the 19th century, the British Empire had assumed political control of virtually all Indian lands. Protestant missions to India became extensive during its colonial period in the British period.

In a previous chapter we reviewed some of the most notable early missionaries to India. One that should also be pointed out is Alexander Duff. Duff was born in Scotland. His father was a crofter or small farmer and Alexander's early years from 1806 were spent in the family home- a small cottage on open ground, flanked by mountain streams and with woodland of birch, ash, larch and oak as background. It was attractive and impressive countryside. The visit of the Anglican Charles Simeon of Cambridge to that area in 1796 had a profound effect on many in the area. Duff's father and the parish minister were amongst them, and the religious life of the district was strengthened. Alexander Duff was introduced to the teachings of the scriptures, to the life histories of those who had suffered persecution, and to the Gaelic poetry of Dugald Buchanan, known as the John Bunyan of the Highlands.

Three experiences influenced Duff deeply. The reading of one of Buchanan's poems, the 'Day of Judgement', had a profound effect on young Alexander Duff. From the impact of the experience he came to assurance of peace with God through the death of Christ. Almost drowned in a stream near his home, he shortly afterwards had a vision that confirmed his understanding of special service in which he would be engaged. A third experience illumined God's loving, providential care for him. As a boy of thirteen, he was returning from school in Perth one winter weekend, accompanied by a school friend. Darkness fell when they were some distance from home; snow was falling and there was no sign of habitation. Exhausted, they tried to remain awake and prayed for help. Suddenly in the darkness they saw a light. Making their way towards where it had been, they discovered a garden wall and soon found warmth and shelter in a hospitable cottage.

In 1821 he went to St Andrews University. He was an outstanding student, one of those who were enthused by Thomas Chalmers when he took up the position of Professor of Moral Philosophy there in 1823. He and other students of that time were to have great influence in Scotland, but extraordinary impact in India.

In May 1829 Duff had been formally appointed as the first missionary by the General Assembly of the Church of Scotland. In September the missionary and his wife left Leith for London and sailed from Portsmouth on the East India Company's ship 'Lady Holland' a month later. In February of the following year, the 22 passengers and the crew were shipwrecked on Dassen Island near Cape Town in South Africa. All survived the disaster, but the cargo was lost. Duff had taken with him a library of 800 books, his journals, notes, memoranda and essays, of which 40 books were washed up in very poor state - only his Bible and Psalter surviving in reasonable condition. The second part of the voyage from South Africa to the Bay of Bengal ended in a second shipwreck in the estuary of the Hooghly. A May cyclone drove the ship aground and again the Duffs and other passengers reached safety, sheltering in the village temple until they were rescued. Help was sent from Calcutta and the passengers were conveyed to the city. The ship was later refloated and its cargo safely disembarked.

Duff had been charged to set up an educational institution, but not to do so in Calcutta. He resolved to ignore the advice in view of the advantages that he saw in Calcutta as a center in Bengal from which to reach 500,000 people.

The difficulties of missionary work were exemplified by the lack of Christian converts after many years of labor. Those that existed in India when Duff arrived were often of the lower classes and did not form a lively Christian witness. Duff chose to work amongst young people, and his aim had a future as well as present purpose.

'While you engage in directly separating as many precious atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine, and the setting of a train which shall one day explode and tear up the whole from its lowest depths'.

Education, saturated with the teaching of the scriptures, was the means to be used in bringing change. While religious instruction was of special significance, he aimed to teach every branch of useful knowledge - elementary forms at first, advancing to the highest levels of study in history, literature, logic, mental and moral philosophy, mathematics, biology, physics and other sciences. These aims were very different from those of other Christian educational institutions.

After consulting with a wise Indian adviser, Duff resolved not to teach in Bengali, Persian, Arabic or Sanskrit, but to use English as the medium of teaching. This meant that students using these other languages were all learning English on an equal basis, were taught the scriptures in English, were introduced to English literature - much of which was permeated with the spirit of Christianity - and studied the sciences in English, freed from the focus of the ideas that permeate Hindu thought.

Duff, with the assistance of a young untrained Eurasian, spent six hours a day teaching 300 Bengali youths the English alphabet. His evenings were spent preparing a series of graduated school-books called 'Instructors'. The first books dealt with interesting

everyday subjects, the second with Biblical themes, especially those which were historical.

Word study was a key to discussion of the properties and uses of objects, drawing on information known to the boys and stimulating their powers of observation. The boys were encouraged to think. Their delight in gaining understanding was infectious, and the school acquired a very favorable reputation in the community. His pedagogical style was in very marked contrast to the mechanical and monotonous style of teaching prevalent in India.

Within the first year the size of the school was expanded, as also its scope, in that no student was allowed to begin to learn English until he could read with ease in Bengali. These students were enriched with vocabulary and spiritual ideas derived from English literature. Alexander Duff was able to carry forward his own studies in Bengali in friendly rivalry with his students.

Since Duff's approach had been rejected out of hand by the European community, he tested the results of his first year's work through a publicly-announced examination of his students. He invited an Anglican Archdeacon to preside. The boys responded with such effect that reports in the three daily English newspapers of Calcutta were totally favorable to the new venture.

In the second year hundreds of students had to be turned away because of lack of space. Saturdays were set aside for European visitors to view the school since they came in such numbers during the week as to interrupt classes. Visitors from all parts of India came to review what was being accomplished and returned home to establish educational centers on the same principles.

Duff also concerned himself with the education of girls, supported those who were involved in it and encouraged the younger generation to consider the importance of the education of women and girls.

After 3 years of labor the work of the school was fully recognized. In correspondence, Dr. Duff wrote, 'The school continues greatly to flourish. You may form some notion of what has been done, when I state that the highest class read and understand any English book with the greatest ease; write and speak English with tolerable fluency; have finished a course of Geography and Ancient History; have studied the greater part of the New Testament and portions of the Old; have mastered the evidence from prophecy and miracles; have, in addition, gone through the common rules of Algebra, three books of Euclid, Plane Geometry and logarithms. And I venture to say that, on all these subjects, the youths that compose the first class would stand no unequal comparison with youths of the same standing in any seminary in Scotland'.

Work of a similar sort was set up in Bombay and Madras.

After the Disruption of 1843 in Scotland, preliminary letters from Dr Brunton of the Church of Scotland and Dr Charles Brown of the Free Church of Scotland reached the missionaries in India, declaring that each church would continue Foreign and Jewish Missions. In contrast to the East India Company's Presbyterian chaplains, all fourteen missionaries to India gave their support to the Free Church of Scotland. They well understood that they might forfeit the College provided for them, with its library, its apparatus and other furnishings. Morally and in equity these were the fruit of personal legacies and gifts made to Dr. Duff. The honorable solution would have been to make these available for the missionaries of the Free Church of Scotland to continue their work and allow for the purchase of these buildings from the Established Church in as far as that was deemed necessary.

The committee of the Established Church rejected their approach. The work, however, had to continue, and search was made for new premises in the vacation of 1843-1844. 'From all sides, Hindus as well as Christian, Anglican and Congregationalist as well as Presbyterian, in America no less than in Asia and Europe, came expressions of indignant sympathy'. By early 1844, £3,400 had been received as spontaneous gifts.

The second College having been organized, Dr Duff set about establishing branch schools in Baranuggui, Bansberia, Chinsurah, and Mahanad. Culna was retained. Some ten years later Dr. Duff was invited to answer a question posed by Lord Stanley of Alderley.

'Will you state what you would propose the Government should do towards the further improvement and extension of education in India'. Duff responded by recommending:

1. The gradual abolition of oriental colleges for the educational training of natives, liberating funds for the purposes of sound and healthful education.
2. The relinquishing of pecuniary control over primary or elementary education by the Government, thus achieving considerable saving.
3. That lectureships on high professional subjects such as law and civil engineering should be established on a free and unrestricted basis allowing attendance of qualified students from all other institutions and that, in Calcutta, a university might be established on the general model of London University, with a sufficient number of faculties in such a way as to stimulate and foster studies in Government and non-Government institutions.
4. The use of the Bible as a class-book in English classes in Government institutions, under the express and positive proviso that attendance on any class, at the hour when it was taught, should be left entirely optional.
5. The Government ought to extend its aid to all other institutions where sound general education is communicated.

These ideas formed the basis of the Educational Despatch of 9th July, 1854, signed by 10 directors of the East India Company and sent out to the Marquis of Dalhousie.

The College continued to grow. New buildings were provided and the school roll reached about 1,200, the students receiving instruction in literature, science and the Christian religion.

Duff was nominated by the Governor General to be one of those who drew up the constitution for Calcutta University. For the first six years of its history, Dr. Duff led the senate. Of his leadership Dr. Banerjea wrote, 'To his gigantic mind the successive Vice-Chancellors paid due deference, and he was the virtual governor of the University. The curriculum he promoted for the university was broad in its extent. Against the trend of the time, Dr Duff insisted on education in the physical sciences and urged the establishment of a professorship of physical sciences for the University'.

Sir Charles Trevelyan strongly recommended that Dr. Duff be appointed Vice-Chancellor of the University. In a letter to him he stated, 'It is yours by right, because you have borne without rest or refreshment the burden and heat of the long day, which I hope is not yet near its close'. However, at the age of 57, it became obvious that the ill-health that had limited his activities from time to time required him to return to Britain.

Some fifty years on, the work begun by Alexander Duff had had extraordinary impact in the educational sphere. The two primary schools at Calcutta and Bombay had grown to 210 colleges and schools in which more than 15,000 boys and girls received daily instruction in the scriptures. English had become the common language of hundreds of thousands of Indian students, crossing the barrier of local languages and dialects. Communities were based on families which had benefited from the Christian influences which permeated them and Indians were providing support and assistance to their own people.

Some principles exemplified in Dr Duff's work are:

1. Those involved in missionary education need to acknowledge fully the Lordship of Christ. With that commitment there is a guarantee of balance and direction in all that is done. The failure of missionary educational enterprise has often been due to half-heartedness in that commitment.
2. Amongst the qualities required of an educational missionary is that of a disciplined intellect. Personally, Duff demonstrated his academic enthusiasm and competence. In his work in India, his reasoning faith was used to resolve problems of very significant dimensions.
3. The importance of establishing an effective presence in large centers and working out from them was exemplified. He recognized that he should set aside the instructions given him prior to setting out for India in order to fulfill more effectively the purpose of his mission.

4. To work within the context of national languages and cultures was important and he set himself, while teaching the students English, the task of learning their language and understanding their culture. He did not isolate himself from the life of those amongst whom he lived, but used it as the environment in which he worked without comprising the basic premises of his mission.

5. Exceptionally and adapting himself to the complexities of the Indian context with its different language groupings and cultures, he saw the importance of the use of the English language and the implanting of Christian understanding through the study of the sciences using English and through selections from English literature. He thus provided India with a rational basis for adopting English as a common language - a bold decision, but an effective one.

6. The importance of education of girls was fully recognized by Duff.

7. The range of education, from Primary to Tertiary, formed part of his vision for the transformation of India. He, himself, demonstrated in his own career the effectiveness of his participation at each level. His contribution to the founding of Calcutta University and his vision for education in India reflected this breadth of view.

8. Undergirding his whole philosophy of education was the recognition of the authority of the scriptures for Christian teaching and Christian living. Along with the most advanced teaching in the sciences and the humanities, the knowledge of the scriptures was a vital element. The processes of thinking were to be encouraged in every field, the whole of learning to be illumined by the light of revelation.

In 1864 Duff visited South Africa, and on his return became convener of the foreign missions committee of the Free Church. He raised money to endow a missionary chair at New College, Edinburgh, and himself became first professor. Among other missionary labors of his later years, he helped the Free Church mission on Lake Nyassa, traveled to Syria to inspect a mission at Lebanon, and assisted Lady Aberdeen and Lord Polwarth to establish the Gordon Memorial Mission in Natal in South Africa. In 1873 the Free Church was threatened with a schism owing to negotiations for union with the United Presbyterian Church of Scotland. Duff was called to the chair, and guided the church happily through this crisis. He also took part in forming the alliance of Reformed Churches holding the Presbyterian system. He died in 1878.

Another important development in Indian mission during the 19th century was the establishment of what would become the Presbyterian Church of India (PCI) in 1841. It was the fruit of the missionary labor of the Presbyterian Church of Wales, earlier known as the Welsh Calvinistic Methodist Church. The Welsh Church began its missionary work in the Khasi Jaintia Hills area in 1841.

After 1870, almost all Christian missions experienced a rapid growth in membership, relative to the level of membership previously known. The converts came from outcast groups which opted in large numbers for Christianity. There was incentive to do this in

order to move out of the caste system which denied them human dignity. They came from tribal or indigenous groups such as the Orans, Munda, and Kolha in Chota Nagpur, from aboriginal people such as the Santals in Bengal and Bihar, the Gonds and Bhils in Central India, and the Konds and Panis in Orissa, the Garo, Naga, Khasi-Jaintia, Lushai, and others in Assam, the Nadars in Tirunavelly and Kanyakumari, the Adi-Dravidas and Chakkaliyana in Tamilnadui, the Adi-Andhras (such as the Malas and Nadigas) in Andhra Pradesh, the Adi-Karnataks (such as the Holeyas, Pulayas, Kuravas, and Ezhavas) in Kerala, the Mongs and Mahars in Maharastra, the Mazabi Sihks, Chamars, and Chuhars in Uttar Pradesh and Punjab. The result of these conversion movements was that, today, Assam and northeast India rank with Kerala, Tamilnadu, and Andhra Pradesh as the regions where the Christian population of the country is chiefly concentrated. Mass conversion became possible because Christianity was seen as fighting against social evils and for the rights of the downtrodden. But it is to be feared that many of these conversions were more nominal than real, and that the form of Protestantism they were offered was quite watered down and theologically corrupted.

Various organizations promoting questionable Christian doctrine increased in significance in Indian missions. The YMCA, YWCA, the Student Volunteer Movement (SVM), and the Student Christian Movement (SCM) played a significant role in promoting collaboration among Christians on a corrupted doctrinal basis. Church Union became a central theme of Indian Christianity in the latter 19th century. Reformed churches were particularly active in this respect. The Presbyterian Churches in South India united in 1901, thus bringing together the American Arcot Mission and the two Scottish Presbyterian Missions (Church of Scotland and Free Church of Scotland). By this time the Church of Scotland and Free Church had become liberal, having a deleterious impact on their mission churches in India. In 1904 this church united with several Presbyterian churches in North India to form the Presbyterian Church of India.

The Madras Arcot group indicated that it would prefer an interdenominational union in the South if this should become possible. In 1905, the Congregations of the London Missionary Society (LMS) and the American Madura Mission in Tamilnadu established a loose federation. In 1908, the first interdenominational union took place, bringing together Presbyterians and Congregationalists in the South and in the Jaffna District (which is today part of Sri Lanka). In 1919, the Basel Mission joined the union. Finally, on September 27, 1947, after years of negotiations, the Church of South India (CSI) was inaugurated, bringing together all major churches of the Reformation. A parallel movement took place in North India, leading in 1924 to the formation of the United Church of North India, again a union of Presbyterians and Congregationalists. Union negotiations of a wider scope started in 1929 and lasted till 1965; in 1970 the Church of North India (CNI) was inaugurated in Nagpur. The CSI and CNI have declared communion with the Mar Thoma Church and have established the CSI-CNI-Mar Thoma Joint Council. Like so many modern unions of disparate churches, this was made possible because theological liberalism had so eroded doctrinal distinctions.

The Lutheran Churches are united under the umbrella of the United Evangelical Lutheran Church in India (UELCI).

American Pentecostalism began to spread in the first decade of the century, and the charismatic movement entered the scene after World War II. Dispensationalism imported from America controls much of the "evangelical" missions in India. It is characterized by Arminianism and anti-nomianism. These have only further added to the religious confusion in India.

Most of India's population rejected Christianity during the colonial period, and have continued to do so since Indian independence in 1947. With independence came violence between India's large Hindu and Muslim populations. The Indian subcontinent was divided into the secular state of India (modeled largely along the lines of the USA) and the smaller Muslim state of Pakistan. Pakistan occupied two noncontiguous areas, and a civil war between West and East Pakistan in 1971, in which India eventually intervened, resulted in the secession of East Pakistan to form the separate nation of Bangladesh. Hindu-majority India still has a sizable Muslim minority population. But the Christian populations in India, Pakistan (formerly West Pakistan), and Bangladesh (formerly East Pakistan) are relatively small.

Burma

The Portuguese reached Burma in the late 15th century, and established trading posts, but their attempts to extend their control were repelled. This external threat galvanized the Burmese to establish a stronger state, and in 1613 King Aukhpelatan decisively defeated Portuguese attempts to take over Burma.

By the 18th century conflicts had begun to occur along the Burmese border with British India, and the British proved a far greater threat than the other European powers. The First Burmese War (1824-26) ended with Burma ceding territory to the British, and the Second Burmese War (1852) resulted in the annexation of Lower Burma (in the south) and its conversion to a province of British India.

The American Baptist missionaries (who had formerly been New England Congregationalists), Adoniram and Ann Judson, moved to Rangoon in 1813 when British authorities refused to allow them to stay in India. The Judsons were in Burma six years before their first convert was baptized. Adoniram Judson gathered a group of believers and labored under many trials, but his missionary tenure of almost 40 years helped firmly establish the Baptist work in Burma. His work included translating the Bible into Burmese, which was completed in 1834. George Dana Boardman began a work among the Karen peoples in 1828. Today the *Karen Baptist Convention* is the largest member body of the ***Myanmar Baptist Convention***, which was formed in 1865.

Other denominations sent missions in succeeding years. The Anglicans (1852), Methodists (1879), Adventists (1915), Assemblies of God (1924), and others came. Some reformed denominations sent missionaries in later years.

While the Burmese Buddhist population hardly responded to Christian missions, Christianity was received by the hill people of Burma (the Karen in 1828, the Shan in 1861, the Kachin in 1876, and the Chin in 1886). The Reformed churches represented and still represent a minority within the Christian minority of Burma.

King Mindon of Upper (northern) Burma (ruled 1853-78) tried to modernize the Burmese state and economy to resist British encroachments better, and he fortified the northern capital, Mandalay. But in 1886 his son Thibaw was unable to prevent the Third Burmese War, which resulted in the annexation of the whole country and the abolition of the Burmese monarchy.

Burma benefitted economically from British rule, but Burmese nationalism remained powerful. In 1935 the British separated Burma from India and promised that self-government would be introduced. But in early 1942 the Japanese invaded the country and rapidly drove the British out.

Burmese nationalists, led by Aung San, at first welcomed the defeat of the British, but soon realized that the Japanese had no intention of allowing Burmese independence. Aung San then established contact with the British and transferred the support of his 10,000 strong army to the Allied side, in exchange for a promise of immediate independence after the war.

Following a 1947 conference in London, Burma gained its independence from the United Kingdom. Attempts by the non-Burmese minorities to secede from the Burmese state were prevented, but the Burmese government had no more control over the hill territories than the British had.

National elections in April 1947 had returned Aung San with an overwhelming majority. But while the new constitution was being drawn up, Aung San was assassinated by a political rival. He was succeeded by his close associate U Nu. Under his government Burma enjoyed a period of peace and secularist democratic government, but in 1958 he was succeeded by General Ne Win. When elections in 1962 gave U Nu a majority, Ne Win staged a coup and brought Burmese secularist democracy to an end. Under Ne Win, Burma became an isolated military dictatorship, in which the Burma Socialist Programme Party (BSPP) imposed a version of socialism which soon reduced an economically prosperous country to poverty. The regime conducted many fruitless wars against the Karens and Shans, against the Burmese Communists, and later against drug bosses such as Khun Sa. In 1974 Ne Win declared the Socialist Republic of the Union of Burma, with a facade of popular government to conceal the reality of military rule. Demonstration against the regime broke out in 1988, and hundreds, possibly thousands, of people were killed. The military then removed Ne Win from power and promised free elections. Aung San Suu Kyi, Aung San's daughter, returned from exile and established the National League for Democracy (NLD). After further disturbances the promised elections were held in 1990, the military apparently believing that they could rig the results in favor of the National Unity Party, the old BSPP renamed. But the NLD won a

landslide victory. After a period of indecision the military in effect staged a second coup. The military regime has ruled Burma ever since.

The regime has survived due to strong economic and military support from the People's Republic of China, covert support from Thailand and other ASEAN states, and the proceeds of smuggling drugs and valuable timber resources. Since 1996 the regime has been subject to international sanctions by bodies such as the World Bank and the International Monetary Fund. But the regime has clung to power.

Despite years of Protestant missions, Burma has remained predominantly Buddhist (89% of the population). Most of the Christian population (4%) is Baptist, dating back to the mission efforts of Judson.

The reformed Christians of Burma – still primarily consisting of Burmese hill people – are spread among several denominations, including the United Reformed Churches of Myanmar (URCM), Myanmar Reformation Presbyterian Church (MRPC), the Evangelical Presbyterian Church in Myanmar (EPCM), and the Presbyterian Church of Myanmar (PRCM).

The Presbyterian Church of Myanmar (PRCM), for instance, dates back to the early twentieth century. In the period from 1914 to 1950 Mizo immigrants, some of them Presbyterian, moved into the Kalay and Kabaw valleys in the Upper Chindwin. They were served first by a Baptist missionary and later by Methodist ministers. But the Mizo Presbyterians decided to maintain their Presbyterianism. Presbyterianism also spread in the Chin Hills. The first congregation was founded in 1956 in Losau village. As time went on, the Mizo Presbyterian Church recognized that the church in the Kalay and Kabaw valleys and in the Chin Hills needed pastoral care and decided to send Pastor Lalthanga (1959-1969) to serve them. In 1962 the church was constituted at the national level; at that time it had 5,000 members. The church has extended its activities to the Southern Chin Hills, Upper Sagain Division, and Rakhine States, and is called the PRCM.

On the other hand, the Evangelical Presbyterian Church in Myanmar more recently came into existence. All members once belonged to diverse denominations, but seceded as these churches in their view succumbed to liberalism, modernism, and ecumenical and charismatic movements. The church was founded in 1983 by Rev. Robert Thawm Luai. It has its roots in Chin State.

Malaysia and Singapore

The Malaysian Confederation comprises two geographical areas — the Malaysian peninsula (Malaka) and the northern part of Borneo (Sarawak and Sabah). The Malaysian peninsula became independent from Great Britain in 1957. In 1963 Britain also incorporated the crown colony of Singapore and the colonial territories of Sarawak and

Sabah into the Confederation. Two years later Singapore withdrew and became a separate state.

The Malaysian peninsula (Melaka) and the northern part of Borneo are very different in cultural background and social conditions and have had different histories. The population of the peninsula is basically composed of three ethnic groups — Malayan, Chinese, and Hindu. In North Borneo indigenous peoples — Iban, Dayak, Kadazan, etc. — make up a significant part of the population. The Malayan population is generally Muslim; Christianity is primarily represented among the Chinese and the indigenous peoples. While Christians on the peninsula represent not more than 2%, they are stronger in North Borneo — 29% in Sarawak and 27% in Sabah.

The earliest contact of Malaysia with the Reformed faith was through the Dutch who conquered Catholic Melaka in 1641 and built the now famous Christ Church Melaka in 1753. In 1815 the London Missionary Society (LMS) began mission work in Melaka (Penang and Singapore); they decided, however, to leave for China in the 1840s. At that time the Scottish community took steps to call its own ministers. Missionaries arrived in Penang in 1851 and in Singapore in 1856. In 1856 the Orchard Road Presbyterian Church was established for Scottish residents. They took evangelistic initiatives beyond the boundaries of the Scottish communities. The Malay chapel at Prinsep Street in Singapore became the center of a major outreach among Malay-speaking Chinese whose ancestors had been in Malaya for several hundred years.

A new chapter began in 1861. The Orchard Road congregation in Singapore obtained the services of a full-time missionary, A. B. Cook, who was to work among the Chinese, who were arriving in considerable numbers from Swatow and South Fukien. This new departure was eventually chosen as marking the founding of the present Presbyterian Churches in Malaysia and Singapore. Missionaries from the Presbyterian Church in England who had been working in these areas in China and had seen many of their converts migrating to Malaysia supported this arrangement. Therefore, from this time, the church in Malaysia has been related to the Presbyterian Church of England rather than to the Church of Scotland. The number of Chinese congregations steadily increased, and in 1901 the Singapore Presbyterian Synod was established. An important witness was given by the first Chinese missionary, Pastor Tay Sek Tin, who started work in Malaysia in 1897. From 1901 to 1938 the mission grew from 8 to 16 congregations and 3 preaching stations, about equally divided between Singapore and Johor.

Meanwhile the expatriate English-speaking communities continued separately. Two new churches for expatriates were opened in Kuala Lumpur and Ipoh.

After World War II a further expansion of the Presbyterian Synod occurred. In 1962 the Chinese Presbyterian Synod gave itself a new structure; three presbyteries were formed — Singapore, South Malaysia and North Malaysia; some churches outside presbytery boundaries were placed under the direct authority of the synod. At the end of 1967 the Chinese congregations numbered 13 in Singapore and 15 in Malaya with a communicant membership of 2,650. In 1971 the expatriate congregations, which in 1958 had become

more independent from the Presbyterian Church in England by forming their own presbytery, decided to join the Chinese Synod and to form the Presbyterian Church of Singapore and Malaysia. It was the union of two Presbyterian groups from different cultural backgrounds (British and Chinese) which had established them in a country of different culture, language, and religion (Malaysia).

The formation and history of the churches in North Borneo are closely connected with that of China. When the Taiping Revolution, a social and religious revolt against the Manchu dynasty, failed in 1864, hundreds of thousands of Chinese farmers and landless laborers were in great difficulty. Many emigrated to various southeast Asian countries. The British Chartered Company entered North Borneo in 1878 and offered new homes to Chinese settlers. With these settlers the Roman Catholic and Anglican churches came to North Borneo, and the Basel Mission also began work there. The victory of the Communist revolution under Mao Tse-Tung in 1949 brought a new influx of Christian refugees to North Borneo.

With the withdrawal of Singapore from the Malaysian Confederation in 1965, a new situation also arose for the churches. In 1975 the Synod of the Presbyterian Church in Singapore and Malaysia decided to establish two synods — one for Singapore and another for Malaysia. The structure and organization of these synods remained basically unchanged. The synod in Malaysia considered moving headquarters to Kuala Lumpur but decided, given the preponderance of membership in Johor, to maintain its offices in Batu Pahat. Despite adversities, new communities were established.

Although these are the largest Presbyterian bodies in the region, there are smaller Presbyterian churches in the region much more faithful to the historic Reformed faith. For example, the Free Presbyterian Church of Scotland has a church in Singapore.

There were about 25.2 million people in Malaysia from diverse backgrounds and races. Most of these are ethnic Malays, who have remained Muslim. The Christian population is found principally among the minority populations, such as the Chinese.

Singapore is one of the most densely populated countries in the world, having 4.6 million people. Chinese account for 76.8% of the population, Malays 13.9% who were the indigenous or native group of the country. Indians are the third largest ethnic group at 7.9%. Approximately 15% of the population is Christian. Most of the Malays have remained Muslim. The government of Singapore is essentially secularist, while the government of Malaysia is dominated by secularist-leaning Muslims.

Philippines

The first outside religion introduced to the Philippines was Islam, which came with the expansion of Arab commercial ventures in the 14th century. The 16th century brought Roman Catholicism to the Philippines by Ferdinand Magellan in 1521. Protestantism

was brought with the American soldiers in 1899 by the Presbyterian and Methodist missionaries that came with them. Most of these mainline Protestant denominations in the Philippines became theologically liberal as their mother churches in the United States became liberal. Much of the twentieth century missions to the Philippines was carried out by dispensational Baptists, so it dominates many of the Protestant ranks in the Philippines today. Roman Catholics comprise 84% of the Philippine population, with other Christian denominations (such as Protestants) making up only 10%. About 4% of the population are Muslims and they are mainly located in the southern areas of the Philippines. There is very little Reformed presence in the Philippines, although some of the Baptist churches are Calvinistic. Government in the Philippines is dominated by secularist Catholics.

Indonesia

Beginning in 1602, the Dutch slowly established themselves as rulers of what is now Indonesia. The only exception was Portuguese Timor, which remained under Portuguese rule until 1975 when it became Catholic-dominated East Timor. During 300 years of Dutch rule, the Dutch developed the Dutch East Indies into one of the world's richest colonial possessions.

Missionary activities were restricted by the Dutch East India Company (VOC, 1602-1799), which also forbade Roman Catholicism in its territories, to areas where they served its interests, i.e., mainly to eastern Indonesia. Even there, they were deployed in earnest mostly in areas which were vital to the VOC, like Ambon and the surrounding islands. The complete Bible was available in Malay in 1733 (the New Testament in 1668). Formally, the Christianity brought by the Dutch was of the Reformed type, the central (town) congregations being led by church councils, which in some areas also had Indonesian members. However, due to geographical and political circumstances, there were no national or regional synods, the church council of Batavia acting as a kind of central governing body. Indonesians could only serve as unordained teacher-preachers without authority to administer the sacraments, or, in some centers, as members of the church council. As a result, in this period there were no Indonesian pioneers, and no first ordained leaders can be named. At the end of the 18th century, there were 55,000 Protestant Reformed Christians and a smaller number of Roman Catholics in the archipelago.

In the 19th century the situation changed. In 1799, the Dutch state took over all assets of the bankrupt VOC. Freedom of religion was proclaimed (an influence of the French Revolution). As a consequence, Catholic priests could enter the country again (1808), spreading their heretical errors. The existing Protestant congregations were organized into the *Protestant Church in the Netherlands Indies*, which had no mission work of its own because it was financed by the state, which professed to be neutral in religious matters.

However, the way was also open to missionaries from the newly formed Protestant missionary bodies. Between 1811 and 1850, a number of English and Americans (Baptist, Methodist, and Congregationalist) worked in Java and Sumatra (where two of them were murdered) and West Borneo/Kalimantan. The first Dutch missionaries of the *Nederlandsch Zendelinggenootschap* (NZG, 1797) were put in charge of the neglected Christian parishes in Java and Eastern Indonesia. After 1830 the Dutch Protestant missions gradually spread out to the neglected Christians in the outer regions, such as North Sulawesi and the Sangir archipelago, which had never been served by resident ministers or missionaries. At the same time, through the efforts of a number of lay people, Europeans and Eurasians, the Christian faith first put roots among the Javanese around 1850.

In the meantime, as a result of theological conflicts, a number of new missionary bodies, most of which were informally linked with the Netherlands Reformed Church, came into being. Most of these had a pietist outlook. They started work in New Guinea (Irian, 1855), North Sumatra (1857), the North Moluccas (Halmahera, 1866), Central Sulawesi (1892) and South Sulawesi (1852/1913/1930). Southern Central Java and Sumba became the mission field of the *Gereformeerde Kerken*. In 1836 the German *Rheinische Mission* (RMG), a united Lutheran-Reformed body, started mission work among the Dayak in South Kalimantan, and in 1861 the first RMG missionaries arrived in North Sumatra. After World War I the *Basel Mission* took over work in Kalimantan from the RMG. These missions stressed the use of tribal languages instead of Malay, aimed at individual conversion, and kept the congregations under close supervision, church independence being postponed until a long nurturing process resulted in sufficient Christian maturity.

Various heretical groups also came. The Salvation Army came to Indonesia in 1894, the Adventists in 1900, the American CMA in 1930. After several Baptist missionaries had been working without any lasting result in the 19th century, Baptists reentered Indonesia in 1951. The Pentecostal movement was brought from Europe and America around 1920.

From 1859 until 1902 all mission fields in Indonesia were served by the Jesuits; after 1902 most areas were gradually handed over to other orders, the Jesuits retaining only the capital city of Batavia (Jakarta) and the culturally important region of Central Java.

In colonial times missionary work was accompanied by the conviction that Western civilization and Western models of Christianity, and even Western people, were superior. As a consequence, throughout the 19th century no Indonesians were ordained as ministers or priests except by the RMG in North Sumatra (RMG, first 1885). In the Protestant missions, and even more so in the Protestant church, there was a functional hierarchy in which Europeans invariably held the top positions. Almost without exception Indonesian mission personnel worked as local teacher-preachers, with only a basic education. They served as the essential link between the “white” church government and the indigenous church members. In contrast with the VOC period, however, local church councils were established in purely Indonesian village congregations.

This is not to say that Indonesians received the gospel in a passive way. Those who became Christians did so of their own will, consciously, and for their own reasons, which mostly were not those expected and often assumed by the missionaries. And in many areas Indonesians played a decisive role in bringing their fellow countrymen to the faith, often without any formal tie to the mission.

During the first decade of the 20th century, an Indonesian independence movement began and expanded rapidly, particularly between the two World Wars. Its leaders came from a small group of young professionals and students, some of whom had been educated in the Netherlands. Many, including Indonesia's first president, Sukarno (1945-67), were imprisoned for political activities.

In the 20th century things gradually changed in the nature of Christian missions in Indonesia. Between 1878 and 1886, theological seminaries had been founded in North Sumatra, Java, North Sulawesi, and Ambon. In 1934 a Theological Academy was established in Jakarta. A number of Indonesians were ordained, and some of these worked on an equal footing with Europeans. In consequence of the division of the mission field among the missionary societies, these churches were all of the regional and/or ethnic type. On the Protestant side, Hendrik Kraemer (1922-1936 in Indonesia) was instrumental in bringing about this development. However, European influence remained very strong even in the independent churches. Until 1940, all synods were chaired by white missionaries, the general idea being that the character, moral soundness, and organizational abilities of the Indonesian Christians still had to be brought up to European level. Ironically, many of these missions were themselves beset by serious doctrinal errors, like liberalism, Arminianism, etc. In the meantime the number of Christians (at least in name) steadily grew; in 1941 there were about 1.7 million Protestants and 600,000 Roman Catholics in a population of 60 million.

The Japanese occupied Indonesia for 3 years during World War II. On August 17, 1945, 3 days after the Japanese surrender to the Allies, a small group of Indonesians, led by Sukarno and Mohammad Hatta, proclaimed independence and established the Republic of Indonesia, starting the Indonesian National Revolution. They set up a provisional government and adopted a constitution to govern the republic until elections could be held and a new constitution written. Dutch efforts to reestablish complete control met strong resistance. In 1949, after 4 years of warfare and negotiations, Queen Juliana of the Netherlands transferred sovereignty to a federal Indonesian Government. In 1950, Indonesia became the 60th member of the United Nations.

After World War II the growth of the church accelerated, especially in tribal societies, and in the aftermath of the 1965 coup d'état in Muslim Java as well. In 1994 the number of Roman Catholics was reported to be 5.8 million (including East Timor); the number of at least nominal Protestants might be put at 13 to 16 million. The government tends to give higher numbers, owing to the phenomenon that many people (especially in Java) have themselves registered as Christians even if they have no ties with a church. Among the Protestants, 45% belong to a nominally Reformed denomination, 25% are of a mixed Lutheran-Calvinist type, and 30% are members of various dispensationalist evangelical

and pentecostal church bodies. It is to be noted that in 1950 the last group comprised about 1% of Indonesian Protestantism, so it has obviously experienced the greatest growth.

Shortly after hostilities with the Dutch ended in 1949, Indonesia adopted a new constitution, providing for a parliamentary system of government in which the executive was chosen by and made responsible to parliament. Parliament was divided among many political parties before and after the country's first nationwide election in 1955, and stable governmental coalitions were difficult to achieve.

The role of Islam in Indonesia became a divisive issue. Sukarno defended a secular state based on Pancasila, while some Muslim groups preferred either an Islamic state or a constitution that included preambular provision requiring adherents of Islam to be subject to Islamic law.

At the time of independence, the Dutch retained control over the western half of New Guinea, and permitted steps toward self-government and independence.

Negotiations with the Dutch on the incorporation of the territory into Indonesia failed, and armed clashes broke out between Indonesian and Dutch troops in 1961. In August 1962, the two sides reached an agreement, and Indonesia assumed administrative responsibility for Irian Jaya in 1963. The Indonesian Government conducted an "Act of Free Choice" in Irian Jaya under UN supervision in 1969, in which 1,025 Irianese representatives of local councils agreed by consensus to remain a part of Indonesia. A subsequent UN General Assembly resolution confirmed the transfer of sovereignty to Indonesia. Opposition to Indonesian administration of Irian Jaya, also known as Papua or West Papua, gave rise to small-scale guerrilla activity in the years following Jakarta's assumption of control. In the more open atmosphere since 1998, there have been more explicit expressions within Irian Jaya of a desire for independence from Indonesia.

From 1959 to 1965, President Sukarno imposed an authoritarian regime under the label of "Guided Democracy." He also moved Indonesia's foreign policy toward nonalignment, a foreign policy stance supported by other prominent leaders of former colonies who rejected formal alliances with either the Western or Soviet blocs.

After an alleged Communist coup attempt on September 30, 1965 and the murder of six Indonesian generals, pro-American General Suharto took charge and killed dissidents.

Throughout the 1965-66 period, President Sukarno vainly attempted to restore his political position and shift the country back to its pre-October 1965 position. Although he remained president, in 1966 Sukarno had to transfer key political and military powers to General Suharto, who by that time had become head of the armed forces. In March 1967, the Provisional People's Consultative Assembly (MPRS) named General Suharto acting president. Sukarno ceased to be a political force and lived under virtual house arrest until his death in 1970.

President Suharto proclaimed a "New Order" in Indonesian politics, and dramatically shifted foreign and domestic policies away from the course set in Sukarno's final years. The New Order established economic rehabilitation and development as its primary goals and pursued its policies through an administrative structure dominated by the military but with advice from Western-educated economic experts.

This so called New Order, not surprisingly, was corrupted by the very old human depravity, and since the 1990s Indonesia has sought to instill more democracy in its politics, following economic collapse.

One small but important mission work on the island of Bali began in the 1990s. The Heritage Netherlands Reformed Congregations of North America oversee the operation of a theological seminary named "John Calvin" and seeks to train Balinese men in the Christian faith from a Reformed perspective, to become ministers of the gospel on the Hindu island of Bali. Eleven students were first accepted for theological studies in 1998. Part of a building was rented in 1999, and the process to bring the seminary to government standards had begun. The seminary received full accreditation from the Indonesian government as a Reformed Theological Facility. Presently, there are 61 students studying for the ministry from various islands throughout Indonesia. The Reformed gospel first came to Bali in 1866, when Jacob deVroom came as the first missionary. At the age of 25, he was sent out by the Missionary Society of Utrecht. After 15 year of persistence in this land, the first Hindu was converted and God's Word did not return void. Progress has been made since then, but most of the people of Bali, as well as the rest of Indonesia, remain steeped in heathenism.

No real progress will be made so long as most Indonesians remain mired in the heathenism. Religious affiliation falls generally along these lines: Muslim 88%, Protestant 5%, Roman Catholic 3%, Hindu 2%, Buddhist 1%, and other 1%. Even most of what calls itself "Protestant" is doctrinally corrupted.

The people of Asia have access to the Reformed gospel perhaps like never before, but most have so far refused to repent of their false religion.

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