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Charles Allen Clark **곽안련** 1878-1961

Kee-Dai Kim

Abstract

Charles Allen Clark was one of the first missionaries in Korea to employ the Nevius method of missions. Though this plan was highly successful, his lasting contribution comes from his thoughts on worship and preaching. His *Lectures on Homiletics* and *Pastoral Theology* are works that Korean seminary students use to this day. Clark taught that the glory of God should be at the center of Christian worship. His liturgy was consistent with Calvinistic liturgy and music played a big role in his worship. Clark taught that preaching must come from the word of God. He explains that every sermon must have five components to it and should touch peoples' hearts.

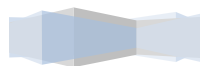
Introduction

Clark cites the first question from the Westminster Shorter Catechism and argues that glorifying God is at the heart of Christian worship.¹ Worship needs to have a sense of reverence and an understanding of God's holiness. Clark saw that in the early Korean Presbyterian Church, the sense of holiness during the worship service was missing. The service was too simple in his eyes and contained only the preaching of God's word. He wanted to include elegant church music and the reciting of appropriate Bible passages to help grasp the holiness of God.² The sense of holiness that Clark sought was not merely some emotional state of mind but rather dealt with ushering the worshipers into the presence of God. The place of worship was to be seen as a place of solemnity, sacredness, and God's presence.

Perhaps this is where Clark deviated from Nevius' views of worship. Nevius wanted to empower the natives with his three-selves. This included the worship service itself, which in Clark's view was too simplified, and contributed to the lack of holiness in the worship service. In his *Moksa Chibop* Clark wanted to expand the Korean worship

¹ Howoo Lee, "Charles Allen Clark (1878-1961): His Contribution to the Theological Formation of the Korean Presbyterian Church" (PhD diss., Westminster Theological Seminary, 1999), 130.

² Ibid.



and “suggested the inclusion of the confession of sins, the continuous reading of the Bible, and the reading of the Psalms, which are characteristic of John Calvin’s liturgy. Clark also included the Ten Commandments in the beginning part of the worship service with other options, such as the Apostles’ Creed.”³

Clark was also a big proponent of music in worship. He argued that every worship service should have at least three hymns: the first to express hope of God’s reign, the second to express repentance, and the third hymn was to relate to the sermon. Clark encouraged the use of instruments and introduced three western ones to the Korean church: the reed organ, the cornet (a type of trumpet), and the piano. While he also encouraged the use of traditional Korean instruments such as *Komungo* (a harp with six strings) and also encouraged the use of traditional Korean tunes, he banned the use of gongs or bass drums in the worship service.

The worship order that Clark introduced to Korea for Sunday mornings is outlined as the following:

Taeyebae:	Sunday Afternoon	Sunday Evening
	Hymn	Hymn
Call to Worship	First prayer	Prayer
Confession	Apostles’ Creed	Responsive Reading
Hymn	Hymn	Lord’s Prayer
Reading of Bible	Responsive reading of Psalms	Scripture Reading
Creed	Long Prayer	Hymn
Hymn	Hymn	Announcement
Reading of the Bible	Scripture Reading	Sermon
Public Prayer	Announcement	Prayer after Sermon
Hymn		Hymn
Offertory and Prayer	Offering	Benediction
Announcement	Prayer for Offering	Dismissal
Hymn	Special Hymn	
Sermon	Sermon	
Prayer after Sermon	Prayer after sermon	
Hymn (Doxology)	Hymn	
Benediction	Benediction	
Meditation	Dismissal	

³ Seung-Joong Joo and Kyeong-Jin Kim, “The Reformed Tradition in Korea,” in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (New York: Oxford University Press, 2006), 489.

Also in his *Moksa Chibop*, Clark taught that the chapel or church was to be well maintained and thoroughly cleaned. Congregants were not to keep the church dirty by leaving personal belongings behind. Deacons were to sweep the dust off the floor, lay the cushions in place, arrange the pulpit, start a fire in the stove, and prepare the lamps.⁴ Clark was especially concerned with the cleanliness of the sanctuary and any smells and odors within. All of these concerns came from his emphasis on maintaining a sense of holiness throughout worship.

Charles Allen Clark and Preaching

Preaching is the “supreme duty and privilege of the preacher called by God”⁵ and the content of the preaching must always come from the word of God. Though Clark himself was not an eloquent preacher,⁶ Clark’s *Lectures on Homiletics* is vitally important to the Korean church. According to Clark, preaching was a “formal discourse, based on the Scriptures that must inspire the human mind with the way of salvation.”⁷ In this “formal discourse” the preaching can be evaluated under the headings of: the definition and nature of the sermon, the structural classification of the sermon, the main theological components of the sermon, and the hermeneutical study of the Bible.⁸

The definition and nature of the sermon had several components to it: the sermon must manifest religious and spiritual truth, the sermon must be based on the word of God, the sermon must have a clear purpose, and the sermon must arouse the imagination. Investigating the structural classification of the sermon refers to whether it is a topical sermon, textual sermon, or an expository sermon. In Clark’s sermons, the main theological components consisted of “doctrinal issues, Christ-centeredness, and evangelical thrust.”⁹ Lastly, the hermeneutical study of the Bible investigated details of “biblical authority, inspiration, and inerrancy.”¹⁰

⁴ Kyeong Jin Kim, “The Formation of Presbyterian Worship in Korea, 1879-1934” (ThD diss., Boston University, 1999), 152.

⁵ Lee, op. cit., 160.

⁶ Ibid., 167.

⁷ Ibid.

⁸ Ibid., 174.

⁹ Ibid., 191.

¹⁰ Ibid., 204.



Clark taught that every sermon should have five basic points: a well organized discourse that has unity, order, and progress, a discourse on spiritual truth, it must be firmly based on word of God, it is practiced in order to save the people from the punishment of hell and from sin and power of Satan, and it is also to be moving and touching with an appeal to people's heart. Clark was a proponent on using the latest technology in preaching. He advocated the use of pictures, maps, motion pictures, and film slides.¹¹

As for the content of his preaching, Clark did not hold to a strict lectionary; in fact he never truly mentioned a lectionary at all.¹² When it comes to selecting a text there are certain passages that should be emphasized over others. He says

*(1) the preacher should consider the situation of listeners or church members when he chooses Bible texts, (2) the preacher should repeatedly use the important Bible texts, such as Matthew 11:28 and John 3:16, and frequently address such themes as "suffering of Jesus in the cross," "resurrection of the Christ," and "rebirth or eternal life of the people," and (3) if the preacher can find two Bible passages in accord, he can use both texts in the same sermon, but since it is very difficult to find two passages in complete harmony, the use of two Bible texts in the same sermon may be to be quite difficult.*¹³

The lack of a lectionary is further emphasized when you consider the fact that Clark did not leave any instructions on sermons for Christmas, Easter, or Pentecost, etc.¹⁴ He left it up to the preacher to decide when to preach what text. The only instruction he gave in text selection, other than emphasizing the important texts, was that preaching textual sermons were far more important than topical sermons for the Korean church and "on average, it is desirable that a preacher preaches four times of textual sermons and one time of topical sermon among five preaching occasions."¹⁵

Charles Allen Clark, Bible class (*sagyonghoe*), and Revivals (*puhunghoe*)

¹¹ Kim, op. cit., 147.

¹² Ibid., 146.

¹³ Ibid.

¹⁴ Ibid., 151.

¹⁵ Ibid., 145.

Clark commended and advocated missionary John Nevius' suggestion of having Bible classes for the native Koreans. For Clark, a Bible-centered education was the essential component to strong Christian living. The Bible class originally started out as a training center for Korean Church leaders but due to its popularity was eventually expanded to the whole Church. The curriculum consisted of studying Scripture along with elementary instructions in Astronomy, Geography, History, and general knowledge. Students were tested on what they were taught and time was also spent in rehearsing Scripture stories as well as having music lessons.¹⁶ The Bible class contributed to widespread evangelism and was highly successful throughout the country. Classes developed from one central class to classes in various districts and eventually grew to two thousand two hundred and eighty-three classes in 1927.¹⁷ Rev. William Blair points out that “the Bible Study through the Bible classes accounted for the fast growth of the church during its first fifty years.”¹⁸

The *sagyonghoe* is important for a second reason; it gave rise to the *puhunghoe*. The early American missionaries introduced Presbyterian worship but also introduced prayer meetings and “week of prayers” along with the Bible classes. These special worship times were examples of revivalistic liturgy that these missionaries brought to Korea.¹⁹ The Great Revival of Korea, 1903-1910, was born from these revivalistic liturgies of prayer meetings and Bible classes. “These Great Revivals became more commonplace, and the Korean Church began regularly organizing revival meetings once or twice a year. These meetings were called *puhunghoe* and have their origins in the *sagyonghoe*.”²⁰ In a sense, the *sagyonghoe* paved the way for the *puhunghoe*. Kim argues that not only did the *puhunghoe* have their origins in the *sagyonghoe*, but they eventually replaced them altogether. “*Sagyonghoe* gradually underwent characteristic changes after the Great Revivals of 1907 in Korea. The name of *sagyonghoe* was substituted consequently for the name of *puhunghoe* from then.”²¹

¹⁶ Ibid., 72.

¹⁷ Charles Allen Clark, *The Korean Church and the Nevius Methods* (New York, New York: Fleming H. Revell Company), 86-87.

¹⁸ Howoo Lee, “Charles Allen Clark (1878-1961): His Contribution to the Theological Formation of the Korean Presbyterian Church” (PhD diss., Westminster Theological Seminary, 1999), 131.

¹⁹ Joo and Kim, *op. cit.*, 486.

²⁰ Ibid., 487.

²¹ Kim, *op. cit.*, 149.



What did these *puhunghoes* look like? Clark outlined several aspects of what the sermons at the revivals should entail in his *Kangdohak* (Lectures on Homiletics). First, the sermon should demand sudden decisions from the congregation. It was not to be an educational sermon but one that exhorted a change in lifestyle. Second, the sermon should motivate or revive faith in the congregation. It should be an exhortation to turn to God and run from sin. Third, the sermon should be simple and not too complicated with teachings on doctrine. Instead it should talk about faith, repentance, sin, salvation and the life of the Christian.²² The sermons should also be simple enough for a 12-year-old to understand. One way to bring this about is to do “experiential” sermons and tell stories from the preacher’s life that would encourage and teach the congregation.

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²² Ibid.