

# CHURCH GROWTH BULLETIN

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CHURCH GROWTH

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## Church Growth and the Training of the Ministry

One of the most strategic points at which mission agencies can influence church growth is in the matter of ministerial training. This issue is devoted entirely to that subject under the guest editorship of the Rev. Ralph D. Winter, Ph.D., who has been during the last ten years active in Bible Institute and Seminary work as a United Presbyterian missionary in Guatemala; more recently he has been Executive Secretary of the Latin American Association of Theological Schools, Northern Region. He will begin duties in the fall as Associate Professor of Missions in the School of World Mission and Institute of Church Growth of the Fuller Theological Seminary.

### DESIGNING THE RIGHT KIND OF MINISTERIAL TRAINING - Ralph D. Winter.

The whole matter of indigenization--to which we have all paid such easy lip-service--comes insistently into sharp focus as we consider the problems of overseas theological education. No one sees this more clearly than the theologian in the younger church. Masatoshi Doi\* of the Doshisha School of Theology recently wrote:

To proclaim the Christian message without paying due attention to the sense of meaning prevalent among the people to whom it is addressed is like fishing on the land...The Christian message cannot be communicated to the Japanese without using terms and ideas understandable by them...Here is revealed the necessity as well as the possibility of a Japanese type of theology which reflects the Japanese Christian's unique way of receiving the Gospel and also pays due attention to the Japanese ways of feeling and thinking.

\*Doi, Masatoshi, "Introduction to a Theology of Mission," Studies in the Christian Religion, (Kirisutokyo Kenkyu), Vol. 33, No. 4, pp. 1-5. Published by the School of Theology, Doshisha University, Kyoto, Japan.

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The slow growth of the Japanese church in recent years is all the more painful in view of the booming Soka Gakkai movement that now claims 20 million members and only recently flexed its muscles to raise funds in four days for a new \$10 million temple. If as Doi urges, Western theology can be indigenized without losing its essence, this is an important task facing seminary educators and could greatly contribute to the growth of the church.

Already at Musoma, Tanzania, Dr. Donald R. Jacobs has developed a first approximation of a manual of theology designed to fit the mentality of the animistic cultures of that continent. Impressive testimony to this need is the burgeoning multiplication of African independent denominations numbering now over 3,000 (with an aggregate total of two to three million members in the Republic of South Africa alone) and ranging from near-orthodox to wildly heretical groups that nevertheless call themselves Christian. (See the article by Burke).

It is obvious that the task of indigenizing theology is most delicate and difficult (some would say impossible). But the only two alternatives remaining would seem to be sterility or heresy, that is, the apparent irrelevance of our message or its dangerous, folk-adaptation. Nothing would seem to be more pressing than the emergence of a new discipline of cross-cultural theology. As hazardous as this effort will be it is clearly preferable to bleak sterility or divergent heresy.

But if theology itself must be re-shaped in order to perform its essential function faithfully in an exotic context, certainly many other more obviously outward features of the Christian movement will have to find indigenous expression in the world's sub-cultures or church growth will suffer. Theology is the heart, but many other features of the Christian movement are related to it. Church order, for example. Here again the demands of ministerial training point up the problem. You cannot begin to think clearly about ministerial training without a clear view of what ministries are to be performed by what people, for what purpose and in what way. Then finally you can get around to asking the question how best to accomplish that training.

However, up to now indigenization has mostly been the result of "field decisions" informed more by intuition than disciplined theological and historical reflection. This is not to disparage consecrated intuition but to point out how late and relatively superficially seminaries have come into the picture. Worse still, serious theological education has arrived in many cases as one of the least indigenizable lumps from the homeland.

Thus the high calling of the theological educator does really involve first of all a fundamental restudy and recasting of our faith and order so as to make church growth healthy and indigenous. This calls for the training of first-class national Christian scholars. Key men here will often be rare bi-lingual, bi-cultural types like Paul himself who was equally at home in both the giving and receiving cultures. (At this precise point we may have seriously misread one of the more important missionary lessons of the New Testament--we don't make as good use as we might of the true bi-linguals.)

Secondly, and only on the basis of the practical outworking of the prior indigenous scholarship and experience, there must be an equally non-conventional derivation of appropriate programs of leadership development and training. We must be sure that the training program fits the context. Cultural overhang is a constant problem, but it is nowhere more tragic than in our concepts of the ministry and our training for the ministry. There is nothing that can mechanically guarantee church growth, but it is fair to say that growing churches will inevitably express new dynamic of the old gospel in the old forms of a new but culturally indigenous ministry.

One of the severe complaints of mission work in general today is the lack of native leadership. If the experience of the indigenous church can in any way be paralleled to that of the newly independent nations in the world, then we may have a very stern lesson to learn. The leaders of most of the new nations that have emerged after World War II spent years in colonial jails or in exile. This raises the question: Is one of the reasons for the resistance to the gospel the fact that those leaders and prophets who would have been able to give this message in a relevant form and who could have led the people in church development have been ostracized, frustrated or exiled?

Much resistance to the gospel will disappear once the gospel banner is in the hands of dynamic national leaders.

Jacob A. Loewen, "Christian Encounter"  
World Vision Magazine, March 1967, p. 30.

#### THE SELECTION OF MINISTERIAL CANDIDATES - Melvin L. Hodges

(A refreshing, now classical statement of the case for training the "natural leaders" as pastors rather than "promising young men." Rev. Hodges is the Latin American Secretary for the Board of Foreign Missions of the Assemblies of God.)

It is important that the missionary shall not limit his leadership training to the bright young men who at first glance would appear to be the best material. This is one of the fundamental errors of modern missions. The missionary has failed to see the importance of making place for mature men--the "elders" of the New Testament. Instead, he has gathered around him a group of the brightest minds, usually boys from the Mission School or children of converts, to give them special instruction...These boys are kept on the mission station at mission expense over a period of years. If they prove to be apt students, they become assistants to the foreign missionary, at times performing tasks at the station, at other times taking short evangelistic trips into the surrounding territory to distribute literature or to hold gospel services. They may be given charge at out-stations. Later, they may be sent to a theological seminary, and afterwards placed in charge of churches under the oversight of the missionary.

But often, just when the missionary begins to hope that he is accomplishing his task of providing a trained, native ministry for the church, he finds that deep-seated troubles exist; that in spite of all of their training, his national workers are inadequate. This inadequacy is sometimes intangible and difficult to analyze. One or more of the following weaknesses may be present:

First, the worker may not be able to lead the national church. He preaches well but his fellow-countrymen do not really accept him as their leader. They are appealing constantly to the missionary over the head of the local pastor, or else they follow the advice of strong lay leaders in the congregations whose ideas are often opposed to those of the pastor.

Second, he may lack initiative. He waits for the missionary to tell him to visit a new locality.

Third, he may experience difficulty in adjusting himself to the humble surroundings of the community to which he ministers.

Fourth, he may continue to depend on the missionary to meet his financial needs and be unable to demonstrate a robust faith in God.

The missionary would do well to reflect that such national workers are not entirely to blame for their inadequacy...The worker's training from boyhood has largely been under semi-foreign influence and under circumstances which have separated him from his native environment. He has slept on a bed. Now it is too much to expect him to sleep on a mat on the bare floor...Furthermore, he has been trained in Western learning rather than in the wisdom of his race. Consequently, he seems to his own people to be half-foreign...It is true that he lacks initiative. Has he not all his life been subject to the rule of the missionary? His only safety lies in obeying the missionary and in making sure not to displease him. Is it any wonder that he lacks initiative?

Granted that he looks too much to the missionary for his support. What else could be expected? Has not the missionary always provided for him, first in school then in his outstation work, afterwards in the seminary and finally in his pastorate? The training of his whole life has been one of dependence upon the missionary.

Confronted with this situation, the missionary may well ask himself if he is training the right men in the right way. A study of the book of Acts and the epistles of St. Paul reveals that the model missionary was accustomed to leave men chosen from among the local converts in charge as leaders of the infant churches which he established. These men were called elders because of their maturity both in age and experience. Let us see what we can find in favor of this arrangement:

First, it is the Biblical pattern.

Second, these men are recognized as men of mature judgment by their own people and are their natural leaders. Thus there is no question of leadership being thrust upon the local congregation by a foreign missionary.

Third, these elders know their own people and are schooled in the wisdom of their own race.

Fourth, the growth in the Christian ministry of such an elder will be natural rather than forced...When he is given Bible training, it will be because he is a gospel worker, not in the hope that training will make him one.

Fifth, he is already established in business or farming; therefore the missionary does not have to support him. The day should come when the local church will assume his support in order to free him for full-time service, but he will always be largely free from the fault, so common to mission trained workers, of looking to the missionary for the supply of his financial needs.

Sixth, these elders introduce a mature element in the administration of church affairs. They represent a national Christian leadership, thus providing a stabilizing influence in the government of the church. Moreover, their decisions

will be formed from the native point of view--an indispensable factor in the building of a strong national church. This factor is entirely lacking when missionaries make the decisions which in turn must be accepted without question by mission-trained workers.

(Excerpts from the chapter entitled "Developing Leadership" of the book, The Indigenous Church, by Melvin L. Hodges, pp. 45-54. The Gospel Publishing House, Springfield, Missouri, 1953.)

THE EPISCOPALIANS' WEEKEND SEMINARY - Ernest Schonberger, Los Angeles Times Staff Writer.

(In this unique experiment Canon Molnar, like Hodges, is putting his money down on older men with secular experience.)

An unusual program is growing in the Los Angeles area for the ministerial candidate who doesn't want to or can't afford to give up his everyday life for life in the seminary. Featuring intensive instruction on weekends only--for four years--it is run in Pasadena at Bloy House Theological School by the Episcopal Diocese of Los Angeles. It allows the older man to make up his mind if he wants to get into the clergy at all--without quitting his job or giving up his home life during the four-year course. After the four years, the candidate takes up residence at a regular seminary for a full year. Ordinarily, he would spend three years full time in a seminary, many of which require severing outside ties.

Bloy House is being watched carefully by a number of denominations because since its founding in 1958 it has attracted a wide variety of men from business and other careers. Inquiries as to its operation and success have been received from Lutheran, Presbyterian, Anglican, and Eastern Orthodox officials. The "ivory tower" minister isn't likely to come from such a program. Not with bankers, a Hollywood actor, several physicists, an FBI agent, a vice president of a big company, an attorney and an electric lineman among its students.

The program established by Los Angeles Bishop Francis Eric Bloy, is extraordinary also because it is the only Episcopal seminary housed in an active parish. "When the seminarian with this type of exposure is ordained into the priesthood," says Canon Enrico S. Molnar, warden at Bloy House, "there's a much greater chance that he'll be down to earth on parish affairs than one who has been just a textbook seminarian for three years. The men we get," explains Warden Molnar, "are usually mature. They are not isolated or alienated as are some from the seminary. Also, they are much more practically oriented. People have told me they understand what these men preach about. They are not so cold and stratospheric."

About half of the candidates leave the weekend training courses after two years, remain in their businesses or professions and work part-time as priests. Most of the candidates wait until they are in the thick of the program to decide which path they'll choose, says the canon.

Few other seminaries, if any, have the combination of ingredients that are found at Bloy House. Enrollment currently is twenty, and diocese officials do not want it to grow if the current concept is to prevail, although there is some talk of Bloy House eventually being the core of a new major seminary.

--Condensed from the Los Angeles Times,  
March 11, 1967.

Rev. Winburn T. Thomas has written that nine-tenths of the ministerial functions in Indonesia are performed by unordained, part-time preachers who earn some or all of their income as teachers, farmers, etc. With respect to Indonesian Bible schools he believes "their graduates are at this stage the backbone of the local congregations. Criticisms abound that training in Djakarta or in the middle-grade theological schools separates the student from the rural environment. Upon their return, if they return, they frequently want a standard of living above that of most of their parishioners. These village evangelists are trained in an environment not unlike their own homes, and more readily adjust themselves to its limitations upon their completion of the two-year course. Said the Stated Clerk of one of the larger Synods, who is himself a graduate of Djakarta, "The evangelists, underpaid and sometimes not paid at all, are doing the pioneering work."

(A Seminary Survey by York Allen, Jr. Harper Brothers, New York, 1960. pp. 218-219.)

I BELIEVE IN NIGHT BIBLE SCHOOLS - Louise Jeter Walker

(That thirty-six Assemblies of God Bible Schools in Latin America have unified their curricula and adopted a bold plan for up-grading their faculties is largely the work of this remarkable woman. See her book, "Faculty Training Program for Overseas Bible Schools.")

I believe in night Bible schools. The experience of a young Presbyterian couple has convinced me of their worth.

It seemed an unlikely choice when God called John to preach. His education was so scanty that no seminary would receive him; failing eyesight had forced him to resign his employment. Jobless, in debt, going blind, and with a wife and two children to support, he had no way of preparing for the ministry. Nevertheless, the call persisted and John said: "O Lord, if you will give me back my eyesight, help me pay off my debts, and open the way for me to study for the ministry, I will preach the gospel."

Shortly afterwards, a letter from a friend in Chicago, Illinois, arrived offering him a job. "Chicago," said John to himself, "Moody Bible Institute is there. They accept students who don't have much education and train them for the ministry. They have night classes too so a man can work and study." And so the family moved to Chicago.

John's wife had been a school teacher before her marriage. She gladly read the lessons to her husband and helped him with his studies. She encouraged him continually and made a happy home out of a little basement apartment in the slums. By strict economy, little by little they were able to pay off the debts.

But John's eyesight continued to grow worse, just as the specialists had predicted. One day at work it failed him completely. There he called on God and a miracle occurred: his sight was perfectly restored. Now it would be impossible to doubt the call to the ministry, because God had answered his three petitions, taking the obstacles out of his path.

It wasn't easy to work all day, go to school at night, take part in the practical work assignments that were a vital part of the training, and see to the needs of his family. It was worse yet after the birth of a daughter who cried constantly with colic and had the young father taking his turn walking the floor with her at night. However, in spite of all the difficulties, he finished his studies successfully and went into full time gospel ministry.

And what were the results of the good training that the night Bible institute gave this poverty-stricken young man with such a scanty education?

1. For fifty years John preached the gospel faithfully and many souls were converted under his ministry.
2. In an isolated region he and his wife founded a Christian grade and high school which had a great influence on many lives.
3. A good number of the young people converted under his ministry dedicated their lives to the work of the Lord.
4. In the Assemblies of God he and his wife helped found a Bible institute and encouraged many young people to be faithful to the call of God.
5. Their three oldest children became foreign missionaries, and until now have a total of over 75 years in the ministry. The oldest daughter has finished her course. The son is teaching in the Bible institute which his parents helped found. The daughter who was "born in a night Bible school" works now in the coordination of thirty-six Bible schools in Latin America. "What would have become of our lives and ministry," she asks, "if it had not been for the night Bible school that gave our father the training he needed for Christian service?"

Yes, I believe in night Bible schools, because I am that daughter.

(Taken from "The Institute," a special night school edition, published by the Latin American Division of the Foreign Mission Department of the Assemblies of God. No. 14, November 1966.)

#### CHURCH GROWTH, WITH OR WITHOUT TRAINED LEADERS: AFRICA - F. H. Burke.

(Rev. Burke is an Assemblies of God missionary in South Africa who has brought into being a unique "All Africa School of Theology" which is attempting to catch up with the rising torrent of new independent churches. He has over 2000 students from more than 200 "denominations.")

Some forty years ago the African Independent Churches consisted of a mere handful of those who had broken away from white-led churches to form their own churches. Today their number has multiplied to between 2,000 and 3,500. In the Republic of South Africa alone, their adherents comprise 20 percent of the African population, or an estimated three million.

According to Bishop Sunkler, there are two types of these churches: the one consisting of those who have broken away from a recognized denomination and have retained to a considerable extent the doctrines and ritual of their mother church; and the second, termed "Zionists," who have arisen under the leadership of Bantu prophets and whose form of religion may consist of dancing, accompanied by the beating of drums and chanting hymns to tunes taken from their African background; and whose religious belief may be a combination of paganism, Levitical ritual from the Old Testament, with a sprinkling of preaching from the New Testament. Dr. Max Buchler says, "Some of the leaders of these independent churches might have had a certain training in church leadership, but the great majority has no training whatsoever as they emerge from the rank and file of uneducated men. There is a certain real hunger for leadership training among them, but at the same time a certain suspicion against anything organized by churches, even on an undenominational basis." Unless something is done to help them they may well be "blind leaders of the blind" to a great extent; while we also recognize that there are among them some very fine and sincere men, my own conviction is that sound Bible teaching is what is needed and that it holds the solution to their problems.

Although I already directed a Bible training institute for Africans, four years ago I felt the urge to open a correspondence Bible school in an effort to meet the need of these thousands of untrained leaders. Having obtained from the Department of Bantu Administration a list of over a thousand headquarters of independent churches, I wrote a circular letter in three languages offering them Bible studies. Our approach was that we would supply sufficient studies to any minister so that he could open a Bible study class in his church, that we would continue the studies regularly, and that a small payment to cover the cost of paper and postage could be made by his people. I adopted a slogan, "Every minister a Bible teacher, every church a Bible church, every church-member a soul-winner." Replies began to come in, and almost before we knew it, a correspondence Bible school had been started. We wrote and sent out studies, and then came the request, "We appreciate these studies for our people; do you have any studies for ministers?" And so began the "ministry to ministers."

How does one teach bishops? I had on several occasions tried to open a correspondence school by using studies which I had obtained from overseas. It had fallen flat with hardly a single response. I knew that a special type of Bible study would be required, one that would hold the interest of those not accustomed to concentration in study, one that would be understandable to the uneducated yet advanced enough to give training to men who are leaders of their own people, (for many of our students are "Bishops" or the "Right Reverend," etc.)

Picture-analysis was the method that I felt God led me to use. In my teaching in the Bible school I had found the blackboard the most successful way to hold interest in the class. Now I began using picture-charts to illustrate Bible doctrines; I found that many of the books of the Bible could be explained in this way, and that by the use of a system of numbering, students could look up and find the meaning of Bible verses. Thus Bible study could become something of fascinating interest. After completing a three-year course that takes students through the entire Bible, they ask for more. We have now arranged with overseas Bible correspondence schools to handle their courses for advanced students, so that they can continue their progress. Our students range from some who can barely read to some of a very high standard of education, as principals of secondary schools, or men in high circles of life. We have not only Africans, but Indians, Euro-Africans and white people who apply. The work of the school has extended so that we have students from all parts of South Africa, Swaziland, Lesoth, Botswana, Rhodesia, Zambia, Malawi, Nigeria, Cameroun, Ghana, and Sierra Leone. Most of our studies are in English, but several have been translated into Bantu languages, and our ambition is



to have all of our courses available for all the tribes of Southern Africa. We are training students from some 200 church organizations. Some independent leaders send us lists of their ministers and ask us to train them. So, even although our work is small in comparison with the need (about 2,000 students), I believe that the wall is being breached.

What are our objectives in these correspondence Bible courses? (1) To bring each student into a personal relationship with God and with Christ; (2) To set forth Christianity as a new way of life; (3) To emphasize the unity of the Body of Christ; (4) To supply ministers with material to use in building up their churches in God's Word; (5) To stimulate soul winning. One of the questions asked in our questionnaire was, "Have you led any soul to Christ since taking the studies? If so, how many?" Many answered in the affirmative to the first question. In summing up the replies to the second we were encouraged to find that it mounted into the thousands.

What must yet be done? Bible studies must be translated into a number of African languages, and textbooks printed attractively in these languages. Our vision for the future includes a center to which any African minister may look for the assistance he needs. There is a challenging need for secular academic studies for the uneducated ministers; special correspondence courses should be prepared that would make it possible for them at a cost within their reach to further their education. There could be a department of sociology that would offer ministers training for dealing with juvenile delinquents, alcoholics and other social problems. Ministers should be trained in marriage counselling and in youth work. A Sunday school department should offer help to these thousands of independent churches in setting up their own Sunday schools. Teacher training for Sunday school teachers should be arranged for in various centers. Since our students are beginning to inquire about helpful books, perhaps libraries can be created in various centers. Regional Bible conferences can also be held.

If we, as representing the white churches, hold out a helping hand to these African churches at this time, it might be the holding of them, and of the future of Africa for Christ and Christianity. If they on the other hand drift away, or if the Islam faith takes over, which could well be, what has been done over the decades by so many missionaries could be lost or swallowed up in error and an anti-Christian move.

(With two small excerpts from a personal letter, all of the above was taken from the Dec.-Jan. 1967 issue of A Monthly Letter About Evangelism of the WCC.)

Appropriate theological education is the education of the whole church for its mission in the world and our program of theological education in any church should start at this point, rather than concentrating exclusively on the training of a very small group in a more restricted and technical sense...The base of this theological education of the whole church is naturally the local congregation as it is nourished through worship and preaching, teaching and pastoral care...The focus of ministerial training as such should be on those special ministries which arise out of the natural life of each Christian community. All those in each congregation who have received special gifts of preaching or teaching, pastoral care, or administrative work, should receive the type of special and intensive training which will develop these gifts to the maximum.

(This quote is taken from "An Advisory Study", a working paper for study by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church of the United States, p. 42)

AN EXTENSION-SEMINARY IN GUATEMALA - Rev. F. Ross Kinsler, Ph.D.

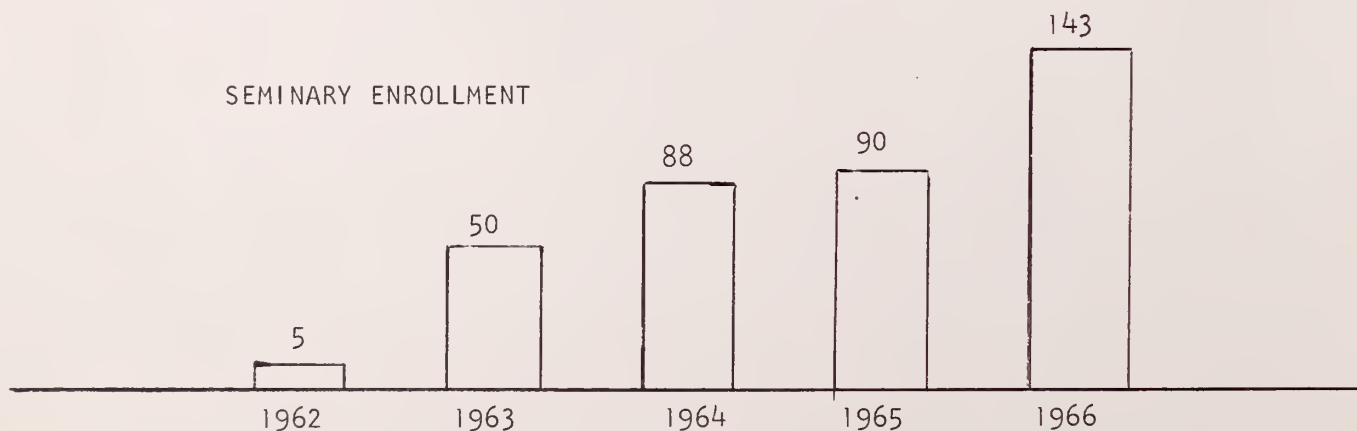
(Here is a letter to a friend in the States from a missionary who was not at all keen about an extension system until he actually got to the field and weathered the first year.)

With the academic year now over and the graduation ceremonies past I shall try to give you some information to add to your picture of our seminary. This year's graduation was held in the beautiful 1100-seat auditorium of the Presbyterian Colegio La Patria in Quezaltenango, the second largest city of Guatemala. Seventy students, about half of the total enrollment this year, marched down the aisle and sang in the seminary choir. Among them were professional men and poor campesinos (farmers), a medical doctor and Mayan Indians, young "workers" and experienced pastors, students of barely sixth grade training and the director of Colegio La Patria, and even two North Americans, temporary volunteer workers who studied one course this year. Some eager beavers have already finished the entire three year course. Six students were graduated: one resident student, one girl who had done most of her studying years ago in the old seminary in Guatemala City, and four extension students. Dr. John A. Mackay, President Emeritus of Princeton Seminary, was the main speaker.

This graduation was a tremendous contrast to the one I first witnessed two years ago, shortly after arriving in Guatemala. That one was held in the seminary buildings outside the village of San Felipe; the speaker didn't arrive and someone improvised; there were no graduates; and a heavy downpour limited the congregation to about sixty people. But even more significant was the fact that the new seminary program was in those days unknown, misunderstood and even condemned by many members and leaders of the church.

In these last two years the way has been opened and the Extension Plan is proving to have a place and a future--a future which could transform the church in Guatemala. There are evidently many possibilities which we have only begun to consider and to apply through this new philosophy and structure of theological education. And evidently leaders in this field from other parts of the world see the need and potential of this kind of program.

But to get back down to earth here are some statistics:



The graph shows a number of things: that we are reaching an ever larger number of people (the average enrollment in the old residence program was 10-15); that many do not progress and withdraw (self-eliminating) and then too that many more do progress; that academic progress has improved greatly as we have improved the system and the materials. Each course is roughly equivalent to one three-hour-a-week course in residence for one year; five courses make a year's study in residence; fifteen courses make the total equivalent of a three-year residence program. Obviously very few can finish by extension in three years, although some have done it. Some students finish only one course in a year and thus would take fifteen years to finish. But some have no intention of "finishing" and getting a diploma. And yet I personally feel we should not prejudice them by calling them "laymen" or their courses "lay courses." Rather it is one integrated system of preparation in the ministry ("service") of the church--in a national synod (10,000 members) where only three churches pay good professional salaries for "ministers." In this way those who "feel" a call emotionally but do not have what it takes can drop out gracefully--or be eliminated rather than pampered along--and those who wouldn't presume to push themselves into the ministry but show the ability may prove to themselves and to

For a thousand years when Christendom was sealed off by Islam from effective contact with the rest of the world, and was contracting, not expanding, it lived in almost total isolation from non-Christian cultures. In this situation the illusion that the age of missions is over became almost an integral part of Christianity. The perpetuation of that illusion is revealed in our normal church life, in forms of congregations and parishes, in our conception of the ministry and in the ordinary consciousness of churchmen.

Our theological curricula bear eloquent testimony to this illusion. Our church history is normally taught not as the story of the triumphs of the gospel but as the story of the internal quarrels of the church; our systems of dogmatics are not directed toward the non-Christian systems of thought but against rival statements of the Christian faith. The training of the ministry is not for a mission to the world but almost exclusively for the pastoral care of established Christian congregations.

Leslie Newbigin in "The Mission and Unity of the Church," the Peter Ainslie Memorial Lecture given at Rhodes University, Grahamstown, Union of South Africa.

others their call. Of course, the principal innovation is that we are getting the real, proven, gifted leaders of the churches in a way that no residence program has ever been able to do.

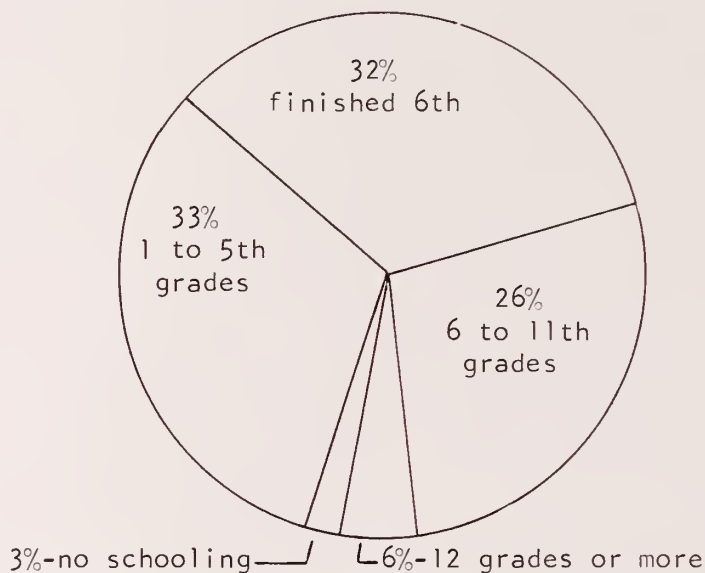
The delegation from the United Evangelical Church of Ecuador which came through here recently is interested in some adaptation of our program. A missionary from the Evangelical and Reformed Church of Honduras wants to make a tentative start in the extension idea next year using one of our courses. We have also just received a request for materials from the field superintendent of the West Indies Mission in the Dominican Republic. On the other hand we have also received a series

of workbooks prepared by the California Friends for their Extension Plan in the northeast of Guatemala which now has fifteen sections and over a hundred students.

Plutarco Bonilla of the Association of Theological Schools indicated that the Extension Plan would be up for discussion at the plenary session of the association in Colombia in January; he says our program reflects realistically the fact that the churches in Latin America will not in the foreseeable future be able to depend primarily upon full-time professional pastors. Dr. Mackay encouraged us many times, saying that we are dealing in a creative way with the sociological reality which we confront. Personally I feel we are dealing not only with the sociological reality of Latin America but also with the essential nature of the church and its ministry--with implications for any sociological context.

NEW WINDS BLOWING - Ralph D. Winter

World Vision International, at its recent Pastors Conference in Colombia, South America, made a study of the background of secular education possessed by the 400 men who were in attendance from Panama, Venezuela, Ecuador, and Colombia.



Secular ("pre-theological") education of 400 pastors

As low as the educational level of these local pastors is, there are another 3,000 local leaders in these four countries who unofficially fulfill the role of a pastor but who did not attend. Thus the general level of education of the average acting pastor is no doubt a good deal lower.

Interestingly enough, tentative plans are already made to tackle by an extension system the local leaders of this four-country area. Evangelism-In-Depth hopes to include the supervisory network as part of its own 1968 program for Colombia (and possibly Ecuador). Two levels of instruction are envisioned, one of "pre-theological" nature geared to government elementary-school requirements that will jack up a rural leader at least to the 6th grade level, and a second, theological course designed to build on this level a complete ministerial course. Several seminaries and Bible institutes in the Caribbean area have already offered to collaborate in the series of theological texts, specially designed for extension study.

Optimistically, between 500 and one thousand men on each level may be brought into weekly sections during a three to five-year period to up-grade their secular background and complete a comprehensive ministerial course. Later the same combination of secular-theological extension studies can be developed for the post-secondary level. This ambitious experiment will be interesting to watch.

In Latin America there are by the latest estimates 74,953 Protestant congregations. Since there are an average of at least two (perhaps three) "preaching points" for each of these congregations, this means there are a minimum of 150,000 men of pastoral gifts, probably 90% of which seriously lack further training. But if only 100,000 of them need ministerial training, this is a massive, urgent challenge. To meet this challenge, there are sixty seminaries with a total enrollment of one thousand plus 300 Bible institutes with a total enrollment of some 12,000. Even assuming these students were all to become pastors, or better still, were mainly men in the group of 100,000 who are already on the job, we would still be backlogged for fifteen years in meeting the need by conventional methods. And this assumes that the movement would stand still, needing no more pastors than it needs right now.

However, let us face the fact that most Bible Schools are largely training Christian youth and not clearly-called pastoral material. The greatest encouragement in missions today is that the Christian movement is outrunning traditional methods of ministerial training, but the greatest tragedy, both in the U. S. and abroad, is that we are ecclesiastically and institutionally arthritic at the point of bending to give appropriate, solid, theological education to the real leaders that emerge in the normal outworking of our internal church life. Without this critical retooling of our theological education, church growth may in many areas wander into Mormon-type heresies instead of producing a Biblically-based evangelicalism. In some places this is already happening before our eyes.

#### RECENT ITEMS TO GET AND READ - Ralph D. Winter

##### Theological Education Newsletter

News items of great value can be found in this four-page bulletin. If you are seriously involved in ministerial training overseas you can get on this list at no cost. Write for the June 1967 issue to Dr. Howard Schomer, Room 610, 475 Riverside Drive, New York, New York 10027.

##### Christianity Today

The May 12th issue has a good article by Harold Lindsell, "Tensions in the Seminaries" which in turn comments on a large excerpt from a recent address by Harvard's Nathan Pusey. Also there is a long editorial, "Where are the Seminaries Going?" Response from readers is found in the June 23rd issue.

##### America

This Jesuit weekly magazine is often unsettling to Catholics but intriguing and informative to Protestants. For example, in the April 8 issue a Catholic sociologist pleads for Catholic seminaries to move near a university campus so that their students can get at least their college courses in a normal environment. Many of his reasons challenge the degree of isolation of some Protestant seminaries. Another article tells about a fascinating lay-leadership movement in Panama. Priceless!

International Review of Missions

The theme of the most recent issue is theological education, and the first eight articles are devoted to the theme. Here is a vital bargain for \$1.25 (send to Room 440, 475 Riverside Drive, New York, New York 10027, ask for April 1967 issue.)

John V. Taylor (General Secretary of the CMS) speaks out for an end to mere all-purpose ministerial training, asking for specialization according to a five-fold division of specific, ministerial functions which he finds in Ephesians. He makes many other interesting points as well.

James F. Hopewell (Director of the Theological Education Fund) demolishes many aspects of traditional seminary training by simply asking what would we do if we were to start from scratch, desiring only to train men that could lead the church in its full mission. Brief, stimulating, profound, practical.

Other articles include a check-list of questions for seminary faculties to discuss, a report from Taiwan about diversified ministries, another describing student internship in the inner-city during seminary, another discusses placing mission at the heart of the seminary curriculum, and finally there is a superb article, packed with facts, that clearly implies that the leadership development system to be found in the indigenous quasi-pentecostal movement in Chile has a good deal more to offer main-line Protestantism than it has to receive.

Bibliography on Ministerial Training

An extensive list of books and articles relating to this field is in process of preparation. If you would like further information, send your name and address to Dr. Ralph D. Winter, Fuller Theological Seminary, 135 North Oakland, Pasadena, California 91101.

CIRCULATION INFORMATION

The Church Growth Bulletin is edited by Dr. Donald McGavran, Director of the Institute of Church Growth.

It is published bi-monthly by Norman L. Cummings, Home Director of Overseas Crusades, Inc., 265 Lytton Avenue, Palo Alto, California.

If your address is not correct, please send your correct address (together with a clipping of your wrong address label) to Mr. Cummings.

The subscription price for the Bulletin is only \$1.00 per year. You will want to get this church growth news and views to key persons --- nationals and missionaries . . . ministers of churches . . . professors and students of missions . . . and mission board members.

-----

TO: Norman L. Cummings,  
265 Lytton Avenue,  
Palo Alto, California, U.S.A.

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부활주일연합예배

UNITED EASTER SUNRISE SERVICE



때 : 1967년 3월 26일 오전 5시 30분

*Date: 5:30 A.M. March 26, 1967*

장소 : 서울 남산 야외음악당 뒷 광장

*Place: The Adjacent Park of NamSan*

*Outdoor Concert Hall*

주최 : 한국기독교연합회

Under the Auspices of the National Christian Council of Korea

# 부활주일연합예배순서

## UNITED EASTER SUNRISE SERVICE PROGRAM

5:30 a.m. 26th March 1967  
The Adjacent Park of Nam-  
San Outdoor Concert Hall

1967년 3월 26일 오전 5시 30분  
서울남산야외음악당유타광장

사회: 길진경 목사  
 Presider: Rev. Greenfield C. Kiel

전주	.....	해군군악대
Prelude		Korean Navy Band
성시봉독	.....	이천환주교
Psalm		The Rt. Rev. Chun Whan Lee
찬송	144장 (예수 부활했으니) ..... Christ the Lord is Risen Today	일동
Hymn		Congregation
개회기도	.....	이해영 목사
Opening Prayer		Rev. Hai Young Lee
인사	.....	미 8군군목
Greetings		Chaplain, Col. G. M. Schwitzer 8th U.S. Army
성경봉독	..... 누가복음 24:1~12 ..... Luke 24:1~12	김해득 참령
Scripture Reading		Major of the Salvation Army
찬양	..... 할렐루야 ..... Hallelujah	영락교회찬양대
Anthem		Yung Nak Presbyterian Church Choir.
설교	..... 승리와 영광의 새아침	홍현설 목사
Sermon		Rev. Herold S. Hong
설교통역	.....	원일한 목사
English Interpretation of Sermon		Dr. Horace Underwood
헌금	.....	일동
Offering		Congregation
헌금기도	.....	지동식 목사
Offertory Prayer		Rev. Dong Sick Chi
찬송	19장: (면류관 가지고) ..... Crown Him with many Crowns	일동
Hymn		Congregation
축도	.....	우열성 목사
Benediction		Dr. Stanton Wilson
후주	.....	해군군악대
Postlude		Korean Navy Band
폐회	.....	일동
Closing		Congregation

## 찬 송 가

144 장

### 예수 부활했으니

- |   |   |
|---|---|
| <p>1. 예수 부활했으니 할렐루야<br/>         만민 찬송하여라 할렐루야<br/>         천사들이 즐거워 할렐루야<br/>         기쁜 찬송 부르네 할렐루야</p> <p>2. 대속하신 구세주 할렐루야<br/>         선한 싸움 이겼네 할렐루야<br/>         사망권세 파하고 할렐루야<br/>         천당문을 여셨네 할렐루야</p> | <p>3. 무덤권세 이긴 주 할렐루야<br/>         왕의 위에 올랐네 할렐루야<br/>         높은 이름 세상에 할렐루야<br/>         널리 반포하여라 할렐루야</p> <p>4. 길과 진리 되신 주 할렐루야<br/>         항상 따라갑시다 할렐루야<br/>         또한 생명 되시니 할렐루야<br/>         우리 부활하겠네 할렐루야</p> |
|---|---|

#### Jesus Christ is Risen Today (=144)

- |  |  |
|--|--|
| <p>1. Jesus Christ is risen today, Alleluja!<br/>         Our triumphant holy day, Alleluja<br/>         Who did once upon the cross Alleluja<br/>         Suffer to redeem our loss Alleluja</p> <p>2. Hymns of praise then let us sing Alleluja<br/>         Unto Christ our heavenly King, Alleluja<br/>         Who endured the cross and grave, Alleluja<br/>         Sinners to redeem and save Alleluja</p> | <p>3. But the pains which He endured, Alleluja<br/>         Our salvation have procured; Alleluja<br/>         Now above the sky He's King, Alleluja<br/>         Where the angels ever sing, Alleluja</p> <p>4. Sing we to our God above, Alleluja<br/>         Praise eternal as His love; Alleluja<br/>         Praise Him, all ye heavenly host, Alleluja<br/>         Father, Son, and Holy Ghost. Alleluja. Amen</p> |
|--|--|

19 장

### 면류관 드리세

- |   |   |
|---|---|
| <p>1. 면류관 가지고 주앞에 드리세<br/>         저 찬사 기쁜 노래가 각처에 퍼지네<br/>         내 혼아 일어나 주 찬송하여라<br/>         온 백성 죄를 속하신 만왕의 왕일세</p> <p>2. 면류관 가지고 주 앞에 드리세<br/>         저 하늘 위의 천사도 그 상처 볼 때에</p> | <p>감당치 못하여 제 눈을 감으며<br/>         만류왕 앞에 꿇어서 곧 경배드리세</p> <p>3. 면류관 가지고 주 앞에 드리세<br/>         온 세상 전쟁 그치고 참 평화 오겠네<br/>         주 보좌 앞에서 온 백성 엎드려<br/>         그 한량없는 영광을 늘 찬송하겠네</p> |
|---|---|

#### Crown Him with Many Crowns (=19)

1. Crown Him with many crowns, The Lamb upon High throne  
 Hark, how the heavenly anthem drowns all music but its own  
 Awake, my soul, and sing of Him who died for thee  
 And hail Him as thy matchless King through all eternity
2. Crown Him the Lord of love; Behold His hands and side.  
 Rich wounds, yet visible above, In beauty glorified:  
 No angel in the sky can fully bear that sight,  
 But downward bends His burning eye at mysteries so bright.
3. Crown Him the Lord of years, the potentate of time;  
 Creator of the rolling spheres, in effably sublime;  
 All hail, Redeemer, hail, for Thou hast died for me;  
 Thy praise shall never, never fail throughout eternity. Amen

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大韓基督教書會

대체서울 139  
사서할 광화문 170  
電話 3092-1792

April, 1967

Dear Mr. Moffett;

I hope that you are not in any way involved with the situation quite close to your heart.

The conditions attached to the enclosed, that I wish to see all non-political students on Saturday, but following the fact since the 1-arral, I have invited man and wife at the

you. I am sure that they  
are S. Vreby tenant - facial  
features & from Seattle. He  
have a boy of 15 or 16 and  
I think two or three younger  
Vant girls. I realize a poor  
-description. He is the owner  
of what I call a Christian  
car; It has a tendency  
to go slow or stop, when  
leaving the Church  
Sunday, if passing me.

With kindest regards  
to you Mrs. Moffat -  
Dorothy Schofield

April 27, 1967

The Frank W. Schofield Scholarships, awarded to students of the Law College, Seoul National University, in gratitude for their courage in protesting against the great saccharine smuggling scandal of September 1966.

The awards will be granted to students who comply as nearly as possible with the following conditions:

- (1) Concern for righteousness.
- (2) In need of financial help.
- (3) Academic qualifications at least average.

Selection to be made in accordance with the usual procedure of the Law College.

"They who hunger and thirst after righteousness shall find it:" Jesus Christ.

"I like life and I like righteousness. If I can not keep the two together, I will let life go and choose righteousness. Confucius.

If a man seek righteousness first, the other things of life will follow. Jesus Christ.

A copy of the above to be given to every student receiving a scholarship.





# TAEGU PRESBYTERIAN HOSPITAL

...the healing of His seamless dress is by their beds of pain.....



*Moon Kyu visiting with one of the hospital evangelists, Rev. Hyun Il Ahn.*

"The ambulance brought him from Chungju?.....(140 miles away)..... But why?—he is dead already." thought Dr. I. D. Kim, our orthopedic surgeon, as his glance rested on the emaciated, grey form lying, eyes closed, on the stretcher in the emergency room.

Moon Kyu Pak, a high school graduate, had lain for 5 1/2 years on the pallet against the wall of his mother's hovel, without moving—his body completely rigid from the neck down with rheumatoid spondylitis. His uneducated mother sold food from a basket on her head to keep them alive, along with his 11-year-old sister who looked after him during the day.

Sometimes she made enough to give him a few pennies. Faithfully he saved them. "Someday I may find a doctor who can help me" he prayed. *Incredibly, the little hoard amounted, by the spring of 1965, to \$110.00.*

May 5, 1965, a neighbor came upon a tragic scene: the mother's body lay in the center of the hut where she had died the day before. The little sister sat numb with shock and grief; and Moon Kyu lay on his

pallet, a living, 23-year-old scarecrow, unable to move anything but his eyes.

Through the help of local Christians and Miss Minnie Davie, a missionary in Chungju, Moon Kyu was brought the 140 miles to the Taegu Presbyterian Hospital in a Red Cross ambulance. So degraded can an unregenerate heart be that a wicked older sister stole 3/4 of his pitiful hoard after the mother's death, and on the trip down an equally unprincipled cousin who was accompanying him stole the rest of it as he lay helpless in the ambulance—so he arrived at the hospital door without one penny of his 5 years' savings "for the doctor".

HERE THE STORY OF A MIRACLE BEGAN :

To relieve the rigidity of the neck, back, and legs, Dr. Kim began a series of 5 operations. The hip joints were first, then the shoulders, and finally the knees (the right one had frozen at a tangent away from the other leg). All the while the physiotherapists, Miss Joanne Poe and Miss Cho, labored to regain movement in the limbs unused for so long.

A year and a half has gone by... and a miracle has indeed taken place, Moon Kyu can now sit up and go anywhere a wheelchair can go. He can even take a few steps on crutches! He has full use of his hands, and a mind so bright that he reads "Time" magazine in English!

There is every hope that if a home can be found for him with some motherly woman, he can earn his board and keep. Miss Davie hopes to find such a home for him, and to have him earn his way reading to their blind children in the school, brailleing some of their books for them, and perhaps helping with office work if he can learn to type too. So grateful is he for the priceless help and love he has received from the Christian friends and hospital that he is studying ceaselessly to increase his earning potential.

As soon as we can find a wheelchair and a home for him, he can be discharged—a bright college-age boy reclaimed from a living death through the miracles of modern medicine, and tremendously strengthened in his Christian faith through the loving care of the medics and evangelists of a mission hospital.

Moon Kyu is only one of many, many tragic cases who come to our doors in a constant stream. His rehabilitation has cost more than \$1100 because he has been here so long. But every day our hospital spends one-third of this amount treating patients with emergency needs, but without the means to pay for it.

*Such help is possible only because:*

- 1) *Our doctors and nurses are willing to work long hours so these "least ones" can be cared for,*
- 2) *Our improved facilities make possible more paying patients, who help carry this load, and*
- 3) *Christians in a bountiful land are willing to share their blessings with less fortunate brothers living in grinding poverty and with heartbreaking need.*



*Miss Cho, physiotherapist, and Dr. I. D. Kim encourage Moon Kyu as he takes a few labored steps.*

We send our sincere thanks to the many friends who send us gifts for such as Moon Kyu.

*Howard and Helle Moffett*

*For income tax deduction purposes, checks should be made payable to United Presbyterian Commission and sent either directly to us, or to the Commission, but clearly designated for Taegu Hospital.*

After February 1, 1967, address for First Class letters;  
Howard F. Moffett, M.D.  
Presbyterian Mission  
1 Nam San Dong  
Taegu, Korea  
(air mail, 25¢, boat mail, 11¢)

# **P W O C**

**Worship and Study**

**Institute**

**10 - 12 March 1967**

**Eighth US Army Religious Retreat Center**

**Seoul, Korea**



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Bible Teacher,  
Professor of History  
and Theology at Seoul  
Presbyterian Seminary.**



**Dr Kyung Chik Han  
Pastor Yong Nak  
Presbyterian Church  
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H Underwood —

전 북 지 구 협 동 사 업 부  
회 의 록

제 1 ~ 9 회

충청북도농업부 회의록

1965년 12월 11일 오후 7시30분 본 회가  
 주립인신대학 사투실에서 회집하여 소  
 장 김윤식 목사의 사회로 찬송456장 마  
 찬하고 이창규 목사 기도한 후 성경 마  
 18장 18절로 20간이독하고  
 관동하지는 찬설교로 아래와 같다.  
 전복노회 김윤식 목사 오기영 목사  
 근산노회 이창규 목사 안관국 목사  
 김재노회 김이근 목사  
 남상노회 선교교회 보요한 목사  
 함부만 목사 이거보 목사  
 설대위원장 원일찬장노.  
 연일장노회 원일찬장노.  
 보주장노회 이태선 목사.

결 의 사 항

1. 임원선거기도하고 누구히나 아래와 같다.  
 회장 김윤식 목사. 부회장 보요한  
 서기 이근택. 영문서기 함부만
2. 1964년도 전도비역비비축 잔액은 금번  
 회역비용을 제치고 종전에 의한 퍼센트  
 노 4노회기 분할기도하다.
3. 금번 회역의는 송씨협동사업부가 조직되어  
 그 윤곽이 드러날 때까지 모든 안건은 보  
 유하고 중앙위원 4인 과 조직검규칙준  
 비위원 6인을 선 택하기로 하니 이레와 같다.
- 4) 송씨협동사업부 위원  
 김윤식 이근택  
 노요한 함부만
- 5) 조직검규칙준비위원  
 안관국 김두환 오기영  
 보요한 함부만 이거보
4. 1965년도 예산: 남상노회 선교교부 1965년  
 도 예산은 이미 제정된 것이니 금회에  
 안이여 그대도 준비키로 하다.
5. 보류된 안건: 전주성서학원경상비중약청  
 울류동학원에서 한 일 여자신학원회 합병  
 청원건과 이기보목사에 대다생전도에  
 선언지안은 다음 회의식 까지 보류기로  
 한다.
6. 내회: 다음 회의장소와 시일은 임원회에  
 서 결정키로 임임 하니 폐회하기로 하고  
 노요한 목사 기도한 후 폐회하다.

회장 김 윤 식  
 서기 이 근 택

CHONBUK DEPARTMENT OF COOPERATIVE WORK

December 11, 1964. 7:50 PM. at  
 Han Il Bible Institute.  
 The meeting was called to order by the  
 convener, Rev. Kim Yun sik who led in  
 a devotional. Rev. Lee Chang Kyn led  
 in prayer. Present: National: Ahn Kwang  
 Kulk(Kunsan), Lee Chang Kyn(Kunsan),  
 Kim Yun Sik (Chonbuk), Oh Ki Yong(Chonju),  
 Lee Keun Taik(Chonju), Kim Tu Won  
 (Kimje); Missionaries: H. T. Underwood (U.P.),  
 D. Neil (A.P.), D. J. Seel, R. Rickabaugh(S.P.), J. W. Folts, R. E. Hoffman.

1. Election of Officers  
 Chairman: Kim Yun Sik  
 Vice-Chairman: J. W. Folts  
 Korean L. Sec'y: Lee Keun Taik  
 English L. Sec'y: R. E. Hoffman
2. This meeting's expenses will be taken  
 from the 1964 Pioneer Evangelism  
 "Miscellaneous" A/C and the remainder  
 divided as formerly.
3. Reps. to Gen. Assembly COM:  
 Kim Yun Sik, Lee Keun Taik,  
 J. W. Folts, R. E. Hoffman  
Organization Committee:  
 Ahn Kwang Kulk, Kim Tu Won,  
 Oh Ki Yong, J. W. Folts, R. Rickabaugh  
 All overture will be postponed until  
 the next meeting.
4. Budget for 1965. Since this has  
 already been decided, this body  
 approves it as it stands.
5. Postponed Overtures, Proposal to  
 merge Han Il Bible Institute and  
 the 4-Presbytery Bible Institute;  
 request on the part of H. T. U.  
 for increased budget; new plan for  
 organization of student work pres.  
 by H. T. Rickabaugh.
6. Next Meeting. Time and place to be  
 set by the chairman and other  
 officers.  
 Following closing prayer by Rev. J. W.  
 Folts, the meeting adjourned.

Respectfully  
 submitted,  
 R. E. Hoffman English Language  
 Secretary.

전북지구 협동사업부

제2회의록

1965년 2월 11일 상오 7시 30분 본 회의가 전주 회관에서 개회되어 회장이 찬송가 400장을 인도하고 합찬찬후 마태 25장 20절로 27절까지 낭독한후 서기 가 회원을 점명하니 회원 12인 전원이 참석되어 개회됨을 선언한다. 서기가 개회사를 읽고 하이라의 같이 시보고로 채용하다. 열차 보고

The Cholla-Pukdo Department of Coopera Work met in the home of Dr. D.J.Seel at 7:30 PM. The meeting was called to order and opened with prayer by Mr. Under-wood. Those present were Rev. Kim Yun Sik, Moderator; Rev. J.W.Folter, Vice-Moderator; Rev. Lee Kwan Taik, Korean Language Secretary; Rev. R. E. Hoffman, English Language Secretary; Rev. Oh Ki Yong, Treasurer; Rev. H.T. Rickabough, Assistant Treasurer; Rev. Kim Tu Whan, Rev. Lee Ch'nan Kyu, Rev. Ahn Kwang Kuk, Mr. H.S. Underwood, Dr. D.J.Seel, and Rev. D.J. Neil.

1. The Docket was read & approved: Opening Devotional, Call of the Roll, Report on Attendance, Report of the First Meeting of the Gen. Assen. DOW, "Report of the Organization Committee, Overtures, Election of a Treasurer & Auditors(not done previously). Report of the Sub-Committees, Other Business Adjournment.

2. The Chairman Submitted a report on the Gen. Assen. DOW, the minutes of which were received as information.  
3. The Organization Committee Report. Revising the Constitution:

a) Gen. Assen. DOW Constitution, Art.III Sec. 7, Para. 2, "It shall audit all these funds and their proper use" were dropped out of the Korean Language version of the Constitution, the Gen. Assen. is reminded to correct the in committee.  
b) Regular Meetings of the Cholla-Pukdo DOW: First Thursday in January-1966 following year's budgets shall be prepared from written reports.

- 1. 개회예배
- 찬송 400장
- 기도 원일찬 찬도
- 성경 마태 25장 20절로 27절
- 합창 고 제창 김 운식 목사
- 기도 회가
- 회원 점명 서기
- 개회사 서기
- 1. 규칙 개정 서업보고. 회장
- 1. 규칙 조장 위원 보고. 오 기영 목사
- 1. 각종 서원서 제출
- 1. 회계 감사 신청
- 1. 소의견

각 위원보고

- 1. 기비
- 1. 제 회
- 2. 제일차 회신난 추회원도시업부 결과를 회자가 보고하니 이미 각 위원에게 회의록이 배부되었으므로 광고보고를 받기로 한다.
- 3. 규칙 제정 겸 조직준비위원장 김 두환 목사에 보고는 받고 아래 각 조항을 결의 하니.

1) 규칙 조항 제3조 7항에 감사를 두어 감사한후 보고케한다는 말이 누락되었으니 그 기부를 총회협동사업부에 문의키로 하였다.  
2) 규칙 중 의역시범에 대하여 본회는 아래 규칙이 결정이다.  
가) 1월 회회. 예산결산을 우선적으로 다루며, 2월 회회. 예산결산을 서면으로 제출키로 하였다. 나) 5월 회회. 다) 9월 회회. 라) 11월 회회. 매월 일자는 그달 첫 목요일보다기도결정. 라) 내일 오전 9시까지 성취하기로하고, 회자가 이대선목사로 기도케한후 전회하다.

May  
September  
November  
Meeting recessed with prayer by Rev. D.J.Neil.

과. 1965년 2월 12일 오전 9시 본 회의가 회관소에 회집하여 회장이 찬송가 212장을 인도합창하고 성경도마 12:1절로 3절까지 낭독한후 이찬규목사로 기도케하고 회부를 처리하니 회원은 전원참석하다.

2) 고도서전도 의견 - 전도없는 고도소에 전도인파 송창원을 총회협동사업부에 제출하되 제일차로 전북지구 1인이라도 파송하도록 청원키로하다.

3) 전주시 양노원장 김윤식목사의 25만보 조청원은 양노원설립규칙에 해당될때 까지 보류키로하다.

전서노회장 이근대목사의 청원한 청년 연합센터 설립비 20만원 청원건과 김재노회장 김두환목사의 담성경대기숙사건축비도 청원청원건은 총회협동사업부에 청원키로하다.

전주성서학원 이사장 이락현목사의 동성서학원과한일여자신학원과 합동하여 연합대학이라는 청원은 특별위원 안광국 원일안 과 양씨로 하여금 대담학원실투자 와 이사들 과 협의의 연구하여 다음 회회에 보고케 하기로 하다.

한성신도사원 위원회구성건은 아래와 같이 선처하다.

- 1) 박주황 교수
- 2) 송현상 목사
- 3) 권방옥 목사
- 4) 권애순 신부
- 5) 김윤식 목사
- 6) 권애순 신부
- 7) 권애순 신부
- 8) 권애순 신부
- 9) 권애순 신부
- 10) 권애순 신부

2) 선교실부서 1인. 이거보목사  
3) 학생중에서 2인. 이거보목사  
4) 학생시업제안서는 원안대로받기도하다.  
5) 2개위원회장 오기영목사가 보고하니 아래와 같이 채용하다.

- 1) 조직 - 회장 오기영. 서기 이태선 부원 남부만실대위

2) 호남지방시청각전도위원회 1965년도 위원은 이장봉목사와 보요한목사로 선정하고 청원은 그대로이존한다.

3) 전주한일성서학원 이사선정청원은 한완석목사로 작성하다.

4) 남장노교선교회에서 새선교사 7인 청원건은 총회협동사업부로 청원하기로하다.

5) 전도전문 선교사목사 2인 미혼여선교사 3인

6) 만기농촌전도선교사 혹은 평신도 1인

7) 도시전도선교사목사 1인

8) 남장노교선교회 배정위원회에서 건의 선교사안신년 단축청원건 즉 1966년 신년으로 귀국할 선교사 보요한 함부만 씨인바 2인이 동시에 귀국하면 선교사가 일시 부족함으로 보요한씨를 1965년 귀국하도록 남장노교선교본부에 청원하여 달라는 내용인바 총회협동사업부에 그대로 청원키로하다.

9. Report of Committee No. 1

- a) Officers: Chairman, Ahn Kwang Kuk; Secretary, Kim Tu Whan.
- b) Ask the Gen. Assen. DCW for funds for prison evangelist for Chollapukdo.
- c) Postpone request for Chonju Home for the Aged until said institution has proper credentials.
- d) Send the Gen. Assen. DCW requests Chosuh Presby. (200,000\$) for young people's Center, and of Kinje Presby. (60,000\$ for L.M.O.B.I. dormitory.
- e) Refer the overture of Chonju B.I. that it be merged with Han Il B.I. to a special study committee consisting of the principals of said institutes, Ahn Kwang Kuk, and H.G. Underwood, to report to the next meeting.
- f) The Committee on Student Work shall be composed of:  
Four reps. from Chonpu DCW (2 national, 2 missionarica)  
Kim Yun Sik, Song Myon Sang, J.W. Folta, Mrs. M.H. Grubbs.  
One Faculty Member: Pak Chu Hang  
One Student Worker: Cai on Fong Uk  
One Missionary Student Worker: H.T. Rickabaugh  
Two Students: to be appointed

10. Report of Committee No. 2

- 2) Officers: Chair., Oh Ki Yong, Sec'y, D.J. Neil.
- b) Re-appoint Rev. Lee Chong Pong and Rev. J.W. Folta to the Honam Audio-Visual Committee.
- c) Re-appoint Rev. Han Wan Sok to the governing Board of Han Il Bible Institute.
- d) Submit request for new missionary personnel:  
Two full-term ordained male evangelists,  
Three single women evangelists;  
One ordained or unordained short-term (rural) evangelist;  
One ordained urban evangelist.
- e) That in the light of the shortage of personnel resulting from the simultaneous furloughs of J.W. Folta and R.E. Hoffman regularly scheduled for 1966, request for an early furlough for Mr. Folta and family in 1965 be forwarded to the Board of World Missions.

- 1) 전주부된말씀사에서 종관비 500불 중 가하여 합계 3,300불 청원건은 총회협동 사업부에 청원키로하다.
- 2) 전주성서학원 운영비 1966년도 예산 2,000불 청원은 총회협동사업부로 청원키로하다.
- 3) 전주한일신학원 1966년도 경상비 3,500불 청원은 총회협동사업부로 청원키로하다
- 4) 학생수양회비는 65불에서 100불로 증가하기로가결하다.
- 5) 본지구회비용은 아래와 같이 가결하다.
- 6) 부원여관비는 1숙박 300원 교통비는 실비로 기차 3등 특급.
- 7) 침식값은 실비로 특별위원회집 서기 비용은 실비로 지급키로한다.
- 8) 선교보조금 영수인은 아래와 같이 한다.
- 9) 개척전도비
 

전북노회	각 시찰장	
전남노회	노회장이	공선 목사
전서노회	노회장이	근택 목사
김천노회	노회장 김	두환 목사
- 10) 각기관당기 관장.
- 11) 전도시 비용 지구협동사업부장 김 운식 목사.
- 12) 전도사수양회비 각 노회장
- 13) 단기성경학보조비 각 노회장
- 14) 학생수양회비는 이 거보 목사.
- 15) 1966년도 예산서는 증액된대로 청원키로하다.
- 16) 서기가 회록을 낭독하니 채용키로하다.
- 17) 회회장이 함 부안 목사로 기도케한후 폐회하니 12일 하오 5시더라

회장 김 운 식  
서기 이 근 택

- 10. Report of Committee No.2(cont)
- f) Forward requests for following budget increases to the Gen. Asses.
  - 1) Pok Twen Malsum (Freas), from \$2800 to \$3300(\$500).
  - 2) Chonju Bible institute, from \$900 to \$2000;
  - 3) Student Conferences, from 165 to \$100.
  - 4) pay expense of current meeting, itemized as follows:
    - Room & board, per day, 300 W
    - Travel, bus fare, and train fare for third class express Luncheon.
    - Secretarial expenses
- 11. Authorizing Signatures for Disbursement of Funds
  - Forward Evangelism
    - a) Chonbuk Treaby. sea. district head
    - b) Xunsan " " Mod. Leekongson
    - c) Chonsoh " Mod. Lee KeunTaik
    - d) Kimje " Mod. Kin Tu Whan
    - e) Institutions; respective heed (principal) of each.
      - Tracts: Chairman of DCW, Rev. Kim Yun Sik.
      - Evangelists' Conference, respective moderators.
      - One-month Bible Inst.: respective moderators.
      - Student Conferences: Rev. H.T. Rickabaugh
- 12. Total 1966 Budget

With exception of above increases (10.g), submit a total budget request for 1966. It stands in the budget for 1965. (Exclusive of new requests)
- 13. The minutes were approved and edonics read. The minutes for the previous meeting were also read and approved and ea read.
- The meeting adjourned. Rev. R.E. Hoffman led in the closing prayer.

Respectfully submitted.

Robert E. Hoffman  
English Language Sec'y/

대간이수교 장노회 총회협동사업부 귀중

발신년도제 오

수 신. 중앙협동사업부 귀중

제 목. 전북지구 협동사업부 의 보고와 청원의견

수제의견에 대하여 본지구협동사업부 5월회의 의록과 청원건을 별지와 같이 보고하나이다.

1965년 5월 일

전북지구협동사업부	부장	김	윤
	서기	이	근
	영문서기함	함	만

1. 1966년도 재정청원서는 별지와 같음 (제1호)
2. 선교사의 머단과 임지는 별지와 같음. (제2호)
3. 논 지구위원 배정은 다음과 같이 3년조로 작성하였음.
  - 1) 1966년도 1년조 - 전북노회 대표 1인, 군산노회대표 1인, 남장노회대표 2인.
  - 2) 1967년도 2년조 - 전서대표 1인, 김재대표 1인, 연장 1인, 남장 1인.
  - 3) 1968년도 3년조 - 전북대표 1인, 군산대표 1인 남장 1인, 호장 1인.
4. 중앙협동사업부 총대선정은 다음과 같이 하기도하다.
  7. 66년도 - 선교사대표 1인
  8. 67년도 - 한인대표 1인
  9. 68년도 - 한인대표 1인, 선교사대표 1인씩 교체하여 선정키로 하되 선정하는 서기는 오는 5월회의시에 하기도하였음.
5. 임기시작과 회의년도는 당년 5월 부터 다음해 6월 까지로하였음.
6. 각노회전도비와 전도사수양회비 영수인중 전서노회의 청원의 의하여 전서노회분은 전서노회전도부장이 영수인이 되도록 가결하였음.
7. 전주북원말씀사 출판규칙은 아래의 같이 작성하여 보고함.
  7. 이사수는 11인으로도함
  8. 임기는 4년으로하되 그중 반수는 2년으로한다.
  9. 선정비율은 총회에서 4인을하되 그중 2인은 노남지방기주자도 그 선교사중 4인을 택하되 남장 2인 연장 1인 호장 1인으로하고 이당 선정된 6인이 2인을 선정하되 기독교교육사업과 기독교문서사업에 경력이있는 자로하고 나머지 1인은 편집책임자로하되 그 임기는 재임기간중만 유효함
  10. 선대방법은 각각 해당된 기관에서 선정하기도함.

이 상



전북지구협동사업부 제3회 회의록

50-5 CHOLLAMPUNDO DEPARTMENT OF COOPERATIVE WORK

1965년 5월 6일 하오 8시 본회가 전주시 학산동 149번지 관일여자신학원에서 회집되어 회장 김윤식목사의 인도로 찬송가 259장을 합창하고 설 대위장노의 기도후 18절까지 랑독하고 "가만히 하나님의 말씀들을 듣는 자가 되자"라고 설교하고 기도

Phia body met May 6, 1965, at 8 p.m. in the Hanil Women's Bible Inst. Present: Kim Yun Shik John W. Folta Lee Keun Taik Robert E. Hoffman Kim Tu Whan Homer T. Rickabaugh Lee Ch'ang Kyu David J. Seel Oh Ki Yong Horece G. Underwood Ahn Kwang Kuk

회합후 개회예배를 마치고 회원 12인중 이목사불참하고 11회원 참석하여 성원으로 회장이 개회됨을 선언하다.

The meeting opened with prayer led by Dr. Seel and a meditation by the Moderator.

1. 서기가 절차를 아래와 같이 보고하니 임시 채용키로하다.

(1) The following docket was provisionally accepted:

- 1. 찬송가 259
- 2. 기도 설 대위장노
- 3. 성경 행 15장 12절로 18절
- 4. 설교 회장
- 5. 기도 회장
- 6. 회원점명 서기
- 7. 개회선언 회장
- 8. 절차보고 서기
- 9. 특별위원 보고
- 10. 제1분과 위원 보고
- 11. 제2분과 위원 보고
- 12. 기타 의견
- 13. 회록랑독 서기
- 14. 폐회

- Devotional
- Calling of the Roll
- Meeting Opened by Moderator
- Announcement of the Docket
- Report of the Special Committee
- Report of Standing Committee

2. 회록에서 누락된 군산노회장이 청원한 성경학교 기숙사 건축비 20만원 보조청원은 다시 회록에 사입키로하다.

No. 1 Report of Standing Committee

3. 회장 김윤식목사의 제출한 재정청원건에 대하여는 제2위원에 찾기로하다.

No. 2 Other Business

1. 한일신학원과 전주성서학원특별위원의 광고목사의 보고는 다음과 같이 받기로 가결하다.

Reading of the Minutes

Close

1) 한일신학원과 전주성서학원과의 합동문제에 아직 시기상조임으로 양측에서 이해될때까지 기달일이오어

(2) It was pointed out that the previous meeting's minutes had omitted the request of Kunson Prosbatory for funds (200,000) for a Bible School Dormitory; the minutes were corrected to include this item.

2) 한일신학원은 종전과 같이 경영하고 전주성서신학원 보조금은 순천, 목포와 동동역이되도록 중앙협동사업부에 제의하십일이오며

(3) The financial requests to the G. DC. previously submitted by the Moderator were referred again to the #2 Committee for st.

(4) The following report of the special committee to study the merger of Hanil W. Bible Inst. & the Presbytery Bible inst. was made and adopted:

a. That since a decision in regard to the merger question is premature, it be postponed until both sides understand the situation:

b. That Hanil Institute continue to operate as is has in the past, and that the Ch. Bible Inst.'s level of aid received be raised by the GADCW to an amount in accordance with that received by

총회직원선과 교외에 모든 신학교와  
서학원에 대하여 조사연구할 것을 중앙  
노동사업부에 제의하시기를 바람  
기문제와 재정상의 문제는 제2위원회에서  
기보고기로 하다.

복된말씀시장작성건은 제1위원회에 맡  
기보고기로 하다.

각종 위원회와 모이기 위하여 7일 상오 10  
시까지 정회하기로 하고 내일 장소는 완산  
교회당으로 변경하기로 하다.

정 회. 회장의 기도도 정회하다.

서 기 이 근 태

계속회의

1965년 5월 7일 상오 10시 본회가 전주시  
완산교회당에서 회집되어 회장이 찬송가  
8장을 인도합창하고 이 거복록사님이 기  
도한후 계속회의를 하다.

제1분과 위원장 안 광국목사의 보고들  
아래와 같이 받기로 하다.

1) 복된말씀사문경이사의 규칙제4조제1항  
이하의 이사선택권을 다음과 같이 수정하  
기로 하고, 문구수정위원 안 광국 원 인 한  
보 요관 3씨에게 위임하여 중앙노동사업  
부에 보고기로 하다.

이사선택방법은 총 11인으로 한다 임기는  
4년으로 하고 그 반수는 2년으로 한다.

이사선택 비율은 총회에서 4인을 택하되  
그중 2인은 호남지방 거주자 보고하고 선교사  
1인은 남장 2인, 현장 1인, 호장 1인으로 하  
고 나머지 2인은 이미 선정된 6인 이사가  
근태하되, 기독교교육과 기독교문서 사업

의 경력이 있는 자중에 선택하고 남은 1인  
은 편집책임자 보고하되 그 임기는 재임기  
기간중으로 하고 이사선택방법은 각각 해  
당기관에서 선정하기로 하다.

2) 학생사업에 관하여 아래와 같이 가결  
하다.

가 전 회록 제3페이지 9번 6항 "만 란에 학생  
중에서 위원 2인을 선출한다"는 것을 학생  
지도할수 있는 인사 2인으로 "한다"로 수정키  
로 하다.

c. A study by the GADCOM is recommended -  
all Bible institutes and seminaries of  
our church outside of those directly  
related the General Assembly.

(5) Personnel and finance matters were  
referred to Committee #2.

(6) The matter of the Pokton Malsam  
Magazine Publication Board Constitution  
was referred to (Committee #1.

(7) The meeting recessed to meet again on  
the 7th at 10 am in Wansan Church. Rev.  
Lee Chang Kyu closed the meeting with  
prayer.  
Meeting reopened at Wansan Church 10 am.  
May 7 with prayer by Rev. Rickabaugh.

Rev. Ahn, Chairman of Committee # 1 made  
the following report which was accepted:

(8) a. In regard to the constitution of  
the Pokton Malsam Magazing Board of  
Directors, Art. 4, Para:

1. "election of members," the following  
corrections as they appear below were made,  
and a special revision committee (Ahn Kwang  
Kuk, Underwood, and Falta) are to report  
to the GADCOM.

"The Board shall be composed of  
11 members, 6 of whom shall have terms of  
4 years, and 5 terms of 2 years. Appoint-  
ments shall be apportioned as follows:  
General Assembly shall elect 4, two of  
whom shall reside in the Honan area; of  
four missionaries, 2 shall be elected by  
the S.P. Mission, 1 by the U.P. and 1 by  
the A.P. Mission.

Two members at large shall be elected by  
the board itself and they shall have  
experience in the field of publishing  
and Christian aduction; and shall be  
editor of the magazine. Each organization  
shall be responsible for appointing its  
own members to the Board.

b. Student work report:  
1. Of previous minutes (65-2-9, read,  
"Two students of leadership ability"

1) 다생지도키원으로, 책, 드설, 권복주약  
 2) 다생지도키원으로, 책, 드설, 권복주약  
 3) 다생지도키원으로, 책, 드설, 권복주약  
 4) 다생지도키원으로, 책, 드설, 권복주약  
 5) 다생지도키원으로, 책, 드설, 권복주약

655 CHONPUK DCW page three  
 The two student reps. a re:  
 Elder Ok' of Tok Ch'oi, Miss Kwon Fok Ch.  
 It is recommended to transfe pending  
 permission of the S.P. Mission funds for  
 student worker arries from Mission  
 accounts to the chonPuk DCW accounts.

전북지구에산서는 별지제1호와 같음  
 전고사인지배정은 다음과 같이 가결하

(9) Chairman Ok Ki Yong of Committee #2  
 made the following report which was ad:  
 ted: (see separate sheet).

1) 전주에수병원  
 구 바울 내외분, 권 임수 내외분  
 계 일락 내외분, 설 대위 내외분  
 번 마지 서 미선, 백 학희

(10) The following missionary assignment  
 were approved:

2) 미손과고 전임교사 배 의수  
 전도사업  
 소 요섭목사 내외, 함 부만목사 내외  
 보 요한목사 내외

a. Freshy. Medical Center  
 Dr. & Mrs. Paul S. Crane  
 Mr. & Mrs. Merrill H. Grubbs  
 Dr. & Mrs. Frank C. Keller  
 Dr. & Mrs. David J. Scel  
 Miss Margaret Pritchard, R.N.  
 Dr. Joonne Smith T  
 Miss Potricio Whitener, R.N.  
 Mr. George Patton

3) 학생사업 이거보목사 내외  
 학교사업? 이 인애 (한일신학원)  
 11. 새로운 선교사 7인을 다음과 같이  
 원키로 가결하다.

b. Teacher of missionaries' Children  
 Miss Elizabeth Ann Fowler

1) 독신여선교사 (전도사업) 1인  
 (가능하면 벼른씨를 원함)  
 2) 남자목사 (농촌전도사업) 1인  
 3) 도시산업전도목사 1인  
 4) 단기농촌전도목사 (평신도도가함) 1인  
 5) 농촌전도남자목사 1인  
 6) 여자전도선교사 1인  
 7) 여자전도선교사 1인

c. Christian Education  
 Miss Coro Woyland

2. 본지구위원이지배정은 아래와 같이  
 3. 연조보정하다.  
 1) 66년도. 1년조. 전북, 군산, 남장, 남장  
 2) 67년도. 2년조. 전주, 김제, 연장, 남장  
 3) 68년도. 3년조. 전북, 군산, 남장, 호장

d. Student Work  
 Rev. and Mrs. Homer T. Rickabaugh

3. 중앙총대임기배정은 다음과 같이 가결  
 66년 선교사 1인, 67년한인대표1인, 68  
 년 한인대표1인, 선교사1인씩 교체키로  
 하기로 오는 9월회의시 무효키로하다.

e. Evangelistic Work  
 Rev. & Mrs. Joe B. Hopper  
 Rev. & Mrs. John W. Folto  
 Rev & Mrs. Robert E. Hoffman

4. 피기와 임기년도는 당년9월 부터 다음  
 해8월 까지로하고 매년9월에 원인원과  
 중앙총대를 선정키로하다  
 이회의자는 9월2일로 가결하다.

Dr. Scel and family are assigned to  
 furlough after July 1.

(11) Request list of Successors and  
 Reinforcements: (in priority)

- a. Single evngelistic woman
- b. Mole evngelistic, ordained
- c. Urban & industrial evngelistic  
 ordained
- d. Short-term evngelistic for country  
 work, lay or ordaine
- e. Mole evngelistic, ordained
- f. Single evngelistic woman
- g. Single evngelistic woman

(12) Assignments for three-year  
 staggered terms shall be as foll  
 '66 Chonpuk 1, Kunsun 1, SP 2  
 '67 Chonsuh 1, Kinje 1, Up 1,  
 SP 1  
 '68 Chonpuk 1, Kunsun 1, SP 1,  
 AT 1

회기 오기영목사의 보고는 다음과 같이  
 기로하다.  
 1월 부터 5월까지 임시보고

- 1) 간일신학원.  
 입금. 255,500원, 지출. 257,500원  
 잔고. 2,500원
- 2) 선즈성서학원.  
 입금. 116,500원 지출. 96,500원  
 잔고. 20,000원
- 3) 달성경학.  
 입금. 5100 원 지출 51,00 원
- 4) 복된말씀사.  
 입금. 335,550원 지출. 335,550원
- 5) 학생수양비.  
 입금. 7,600원 잔고. 7,600원
- 6) 전도사수양비.  
 입금. 38,250원 지출. 28,50 원  
 잔고. 10,200원
- 7) 전도비.  
 입금. 660,790원 지출. 818,100원  
 잔고. 157,710원

- 8) 사무원의비.  
 입금. 0, 지출. 4,610원  
 잔고. 4,610원
- 합계입금.  
 1,464,740원. 지출 1,606,415 원  
 잔고. 141,675원
- 유동자금. 입금. 200,000 원  
 지출. 58,325 원

15. 개척전도비 총 합계 237,66불은 전도  
 위원회에 맡겨서 연구한 후 9월 회의까지  
 결정하기로하다.  
 17. 개척전도 3년, 기성교회 2년간만 보조  
 받을수 있다는 유족 재정에 대하여 6원회의  
 최종대들에게 위임하여 활동하여 조은  
 반향으로 결정되도록 부탁하기로하다.  
 18. 전서노회 개척전도비와 전도사수양회비  
 등은 해전도부장이 근태목사의 명의로  
 수하도록 변경하다.  
 19. 서기가 회록을 낭독하니 임시채용기로  
 가.  
 20. 회 때 회각기로하고, 회장이 김 두 판목사  
 기도케한후 폐회하니 정오 12시30분 이  
 라라.

회장 김 훈  
 서기 이근택

65-5 CHONPUK DCW page four  
 (13) Terms of representatives to the  
 GADCW, elected in September, shall be  
 staggered as follows:  
 '66 1 missionary  
 '67 1 national  
 '68 1 national, 1 missionary

(14) Term-years for this committee shall  
 be from September to the following  
 August; elections of new members, and of  
 representatives to the GADCW shall take  
 place at the September meeting.

(15) Rev. Oh Ki Yong made the treasurer's  
 report.

(16) Undesignated funds of \$237.66 for  
 the Chonpuk area; the matter of utilization  
 was referred to the Finance Committee  
 for study and to report to the September  
 meeting.

(17) In regard to the rule that pioneer  
 evangelistic churches receive aid for  
 only three years, and "established"  
 churches only 2 years beyond that (see  
 Rules & ByLaws, GADCW, Art. III, 8., 4.,  
 1). 2)); our reps. to the June Mtg. of  
 the GADCW were asked to exert efforts to  
 have this changed in favor of a more  
 liberal policy.

(18) Voted to have authorized signatory  
 for Chonsuh Presbytery evangelistic  
 funds and evangelists conference funds  
 changed to the chairman of said presby-  
 tery's Evangelistic Committee, Rev. Lee  
 Keun Taik.

(19) The minutes were read and previ-  
 ously adopted  
 time of the next meeting was set for  
 September 2nd. The meeting was adj. with  
 with prayer by Rev. Kim Tu Whan.

Respectfully submitted  
 Robert E. Hoffman,  
 English Language Sec'y

STAFF DIRECTORY

MEMBERSHIP OF WORKERS, 1965-66

Dr. Paul S. Crane	Director, Presbyterian Medical Center
Mrs. Paul S. Crane	Hospital Housekeeping, Teacher of Missionaries Children.
Rev. John W. Folte	Evangelistic Work
Mrs. John W. Folte	Teacher of Missionaries' Children
Miss Elizabeth Fowler (Short term)	Teacher of Missionaries' Children.
Mr. Merrill H. Grubbs	Presbyterian Medical Center
<del>Mr. Merrill H. Grubbs</del>	<del>Teacher of Missionaries' Children</del>
Mrs. Merrill H. Grubbs	Teacher of Missionaries' Children
Rev. Robert E. Hoffman	Evangelistic Work, Rural & Industrial
Mrs. Robert E. Hoffman	Medical Work, Teacher of Missionaries' Children
Rev. Joseph B. Hopper	Evangelistic Work, Editor Forten House Magazine, Director of Mission Training Class
Mrs. Joseph B. Hopper	Teacher of Missionaries' Children
Dr. Frank G. Kellon	Presbyterian Medical Center
Mrs. Frank G. Kellon	Presbyterian Medical Center School of Nursing, Teacher of Missionaries' Children
Mr. George Patton (short term)	Presbyterian Medical Center
Miss Margaret Pritchard, R.N.	Director, Presbyterian Medical Center Nursing School
Rev. Homer T. Rickabaugh	Student Work
Mrs. Homer T. Rickabaugh	Presbyterian Medical Center
Dr. David J. Seel	Burroughs after July 1. On return, Regular assignment
Mrs. David J. Seel	Burroughs after July 1. On return, Regular Assignment
Dr. Joanne Smith T. (short term)	Presbyterian Medical Center
Miss Cora A. Wyland	Principal, Harri Wilson's Bible Institute
Miss Patricia A. Whitman, R.N.	Presbyterian Medical Center

전주유대선교사결단

구 파 울 의사	전주예수병원
구 파 울 부인	병원사찰, 선교사자녀교육
보 요 한 목사	전도사업
보 요 한 목사 부인	선교사 자녀교육
백 의 수 여선생(단기)	선교사 자녀교육
권 의 수 선생	전주예수병원
권 의 수 부인	선교사 자녀교육
함 부 만 목사	농촌전도 및 산업전도
함 부 만 목사 부인	선교사 자녀교육 및 의료사업
조 요 섭 목사	전도사업, 복된말씀사편집인 및 전주김씨 소장
조 요 섭 목사 부인	선교사 자녀교육
계 일 락 의사	전주예수병원
계 일 락 부인	선교사 자녀교육 및 예수병원 부속간호사 강사
변 마 지 교장	예수병원 부속간호학교교장
이 거 보 목사	학생전도
이 거 보 부인	전주예수병원
설 대 위 의사	7월이후 안식년, 인식후전식배정.
설 대 위 부인	7월이후 안식년, 인식후후 정삭배정
고 인 예 문장	간일여가 신학원 문장
배 종 진 선생(단)	전주예수병원
서 비 선 의사(단기)	전주예수병원
백 의 회 선생(단기)	전주예수병원

후담과 증원될 선교사

- |                |                    |
|----------------|--------------------|
| 1. 독신여선교사 (진도) | 4. 단기 농촌전도목사 혹은 평신 |
| 2. 안수받은 남자목사   | 5. 남자 목사           |
| 3. 도시산업선도목사    | 6. 독신여전도선교사        |
|                | 7. 독신여전도선교사.       |

1966년도 전라북도현등시연부 예산정원기

구	목	1965년도	비고	1966년도
1.비커선도비	7,742,50.	부	10	8,517,00.
(내역)	4,180,95.	"	54	4,599,18 불
가) 전서	1,703,35.	불	22	1,873,74. 불
나) 전서	1,085,94.	불	14	1,193,38 불
다) 군산	542,97.	불	7	596,19.
라) 김제	232,27.	불	3	255,51.
마) 예비	200.	불	3	200.
2.진도사 수양비	60.	불	60	60 불
3.전도지	2,800.	불	3,300	3,300 불
4.북널달솜사	<del>300</del>	불	300	300 불
5.고드소전도	200	불	200	200 불
·단기성경악.	900	불	2,000.	2,000. 불
·전주성서학원	3,500	불	3,500	3,500 불
·군일신학원	65.	불	100	100 불
·수양수양회	450.	불	1,000	1,000 불
·성경구락부				
11.사무비			160.	160. 불
12.회리비			200.	200. 불
합계	15,917,50.			19,537,00.

비고  
 10 푸로 증가  
 54 주로  
 22 "  
 14 "  
 7 "  
 3 "  
 60 불, 군산 50 불  
 전서 50 불, 김제 40 불  
 4 노회분

전주·군산  
 4 노회 각 50 불  
 10개처 증설함

특별청원

1. 전서노회 청년연합회센터 설립비 20만원
  2. 군산노회성경학교기숙사건축비 20만원
  3. 김제노회성경학교기숙사건축비 6만원
- 합계 46만원

이상

월수기, 후원금, (선도금) 년경 1천  
 월수기, 후원금, (선도금) 년경 1천  
 월수기, 후원금, (선도금) 년경 1천  
 월수기, 후원금, (선도금) 년경 1천  
 월수기, 후원금, (선도금) 년경 1천  
 월수기, 후원금, (선도금) 년경 1천

1966년 보 요산  
 1967년 김 운식  
 1968년 조 영섭  
 1968년 임 관영  
 (상기 연도는 이기 달기 등 포함)

부지주 위원.  
 1966년 이창규 김윤식 함부만 보요섭  
 1967년 이관희 김두환 원일환 이거보  
 1968년 임관영 오기영 이태선 조요섭

선도금, 사육금, 본금액은 회장 및 부회  
 자에게 돌아가어 카리키도하다.

11. 후회 3월 10시에 본회가 선교책국민  
 학교 강당에서 회친 1여 회장 이근택  
 목사 회회로 창송 270장 성경막2:  
 1-5를 봉독하고 오기영목사로 기도  
 케관후 속회하다.

12. 위원보고 제1위원장 김운식목사의  
 보고는 아래와 같이 받기로하다.

- (1) 군산노회전도금 영수자는 선도부장  
 안경은씨로 변경함
- (2) 구제비 375불은 노인 고아 음악여성

- (1) Request of the Chuaju Synagogue,  
 for the 1st for financial aid;
- (2) Request of the Methodist Church in Chuju  
 sub-presbytery for financial aid;
- (3) Request for financial assistance  
 construction of the Chuaju (Presbytery)  
 Bible Institute;
- (4) Change of recipient, or responsible  
 person for Kunsu Presbytery of 1966  
 funds;
- (5) Requests for rural church work  
 scholarship money;
- (6) Assignment of ordained mission  
 to presbyteries (for evangelistic work)
- (7) Overture requests for further study  
 the constitution of the Polwen Mission

6. The "Ev. Oh Ki Young, Tr. S., pres-  
 ented a partial report of the use of DMY  
 funds to-date; this report was received

7. Representatives named to the Bd. DS  
 as follows (length of term designated  
 by year.

- J. Polta -until 1966
- Kim Yun Shik - until 1967
- J. Hopper and Ahn Kwang Kuli  
 until 1

8. Terms (or classes) established for  
 membership of the local DMY as follows:

- 1966-Lee Oh'ang Myu, Kim Yun Shik,  
 R. Hoffman and J. Polta
- 1967-Lee Keun Taek, Kim Tu Whan,  
 H. Underwood and H. Rick Brown
- 1968-Ahn Kwang Kuli, Oh Ki Young,  
 D. Neil and J. Hopper

9. The use of funds for evangelistic  
 to be handled by the moderator and  
 moderator in consultation.

10. The meeting was recessed until  
 Sept. 3rd, with prayer by the Rev.  
 Yun Shik.

11. The meeting was reconvened at 10  
 on Sept. 3rd at the Presbyterian High  
 school building, with the Moderator,  
 Keun Taek presiding. After a hymn and  
 scripture reading, the Rev. Oh Ki Young  
 led in prayer.

(Item # 12 on next page)



11. 이사회는 전서 11, 김재 50, 노광달 50, 노광달 2,000원을 조과치  
신은 구제안을 특별연회 기조하며  
교수자는 노회장으로 보함.

선주서약위거속도로 20,000원은  
선주서약위거속도로 20,000원은  
선주서약위거속도로 20,000원은

본규칙 2장  
"2명은 논구역에서"를 "2명은  
논구역에서 거주자"로  
"이사회 선정한 대로 2명"  
"이사회 선정한 대로" 1명  
"편집인 협동원  
1명"으로 3장 7조 1항 "정기회는  
1주에 1회"로  
"기사는 삭제 7장 2조 부칙  
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

특별전도회는 제1위원회에서 전권수  
위원으로 맡기어 처리케 하고 재정영수  
인은 위원장으로 한다.

12. The report of Committee No. 1 was received from its Chairman, Kim Yun Siak, and accepted as follows;

(1) Ahn Kyeung Wo named as recipient of evangelistic funds for Hunsan Presbytery

(2) General relief funds in the amount of 1775 to be distributed for the orphans, prostitutes, and storm and flood victims, in the following amounts to each presbytery: Chunbuk 1175; Chungcheong 350; Chunsuh 100, and Kingki 80. These funds are to be distributed with due regard to Christians and non-Christians alike, with not more than 2,000 won given to any one individual. Each presbytery is to report the use of these funds as received and disbursed by the presbytery moderator.

(3) The request of Chonju (Presbytery) Bible Institute for 20,000 for a building program forwarded to the G. DCW, referring it to the special committee which is now investigating and studying the situation of Bible Schools throughout the nation.

(4) Recommend the following changes in the constitution of the Pokwon Holmehwae Board: Article 2, Sect. 4a; to read "two persons; residing in the Hwang area (2)". . . . Article 2, Sect. 4c; to read "one person chosen by the Board (1)". . . . Article 2, Sect. 4d; to read "editor and Associate Editor (2)". . . . Article 3, Sect. 7a; to read "regular meeting to be held in January". . . . Article 3, Section 16f; delete the "16f" Article 7, Sect. 24 (re. approval of constitution); to read "in effect when passed through the DCW, by the General Assembly and Southern Presbyterian M. Article 7, Sect. 25 (re. amendment of the constitution); to read "in effect when passed through the DCW, by the General Assembly and the Southern Presbyterian Mission

(5) The special evangelistic funds were entrusted to committee No. 1 with power to handle same; the committee Chairman to be responsible for their use.

(6) Ordained missionaries assigned to presbyteries and/or districts for evangelistic work as follows:

Chunbuk Presbytery  
 - When Ju District- J. Folta  
 - Innan Sun " - J. Hopper  
 - Mujin Jang " - R. Hoffman  
 Chunsuh Presbytery - J. Hopper  
 Kunsan " - J. Folta  
 Kinje " - H. Rickabaugh

전남노회. 조요섭  
 금산노회. 보요한  
 김제노회. 이기보

3. 제2위원장 오기역목사의 보고는 아  
 래와 같이 받다.

(1) 1966년 안식년 과 단기선교사로 귀  
 국자명단은 아래와 같다.

- 가) 보요한 목사 및 부인
- 나) 함부만 목사 및 부인
- 다) 권이수 선생 및 부인
- 라) 백가오원(단기선교사)
- 마) 스미스키(단기선교사)

노년교역자 자녀장학금 청원은 그  
 원칙대로 실천하기 위하여 이 근태  
 주보선 양위원을 선정하여 각 노회  
 에 조사보고케하여 중앙현동사업부에  
 신청하도록 위임하다.

(3) 개척전도비주 예비비 232.28불은 중  
 전대모 각 노회에 분배하기로 하다.

- 완주시찰 10부 (6,465원)
- 임남순시찰 22부 (14,224원)
- 무진장시찰 22부 (14,224원)
- 전서노회 22부 (14,224원)
- 금산노회 14부 (5,052원)
- 김제노회 7부 (4,526원)

14. 양서기로 보고 양각을 재정하여 각기  
 관으로 하여금 11월회에 보고케하기로  
 하므로, (보고할 기관명) 각노회, 한일선  
 학원, 전주성서학원, 복된말씀사,  
 학생사업, 신흥학교, 기전학교.

13. The report of Committee No. 2 was  
 received from its Chairman, Oh Ki Young,  
 and accepted as follows:

- (1) Missionaries going on furlough, or  
 completing short-terms during 1966:
- Rev. & Mrs. John W. Folta
  - Rev. & Mrs. Robert E. Hoffman
  - Mr. & Mrs. Merrill H. Grubbs
  - Miss Patricia Whitener (short term  
 completed)
  - Dr. Josnoo Smith T. (short term com-  
 pleted)

(2) Rural church workers' scholarship  
 requests to be handled according to estab-  
 lished principles, by a committee of Lee  
 Keun Teek and J. Hopper investigating and  
 reporting in each presbytery, and with re-  
 sponsibility to make application to the  
 GA DCW for such scholarship aid.

(3) Travel expense money in the amount of  
 \$252.28 from the Pioneer Evangelistic f  
 ars to be distributed as before in each  
 presbytery, as follows:

- When Ju district (10) 6,465 W
- Innan Sun " (22) 14,224 W
- Mujin Jang " (22) 14,224 W
- Chunsuh Presbytery (22) 14,224 W
- Kunsan " (14) 5,052 W
- Kinje " (7) 4,526 W

14. The two secretaries are to handle  
 matter of securing reports of work and  
 institutions (organizations) related to  
 the local DCW for the November meeting.  
 (These are: each presbytery (4); Hanil  
 Women's Bible Institute; Paktwon Males  
 Board; Student Work Committee; Shinheun  
 Boys' School and Kijun Girls' School.)

15. 회의 폐회하기로 기결하다.  
회장의 사기도 회록을 낭독케 하나 입사  
로 채용되기로 가결하고 찬송 3장을  
제창하고 기도한후 제4회의를 폐회하다.

회장 이 근택  
서기 김 두환

15. The minutes of the meeting were read  
and provisionally approved, With the  
singing of a hymn, and a prayer led by  
the Moderator, Lee Keun Teek, the  
meeting was adjourned at 11:30 a.m.

Respectfully subitted,  
  
Homer T. Rickabaugh  
English Language Secretary.

시일. 1966년 11월 4일 하오 7시  
장소. 전주시 선교회 국민학교 강당  
경건회. 사회 회장 이근태 목사  
찬송 400장. 기도 - 안 광국 목사  
성경 - 약 1:5 - 8  
선교재목 - 우리에게 사랑을 주옵소서.  
기도 - 조 요섭 목사. 폐회

Date and time: Nov. 4, 1965, 7 P.M.  
Place: Presbyterian Mission School Bldg.  
Those present were:

Lee Keun Taek	Lee Ch'ang Kyu
Kim Tu Whan	John W. Folta
Ahn Kwang Kuk	Robert E. Hoffman
Kim Yun Shik	Joe B. Hopper
Oh Ki Young	Homer T. Rickabaugh

The meeting opened with a devotional period led by the Moderator, Rev. Lee Keun Taek. The Rev. Ahn Kwang Kuk led in prayer.  
1. Two members were not present; some explanations regarding their absence were received.  
2. The docket was provisionally received.

- 사무처리
- 의원점명 - 출석 10명, 품석 2명
- 전차보고 - 철차는 입시로 받기로 결정하다.
- 위원건의 보고
  - 권도지사용위원 보고는 광고보고로 받기로 하다.
  - 별도전도금(병원전도) 위원보고는 광고보고로 받기로 하다.
  - 농촌고역자징각금위원(재도) 보고는 농촌고역자징각금 12월 까지 본 사무들 만기어 협동사업부에 시류일정을 재품토록 맡기기로 결정하다.
- 각 기관 보고
  - 신중중고등학교 교장보고는 광고보고로 받다.
  - 기전여자중고등학교 교장 보고는 광고보고로 받다.
  - 전주신학원장 보고는 받다.
  - 한일말씀사 편집지의 보고는 받다.
  - 각 노회개척전도보고는 받다.
  - 성경구락구 보고는 광고보고로 받다.
  - 성회협동사업부 위원보고는 광고보고로 받다.
  - 학생사업위원 회보고는 받고, 재정청원종회협동사업부에 청원하기로 하다.

- The following special committee reports were received:
  - Committee for the use of evangelistic tract funds, as information.
  - Committee for special evangelistic funds- hospital evangelism-as information.
  - Committee for Rural Church Workers' Scholarships; their responsibility understood to continue until December for the forwarding of papers (applications) to the office of the GA-DCW.
- The following institutional and organizational reports were received:
  - Shinheung Middle and High School
  - Kijun Middle and High School
  - Chunju (Presbytery) Bible School
  - Henil Women's Theological Institute
  - Poktwon Malsoum Board
  - Presbytery Pioneer Evangelistic Work (Chunbuk, Kunsan, Chunsuh and Kijun)
  - Bible Club program, as information
  - GA-DCW as information.
  - Student Work Committee; with the following requests to the GA-DCW concerning the 1967 budget for student work:
 

a. Korean student worker	\$ 650.00
b. Student Conference.	150.00
c. Student work expenses.	150.00
Total	\$ 950.00

재정 - 1967년 실무자봉급	650	불
학생수양비	150	불
학생회사업비	150	불
합계	950	불

(\*This total is only \$285.00 more than we expect to receive in 1966.)  
5. The meeting was recessed at 10 P.M. to meet the next morning at 9 a.m., with prayer led by Rev. Lee Ch'ang Kyu.

1. 일 하고 10시에 이 찬규목사로 기도  
 케하우 정회하다.  
 2. 11월 5일 상오 9시에 조 요섭목사택별  
 도 개회 회집하여 회장의 사회로 찬송  
 2. 찬요 기영복사익 기도와 성경 고전  
 1:17-18를 봉독한후 기도하고 경건회  
 를 마치다

7. 병도구제비 사용 의견  
 구제비는 각노회가 사용한절차를 1966년  
 1월 정기회에서 회관앞에서 보고하기로  
 하다.

8. 규칙 수정청원의 관한건  
 1) 총회협동사업부 회의록(1965.6.9.)  
 51. 1) 회관 다란에 농촌전도세칙이란 제목  
 을 "개척전세칙"이라고 개칭하여주시오며  
 2) 농촌전도세칙안에 7. 2. 의 세칙은 삭  
 제하여주시오며  
 3) 다란에 현재 보조하는 교회들 자립목  
 으로하여 1966년 부터 5년간 보조할수  
 다라고 수정하기도 총회협동사업부에  
 의하기로결의하다.

4) 협동사업부에서 중요한 안건을 결의  
 하고자 할시에는 영어로 충분히 설명한후  
 가부를 결정한다란 이 규칙을 지키기로  
 총회협동사업부에 현의하기로하다.

9. 기림관 건립의 건  
 랑장노교설립 기림관(발생지에) 건립하기  
 협동사업부를 경유하여 미국남장노회  
 선교본부에 청원하기로하다.

건립기금 예산액은 30,000 불  
 (남장노교선교 구역내 교회에서는 의견  
 금을 거출하기로)

10. 폐회시  
 서기가 회록을 랑독하니 임시로 채용하  
 고 조 요섭목사의 기도로 폐회하다.

1965년 11월 5일  
 회장 이근태  
 서기 김두환

5. The meeting was recessed at 10 p.m. &  
 met the next morning at 9 a.m., with  
 prayer led by Rev. Lee Ch'ong Kyu.  
 6. The meeting was reconvened at 9 a.m.,  
 Nov. 5 in the Hopper's home with the Hop  
 perator presiding. After a hymn, a Script  
 reading, and prayer led by Rev. Oh Ki Yu  
 the business of the meeting continued,

7. Concerning the matter of the use of  
 special relief funds, it was decided th  
 each presbytery report the use of the sa  
 at the first regular meeting of 1966.

8. Revision of rules, as follows;  
 (1) In the Minutes of the GA-DCW (65.6.9)  
 Item 51 c, the name "Rural Evangelistic  
 Rules" to be changed to "Pioneer Evangelis  
 tic Rules."

(2) The items under Rural Evangelistic  
 Rules, a and d, be deleted.

(3) Item c, having to do with the self-  
 support from 1966 of churches now receivi  
 aid, be revised to read "these churches  
 may receive aid for a period of five year  
 This item to be referred to the G.A-DCW.

(4) Request the G.A.-DCW to actually keep  
 the rule which says that all important  
 matters of business be voted on only after  
 they have been clearly explained in Engli

9. Concerning the creation of a "Memorial  
 Hall"; It was decided to ask the Board of  
 World Missions (Presbyterian Church, U.S.  
 through the G.A.-DCW, to provide for the  
 building of a memorial hall or center,  
 commemorating the beginnings of missionary  
 work, in the amount of \$30,000. (Church  
 within the bounds of the S. Presby. vic  
 area will be asked to contribute.)

10. The minutes of the meeting were pro  
 visionally approved, and the meeting  
 closed with prayer led by the Rev. Joe  
 Hopper.

Respectfully submitted,  
 Honor T. Rickobaugh  
 English Language Secretary/

5. (112) 주제비는 해당 위원에게 맡겨서 상회  
 관후 본회의에 제시하고 분배하기로 하다.

Relief, "It was voted to refer to Com-  
 mittee #1.

10. 1967년도 예산분배. 재정분배는 해당  
 위원회에 맡기기로 결의하다.

10. The following items were referred to  
 Committee #2: a) the use of this year's  
 relief funds (\$200); b) the matter of  
 1967 budget findings; both to report back  
 to the group.

11. 정회. 독일 7일 상회 10시에 속회하기  
 못하고 원일관창도의 기도로 정회하다.

11. The meeting was recessed to meet again  
 in Friday at 10:30 a.m., with prayer led  
 by Mr. Underwood.

서기 김 부 관

12. 속회. 동월 7일 상회 10시 30분에 본상소  
 에서 소절히 여 찬송 314장을 합창하고  
 김 윤식 목사 기도로 속회하다.

12. The meeting reconvened on Friday (Jan  
 at 10:30 a.m., with the singing of a  
 hymn and prayer led by Mr. Kim Yun Shik.

13. 제1위원회 위원장 김 윤식 씨의 보고  
 는 다음과 같다.

13. The report of Committee #1 (Choi. Kk.  
 Yun Shik, Sec'y. Ahn Kwang Suk) was pre-  
 sented and the following actions taken:

- 1) 수 봉규 씨의 미국유니온(리주본드)  
 신학교에 유학처원은 비용없이 추천하라  
 하기로 하다.
- 2) 농촌고령자 자녀 장학금에 대하여는  
 다음 5명에게 하라하기로 하다.

- (1) Granted to send the Rev. Son Doos Koo to  
 the U.S. for study at Union Seminary  
 in Va. with no expense to the DCF.
- (2) Scholarships granted to following  
 children of ministers: (See list in the  
 Korean minutes).

과목	학생명	학교명	학년	주소	목사명
관	김민	숙신대	1년	부안	과 판경
림	수봉규	기독교대	1년	삼례	림 동혁
광	윤석하	대전대	1년	이대	광 인창
적	요선	전주영성	3년	무주	적 병래
정	금자	전주기전	2년	두주	정 찬준

- (3) Voted to request the GADCF for unif-  
 orm rules and forms for applying for  
 scholarships for children of church  
 workers; Mr. Kim Yun Shik and Mr. Folts  
 to forward suggestions.
- (4) We request the continued administra-  
 tion of Han Il Women's Bible Institute  
 in Chonju on the same basis as in the  
 past; this request to be forwarded to  
 the GADCF.

다음 2명은 장학여부도시 장학금  
 하라하기로 하다.

14. The report of Committee #2 (Ohm. Ch  
 Ki Young, Sec'y. Kim Tu Whan) was presen-  
 ted and the following actions taken:

- 1) 은숙기전 여고 3년 삼례 임 동혁  
 피현선전수공고 3년 무주 최 병래
- 3) 장학금에 대한 지세안 규칙과 정원  
 양식을 통일하여 주시기를 상회에 청원  
 하기로 하고, 장학규정에 대하여는 성안  
 하여 중앙협동사업부에 직선상정하기로  
 하다.
- 4) 한일여자신학원불 전주에서 계속  
 경영되는것이 필요하므로 중앙협동사업부  
 에 한일신학원의 이사회의 정권을 상정  
 하기로 하다.

(1) Chontuk Area DCF Forward Evangelism  
 Funds were divided as follows:

1) 1966년도의 재정배당은 다음과 같다.  
 (1) 농촌전도비 총계 7,740 불

(1) Chontuk Area DCF Forward Evangelism  
 Funds were divided as follows:

구분	원주	주모	합계
완주시찰	11.5	주모	690, 10불
임남순시찰	22	주모	1,702, 85.
부진장시찰	22	"	1,702, 85
전서도회	23.5	"	1,818, 90
김제도회	7	"	541, 80
관향도회	11	"	1,082, 60

Area	Percent of Total
Mujinjang	22%
Innsuwan	22%
Chonsuh	23.5%
Wanju	11.5%
Kimje	7%
Kunsan	14%
<hr/>	
	100.0%

(2) Although this committee recommended  
 that this year's Undesignated Forward  
 Evangelism Funds (\$240) be used for ex-  
 penses of special meetings for back-  
 country churches and to request the DCF  
 for permission for this use of funds, it  
 was voted to postpone the matter until the  
 May meeting.

(2) 특별전도비.  
 1966년 드레는 부속회비 모으로 사육할 수  
 있도록 중앙협동사역부에 연의가지는  
 보고가 있었으나 5월까지 까지 보류하  
 고 있다.

(3) 단기성경학교는 종전대로이다  
 (5(농씨))

(4) 4보부터 11까지 (본지출시인까지)  
 생활복순서를 달갑)는 종전대로하기로  
 한다.

2) 1967년도 예산전편견.

1. 농촌전도비 6,740. (불(1,000 증가))  
 2. 특별전도비 210 불  
 3. 단기성경학교 300. (100불 증가)  
 4. 여지신경력 3,900  
 5. 노회성경과 2,600. (1,100 증가)  
 6. 농촌지도자수양비 300 (100 증가)

7. 각생지연.  
 가) 실 두지 50 불  
 나) 합 새 수 150 불  
 다) 회 생 피 100 불  
 라) 사 연 비 50 불 (28, 불 증가)

8. 줄감비 4,000. (1,200 불 증가)  
 9. 전도비 100. (4 불 증가)  
 10. 회회비 200.  
 11. 구제비 100.

3) 1966년도 구제비 할다음 다음과 같다.

전북노회 50 불 전석노회 40 불  
 군산 " 40 불 김제 " 30 불  
 합계 200 불

구제비는 전북노회 1인만 2,000원이자  
 모 주미 라회지는 두수회 피회지 너미주 의  
 윤락역시 불쌍한 노인 불쌍한 아이도 많다.

15. 내회소는 건주주부교 피회지 시기가  
 회회비를 냈다 하니 재육하기로 하며 이 근  
 터 부서의 기기도 모 비 피회지 가모 1230불  
 이다.

회자 기 근 배  
 서기 각 부 관

(5) Budget requests for 1967 (with change  
 from previous year noted):  
 Forward Evangelism. \$8,740 (increase of  
 \$1,000)

One Month's B.I.: \$300 (increase of \$100)  
 Presbytery Bible Inst.: \$2,000 (increase  
 of \$1,100)  
 Country Workers: Conferences: \$300 (an  
 increase of \$100)

Publication: \$4,000 (increase of \$1,200)  
 Tracts: \$100 (an increase of \$40)  
 Student Work: \$950 (increase of \$285) to  
 be used as follows:

Korean Student Worker - \$650  
 Student Work Expenses - 150  
 Student Work Expenses - 150  
 \$950

Undesignated Evangelism: \$240  
 Han Il Theological Inst.: \$3,500  
 Meeting expenses: \$100  
 Relief Funds: \$200

(4) 1966 Relief Funds were apportioned to  
 presbyteries as follows:

Chonsuk... \$90  
 Kunsan... 40  
 Chonmah... 40  
 Kimje... 30  
 \$200

It was voted that each presbytery  
 report on how 1965 relief funds were used  
 before receiving 1966 funds.

(5) A special committee of five (Shu Kwang  
 Kuk, Kim Tu Whan, Lee Joun Teok, Kim Yun  
 Shik and Joe B. Nepper) was appointed to  
 study the re-apportionment of Forward  
 Evangelism funds within this Area; this  
 committee to report at the May meeting.

15. The minutes of the meeting were read  
 provisionally approved, and the meeting  
 adjourned with prayer led by the Rev. Lee  
 Joun Teok.

Respectfully submitted,

R. E. Hoffman  
 English Secretary pro tem

지구협동사업부 제6회 1차 임시회  
 제 6회 제 1차 임시회 회의록  
 1966년 3월 4일 오전 10시 30분 오후 4시

WORK (1st called meeting after the  
 6th regular meeting) MINUTES

장소: 전주신교회 사무실  
 출석부원: 이근택, 김윤식, 오기영, 김두환  
 조요섭, 함부만, 보요한, 이거보.

Date and time: March 4, 1966 10:30 a.m.  
 Place: Pokwon Malsuem Office, Presby'  
 Mission, Chunju.

Those present were:  
 Lee Keun Taek, Chr. Joo B. Hopper  
 Kim Yun Shik Robert E. Hoffman  
 Oh Ki Young John W. Polta  
 Kim Tu Whan, Sec'y Homer T. Rickabau

불참부원: 안광국, 이창규, 원일단, 이태선  
 개회: 회장 이근택 목사의 사회로 찬송 268장  
 함창하고 김윤식 목사의 기도한 후  
 성경 4:11-16을 낭독하고 조요  
 섭복사의 기도로 개회하다.

Those absent were: Ahn Kwang Kuk; Lee  
 Chang Kyu; Desmond J. Neal and Horace  
 Underwood.

The meeting opened with a devotional  
 period led by the Chairman, with Messrs.  
 Kim Yun Shik and Joe B. Hopper leading in  
 prayer.

1. 총회협동사업부 규칙 및 세칙 개정 의견
- (1) 제목: 농촌전도세칙을 (4페이지)  
 개척전도세칙으로 개정키로  
 (2) 10리 이내에 복음주의 교회없는 곳  
 으로한다. 단 도시와 특수지역은차한 예)  
 부제라를 넣기로.
- (3) 개척전도비는 3년으로하고를 1966년  
 부터는 5년간으로하고
- (4) 설립한지 5년이상된 교회는 개척전도  
 비를 받지 못한다. 단 완전자립을  
 위하여 지구협동사업부의 결의에  
 의하여 연합할수있다는을 넣기로하다.

1. The following requests for changes in  
 the Rules and By-Laws of the GA DCW were  
 made pertaining to Rural Evangelism Rules  
 (page 4)
- (1) Change the word 'Rural' to 'Pioneer'  
 in the 3rd item under the Evangelistic  
 committee.
- (2) First item under Pioneer Evangelism  
 Rules: "A place with no evangelical  
 church within 10 Li"...adding the words  
 "except in cities and special areas".
- (3) Fourth item under Pioneer Evangelism  
 Rules: Substitute for the words "for 3  
 years"...to read as follows: "Pioneer  
 Evangelism funds may be given for five  
 years beginning in 1966; after this, in  
 two chroches. . . . etc"
- (4) Fifth item under Pioneer Evangelism  
 Rules: "Any church that has been estab-  
 lished over five years cannot receive  
 Pioneer Evangelism funds". . . adding  
 words: "except for the purpose of help-  
 ing a church to become completely self-sup-  
 porting with the approval of the area

2. 총회협동사업부 회의의 건.  
 중앙협동사업부의 회의를 년 4차로  
 소집한다로되었는데 년 2차로소집한다  
 로 개정하기로하다.

2. The following request for change in  
 Rules and By-Laws of the GA-DCW were ma-  
 pertaining to regular meetings of the GA-  
 DCW; "that this Department shall have  
 four regular meetings a year", be revised  
 to read: "That this Depa rtment shall ha-  
 ve two regular meetings a year.





날: 1966년 5월 5일 하오 8시

장소: 전주완산교회 별관

경건회: 사퇴 이 근택 목사 찬송 418장 기도 한 완석 목사  
성경 로마 1:16 설교 복음을 부끄러워말라. 기도 조 요섭 목사

사무처리:

1. 회원점명. 출석 10인, 결석 2명

2. 절차보고. 임시로 받기로 가결하다.

3. 특별위원보고

(1) 개척전도비 사용은 종전대로 사용하기로하다.

(2) 개척교회설립은 산간지는 100호, 평야지는 300호, 거리는 10리 타 교회와  
없는곳에 우선적으로 설립하기로하다. 이 설립교회설립지는 각 노회전도  
부장이 조사하여 그 명단을 전북지구 협동사업부에 제시하여 주는대로한다.

(3) 선교동역자 전북지구 주재선교사수가 너무 적으므로 현재 연세대학에서  
어학을 공부하는 허철씨를 어학공부가 끝나는 대로 본 지구 주재선교사로  
파송하여 주시기로한다.

(4) 개척전도연구회는 더 연구하기 위하여 종전대로 그 사무를 이전위원에게  
일임하기로한다. (위원, 조요섭 이근택 김두환 안광국 김윤식)

4. 군산노회 청원의 건

군산노회에서 남장노회선교회 초대 교육기관인 영명학교를 계승하기 위하여  
남장노회선교회 본부에 35,000 불을 재단을 세우기 위하여 총회협동사업부에  
청원하기로하다.

5. 정략. 함 부만 목사로 기도케한후 정회를 동월 동일 하오 10시에 하다.

6. 속회. 동 장소에서 동월 6일 오전 10시 회장의인도도 찬송 162장을 인도함장하고  
시편 4:1-8 까지 봉독하고 원 일한장노의 기도로 개회하다.

7. 이리 기독교 방송국의 청원건

이리 방송국장 김상호씨의 청원한 출연 5키로로 인상건은 중앙방송국 계륙승  
하에 남장노선교부로 10,000불을 개정청원은 총회협동사업부에 상정하기로하다

8. 인사문제.

인사문제는 위원을 선정하여 맡기기로하고 그 위원을 보요한 조요섭 오기  
김윤식씨로하다.

우 안식년으로 귀국하는 보요한목사 부부, 권익수씨의 부부를 안식년의 기한  
끝나는 대로 전북지구에 도라와 일하여 주심을 환영하다.

9. 내회 장소 및 장소 시일. 1966년 9월 1일 오후 3시 군산동북교회당.  
10. 폐회. 동일 동월 오전 11시 회의록을 회장으로 낭독케하고 채용후 찬송 3장을  
제창한후 회장의 기도로 폐회하다

회장 이 근택 서기 김 두 환

W. Area DCW Minutes (7th meeting).

May 5-6, 1966

at: Chunju, Wansan Church

Called: Led by chairman, Rev. Lee Koon-tack.

Roll Call. 10 present, 2 absent.

The proposed docket was accepted.

Report of special evangelism committee. Recommended:

- (1) That the pion. Ev. budget continue to be distributed as previously.
- (2) That each presby. Ev. Com, Chm. prepare and send to the DCW a list of places where new churches should be established in near future. Such places should have at least 100 houses in mountain areas, and at least 300 in plains, and be 10 li from nearest church of any denomination.
- (3) That since the number of missionaries (evangelists) in the North Chulla area is too small request that Rev. Batts Huntly be sent to this area upon completion of language study at Yonsai U.
- (4) That the present pion. ev. study com. continue making ~~1/2~~ its studies of this work (members: J.B. Hopper, Lee Koon-tack, Kim Tu-whan, Ahn Kwang-su, Kim Yoon Sik).

4. Request of Kunsan, Presbytery approved as follows:  
That we request the GA DCW to approve Kunsan Presbytery's request to the Bd. of Wld. Missions, Presbyterian Church U.S. for \$35,000 encowment for the proposed Kunsan Jun-san. technical High School, as a continuation of the S.P. missions' pioneer educational work at Young Myung School.

5. Recess, prayer by R. Hoffman.

6. Convened May, devotion by chm.

7. Request of the Iri Christian Radio station presented by Mr. Kim San-he approved as follows:  
That we request the GA DCW to approve the request to the Bd. of Wld. Missions, Presbyterian Church U.S. for \$10,000 to raise the strength of the radio station to 5000 watts, within the overall plan of the Christian Radio Work.

8. Personnel matters:

- (1) The axis assignment of Chunju missionaries for the following year referred to following committee with power to act: J.W. Folts, J.B. Hopper, Oh Ki-Young, Kim Yoon-Sik.
- (2) Voted to request the return after furlough of Rev. and Mrs. John Folts and Mr. and Mrs. Merrill Grubbs to North Chulla for continued work.

9. Next meeting: Time: Sept 1, 3:00 PM  
Place: Kunsan, Tong-puk Church

10. Adjournment, after reading of minutes.

Sacy. Kim Tu-whan

제 8 회 9월 정기회 회의록.

1966년 9월 1일 오후 3시 부터 7시 까지

장소.군산시 동부교회 교육관

출석의원.이 근택.김 운식.오 기영.안광국.한 완석.김 두환.조 요섭.이 거보.

원 일한 (9명)  
불참자. 임 신덕. 고 인애. 지 찬애 (3명)

계획예배. 회장 이 근택목사사회로 계획예배를 시작하여 찬송6장 성경 갈 6장 5절 "자신을 살피자"란 설교로 마치고예배를 필하다.

개회선언. 회장 안건. 1) 임원선거 2) 신구임원고체 3) 총회협동사업부위원보고 4) 회계임시보고  
5) 신사거 6) 회록낭독 7) 찬송 8) 기도 9) 폐회

1) 임원선거. 공천위원을 3명 선정하여 임원급 총회위원 선정보고하기로 결의하여 회장이 자백하니 공천위원은 한 완석. 오 기영.원 일한.제씨더라.

2) 임원명단. 회장 조 요섭 부회장 안 광국 서기 김 두환 영문서기 이 거보 회계 오 기영

총회협동사업부 위원- 이 거보 (1967-1969)  
총회협동사업부 위원보고는 광고보고로 받기로 하다.

전북지구협동사업부 회계보고 회계보고는 임시보고로 받고 지불된 사건은 회계토서 심사한후 다음(1966.

1. 1)에 보고하기로하다.

6. 특별전도지 출판위원 조 요섭. 이 근택

7) 전북지구 학생사업위원 인준의 건 (1966-1967) 위원- 김 운식.송 현상.최 도철.박 주광.권 복주.조 요섭.천 방옥.이 거보. 설 대위 부인.

8) 전주성경학교는 전북지구 협동사업부 지정성경학교로결정하다.

9) 현재 재미중인 한 종준의사에 대한 전주선교회 청원건은 완전한 서류를 구비한후 (노회장.병의원장.각 추천서.본인 이력서)금명년간에 미국남장노교신교회 본부의 차근차근 하교학생에게 하등영향을 주지않는다는 조건하에서만 추천

CHUNBUK AREA DEPARTMENT OF COOPERATIVE WORK (8th meeting) MINUTES

Date and time: September 1, 1966 at 5 p.m.

Place: Tongbu Presbyterian Church (Educational Bldg.), Kusan

Those present were: Lee Keun-Taek, Kim Yun-Sik, Oh Ki-Young, Ahn Kwang-Kuk,  
Han Whan-Suk, Kim Tu-Whan, Horace Underwood, Joe B. Hopper, H.T. Rickabaugh.

Those absent were: Joan England, Gora Wayland, Janet Keller.

The meeting opened with a devotional period led by the Chairman, Lee Keun-Taek, with Mr. Underwood leading in prayer. The roll was called and the proposed docket accepted.

1. A committee of 3 (Han Whan-Suk, Oh Ki-Young and H. Underwood) was selected to present nominations for new officers, and one G.A.-DCW representative.
2. Following the report of the nominating committee the officers were elected as follows:  
Chairman - Joe B. Hopper  
Vice-chairman - Ahn Kwang-Kuk.  
Secretary - Kim Tu-Whan  
English Lang. Secretary - H.T. Rickabaugh  
Treasurer - Oh Ki-Young
3. The General Assembly DCW representative chosen H.T. Rickabaugh (1969).
4. A report of the General Assembly DCW was received as information.
5. A partial report of the Treasurer (Chunbuk DCW) was received, with the condition that the Treasurer investigate debit items and report at the next meeting.
6. A special committee was named for the publication of tracts with available funds, consisting of Joe B. Hopper and Lee Keun-Taek.
7. The membership of the Area Student work Committee, with two new missionary members, was approved for the year 1966-67 as follows:  
Kim Yun Sik, Song Hyun-Sang, Choi Do-Chuk, Pak Joo-Whang, Kwon Bok-Soo, Mrs. David Seal, Joe B. Hopper, Chun Bang-Uk and Homer T. Rickabaugh.
8. Chonju Bible Institute was designated as the school, of its kind, of the Chunbuk Area DCW (in keeping with a G.A.-DCW request).
9. The request of the S. Presbyterian Mission in Chonju with reference to English study for Dr. Han Jong-Joon (now in the U.S.) was approved pending the receipt of papers (recommendations from the presbytery moderator, Jesus Hospital Directory and personal history), but only with the condition that Dr. Han's study will not effect the number of Korean students going abroad during this year or next under the auspices of the Board of World Missions (Presby. U.S.).
10. The matter of job descriptions for new missionaries, as requested by the Board of World Missions, was presented by S. Presbyterian missionary members. After some discussion of the matter, it was decided that DCW members living in or near Chonju should prepare the job descriptions and forward them directly to the Board.
11. With reference to the Pioneer Evangelistic funds it was affirmed that:
  - 1) No Pioneer Evangelistic fund salaries will be paid in advance.
  - 2) The qualifications of evangelists are to be carefully examined; a list of these qualifications shall be sent to each presbytery, Evangelistic Committee Chairman.
  - 3) Church workers who are serving more than 2 churches will have living expenses provided. (/?)
12. It was decided that Pioneer Evangelistic funds in the whole area of Chunbuk Presbytery will be paid in the name of the Evangelistic Committee Chairman.
13. The following applications for scholarship aid for the children of church workers were approved: 1) Chung Dae-jin, the son of Chung Hui-yul (Kimje Presbytery); and 2) Yu Won-joo, the daughter of Yu Young-Tae (Chunbuk).
14. The next regular meeting of the DCW was set for Dec. 1, 1966, the place to be decided by the Chairman.
15. The meeting adjourned with the singing of a hymn, and a prayer led by Kim Yun-Sik, it being understood that the minutes of the meeting would be read and approved at the next meeting. (Note: the minutes were not read nor provisionally approved at the close of this meeting.)
16. Not noted.

Respectfully submitted  
Homer T. Rickabaugh  
English Language Secretary.

전북지구협동사업부 제9회 정기회 회의록

시일 - 1966년 12월 1일 하오 7시 30분

장소 - 김주시 화산동 조요섭 목사관

출석회원 - 김운식, 이근택, 안광국, 한완석, 김두환, 송봉규  
                  조요섭, 이거보, 원일한, 임신덕, 계찬애

불참회원 - 고인애

개회예배 - 찬송 8장, 성경요 13장 12-17  
                  설교 - 회장 "제자의 발을 씻은 예수를 본 받자"  
                  기도 - 회장

- 안건 - 1) 예배 2) 회원점명 3) 전회의록朗독 4) 회계보고 5) 신사건  
          6) 찬송 7) 폐회

사무처리

- 1) 전회의록朗독 - 서기가 전회의록朗독하니 채용하기로결정하다.
- 2) 회계보고건 - 회계는 이근택 목사개택하다.
- 3) 회계보고 - 회계보고는 광고보고로 받다.
- 4) 신회원관영 - 오기영대 송봉규. 이태선대 임신덕. 보완한대 계찬애
- 5) 예산요청 (1968) 1967년도 의정원한것을 결정한대로 하려니와 아래와 같이

- (1) 담성경학비는 300,00 불
- (2) 지구협동사업회 회회비 150,00 불
- (3) 전주성경학교는 동일안대로 하여주실것이오며
- (4) 농촌지도자 강습회 보조금은 300,00 불로실시하여주시기를 중앙협동사업부에 요청하나이다.

6) 개척전도비연구위원  
본 지구개척전도비연구위원은 선정하여 연구한후 다음회의시에 보고하여주시기를 건의하고 위원을 선정하니 한완석, 김운식, 김두환, 이근택, 조요섭.

7) 회의규칙 수정위원

전북지구협동사업부 회의규칙수정위원을 선정하여 맡기기로하고 위원을 선정하니 한완석, 이거보, 양씨라.

8) 내회장소

시일 1967년 2월 2일 하오 7시 30분

장소 - 김주시 화산동 이거보 목사관

9) 폐회 - 서기가 회회를朗독하니 임시로 채용하기로하고 회장이 김운식 목사로 기도는 안도케한후 폐회하니 동일 하오 10시 20분이야.

회장 조요섭  
서기 김두환

DATE: Dec. 1, 1966 at 7:30 p.m.

PLACE: at the home of Dr. Joe Hopper,  
Presbyterian Mission, Chungju

THOSE PRESENT: Kim Yun-Sik, Lee Keun-Taek,  
Ahn Kwang-Kuk, Kim Tu-Whan, Han Whan-Sik,  
Song Bong-Kyu, Joe Hopper, Homer Rickabaugh,  
Hbrace Underwood, Joan England  
and (Mrs.) Janet Keller.

THOSE ABSENT: Cora Wayland

The meeting opened with a devotional period led by the Chairman including a hymn, Scripture and prayer. The roll was called and the proposed docket accepted.

1. Minutes of the previous meeting (Sept. 1966) were read and approved as corrected. The following item had been omitted: Request the GA-DCW to consider making assignment of work of missionaries upon their arrival in Korea and when language study begins, for all those newly appointed to work in Korea by the 3 sister churches.
2. The Rev. Lee Keun-Taek was elected Treasurer to replace the Rev. Oh Ki-Young deceased.
3. A partial report of the treasurer (thru Nov. 30), as prepared by the official clerk, Elder Lee Young-Joon, was received as information.
4. Members or substitutes present for the first time were recognized and welcomed as follows: for Oh Ki-Young, Mr. Song Bong-Kyu; for John Folta, Mrs. Janet Keller; and representing the Australian Presbyterian Mission, Miss Joan England.
5. The following action was taken with reference to the 1968 budget request: request amounts in each item equal to amounts requested for 1967 with the following amendments (additional requests in some items): 1) Month Bible Class - \$300 more; 2) Meeting expense - \$150 more; 3) Presbytery Bible School - an amount sufficient to equalize, or to match the amount received by other Bible Schools in other areas; 4) Rural Leaders Conference - \$300 more. These 1968 budget requests are to be presented to the GA-DCW.

## KOREAN BUDDHIST TAKES CHRISTMAS TO COURT

SEOUL, KOREA. June 10, 1966. Even Christmas has its enemies now. A student in Seoul has filed suit against the Korean government because it made Christmas a legal holiday. He claims this is religious discrimination against the Buddhists.

Kim Son-Heung, a thirty-year-old graduate law student in Dongguk University (Buddhist), further contends that recognition of Christmas as a holiday violates his constitutional rights of freedom of religion. He has also threatened to contest the right of the ROK Army to have Christian chaplains, when there are no Buddhist chaplains. The Army replies that no Buddhists have been qualified.

Korea's Buddhists, long considered to be the country's dominant religious group, have been shaken in recent years by strong evidence that Christians now outweigh them not in influence alone but in numbers as well. A recently published secular handbook gives an impartial estimate of the relative strength of Buddhists and Christians, putting Korean Buddhist strength at 900,000 compared to 1,500,000 Korean Christians.

7 Mar 1967



March 7, 1967

### KOREAN METHODISTS END DEADLOCK

SEOUL, KOREA, MARCH 6, 1967. The Korean Methodist Church ended a six-month deadlock over the election of a bishop when, on the 114th ballot, it chose as its new head a 67-year-old pastor and educator, Dr. Hong-Kyu (Fritz) Pyun.

Bishop Pyun, a leader of the conservative wing of the church, is a former president of the Methodist Theological Seminary, and for seventeen years has served as pastor of the South Mountain Methodist church in downtown Seoul. He is an accomplished linguist, fluent in five languages.

The election ended a paralyzing stalemate which had twice forced suspension of voting in the Annual Conference last fall. After 111 ballots with no majority, the Conference was ~~adjourned~~ adjourned to try again in the spring. The quick choice of Dr. Pyun in only three ballots when voting was resumed in March is a victory for peace and unity in Korea's second largest Protestant denomination. Its members number 225,000 in 1,243 Methodist churches. Bishops in the Korean church serve for a four-year term.

Bishop Pyun studied in America at Hamlin University and Drew Theological Seminary, where he received the Th.D. degree in 1931.

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Samuel Hugh Moffett  
Presbyterian Mission  
I.P.O., Box 1125, Seoul, Korea



# KOREA CALLING

VOL. VI. No. 8

SEPTEMBER, 1967

## THE CHALLENGE TO THEOLOGICAL EDUCATION



Samuel H. Moffett

Korea has more Protestant theological students than any other country in Asia, Africa or Latin America. Last year there were 1,781 theologues in her fifteen major seminaries, and perhaps as many more in some thirty minor schools. But it all started with just two students in a missionary's home in Pyengyang sixty-six years ago.

In 1901, Dr. Samuel A. Moffett brought two young men into his house for a three-month course for training pastors. Six years later, the little seminary graduated its first seven ministers as the nucleus around which, in that same year, 1907, the new and independent Presbyterian Church in Korea was organized.

Today's Presbyterian Theological Seminary stands on the hills beside the Han, under the cross on its eight-story-high prayer tower, with a faculty of fourteen, a student body of 240, and as high an academic standard as any theological school in Asia. For a while it was the largest Presbyterian seminary in the world. It has graduated 2,593 ministers of whom about two thousand are still in active Christian service, not only in Korea but in six foreign countries as well.

This year's graduating class numbers 84, which is still not large enough to meet the demand for ordained ministers in a church that has almost doubled its membership since the 1950s.

Most graduates go directly into the pastorate, but changing times have created a demand for a diversified ministry. One of last year's graduates, for example, went to a factory, not a church, and as a common laborer, not a minister. He is preparing for Christian witness in Seoul's industrial slums. Another graduate, our first woman B.D., is in a rescue ministry to prostitutes, moving unafraid through their sleazy, twilight underworld to tell them of Him who came not for the righteous but for sinners.



Presbyterian Theological Seminary

The most startling statistic at the seminary is the number of college graduates. 60% of the seminary's 240 students are graduates of a four-year college, and if the undergraduate college of Christian Education is excepted, the proportion is 76%. There are 136 (including 6 women) in the seminary's B.D. course for college graduates; 8 in the Th. M. course of the Graduate School; 46 in a two-year course for graduates of regional seminaries, and 50 (including 3 men) in the college of Christian Education.

These four levels of instruction pose innumerable problems, but are also an insistent, urgent challenge to the whole structure of theological education in Korea. They present us with questions like this. Can we work out a creative combination of the new American-pattern B.D. course for college graduates, and the old European-pattern course for high school graduates which the rural church still needs? Can we raise academic standards without losing the evangelistic zeal that is the old seminary's priceless heritage? Can we discover enough resources in Korea for an adequate, indigenous graduate school program? An important part of the future of the Korean Church hinges on finding an answer to such questions.

The seminary's location is in itself a symbol of the challenge. At the crest of the hill behind the school lie the ruins of a 1400-year-old Paekje fortress, reminding the students of their country's an-

cient cultural heritage. But next door is Walker Hill, the gleaming, five-million-dollar tourist resort and international conference center, serving notice that they can no longer live in the past. Below the pines on the fifteen-acre campus flows the quiet Han, an invitation to meditation and reflection. But the river's banks are broken by the chimneys of the sprawling factories which have turned the sleepy suburb into a bustling new industrial center.

Between the factories and the seminary rises the steeple of a little brick church, started as a home mission project by a down-town congregation before the seminary even thought of locating here, and reminding the students of the evangelistic priorities of their unfinished task in a land that is still 93% non-Christian. After sixty-six years there are more non-Christians in Korea than when we started. That is the greatest challenge of all to theological education in Korea.

*Samuel H. Moffett*  
Dean of the Graduate School  
Presbyterian Theological Seminary

## PATERNALISM AND INDUSTRIAL EVANGELISM

Paternalism has had a bad press, especially among anti-colonials, but in Korea today we shall miss a great opportunity if we fail to recognise the fact that this spirit of paternalism is creating a favourable condition for evangelism, especially in industry. There can be no country in the world, certainly not Britain, nor America nor Japan, where factories, and even police stations and prisons, are so wide open to the messengers of Christ. In what other country have Chiefs of Police invited the clergy in every town to supply them with chaplains? Where else would you find a Governor of a prison gathering his eight hundred and fifty male and one hundred and fifty female prisoners to take part in a Christmas Service? Or a factory manager assembling his 1,600 workers to meet a bishop, or to witness a Christmas Play or to hear an Easter Message? Yet, I have known all these things to happen during the last few months.



**Bishop John Daly**

In Korea there are owners of private coal mines who care sufficiently to give their workers houses, hospitals and schools, textile firms that provide dormitories for up to eight hundred female workers and do not forget a beauty parlour, and a government-run factory that organises a nursery where their workers may suckle their infants. Management knows that well cared for families produce the better workers, that knowledge is world wide. But in Korea the management also recognises that material care is not sufficient and, in my experience, there is a readiness to enlist the services of the church to help to supply the spiritual needs of the workers.

There is a large tobacco factory where the non-Christian manager has invited one of my clergy to be chaplain to the works. He has provided a furnished room with a telephone and the workers are encouraged to go to the chaplain with their personal problems. Once a week, the chaplain has lunch with the workers and the broadcasting system is put at his disposal for fifteen minutes. A priest in another parish spends thirty-six hours a week at a primitive coal mine high up in the mountains (it is said to be the highest coal mine in the world). There he works in the daytime as a welder but the manager is giving him a room where he may counsel those who come to him. The chief engineer gives him his meals and he sleeps at night in a shack with two young bachelors. The young manager especially values our prayers. He himself from time to time, retires to his wooden hut for a three days' retreat. A string with strips of white paper is placed across his doorway so that he may not be disturbed; night and morning he washes his body with fresh water and the day is spent in prayer. When his time of preparation is over, he goes to the top of the mountain to offer the sacrifice of dog and pig for the safety of his workmen.

I have given but two examples of dozens which could be cited from the experiences of Protestant and Catholic workers in this field. The dangers are obviously great and our evangelists must be warned lest they become the tools of a paternal management, or their activities mistaken for a form of western witchcraft. Both these dangers may be particularly acute where the management is in the hands of church members, for these men are apt to expect the Church to support the "status quo". But danger is no reason for neglecting opportunities.

I have only twice met with a hesitation to accept the ministry of the church and the cause for this, on each occasion, was the fear lest "missionaries would introduce division among the workers." This reaction came as a slap across my face, especially since I knew it to be justified. I am convinced that we must find the way to work together or else the doors which are open to us today will be closed.

*Bishop John Daly*  
Anglican Mission

## THE PEACE CORPS IN KOREA



Kevin O'Donnell

The name of this publication, **Korea Calling** seems appropriate, somehow, for an article describing the Peace Corps of the United States in Korea.

Korea, through its government, originally called Peace Corps in 1961, the year the Peace Corps started. Unfortunately, Peace Corps could not respond to this initial request. Korea again called, and in late 1965, agreement on a Peace Corps educational program

was reached. In September 1966, one hundred American Peace Corps Volunteers arrived in Korea for two years to be high school teachers of Conversational English, Science and Physical Education. About seventy Peace Corps Volunteers were in the first group with an additional twenty-five and five in the latter two fields respectively.

Before arriving, this group had been carefully recruited, selected and trained. During an intensive twelve-week training program, these Peace Corps Volunteers were introduced to Korean History and Culture, the Korean Language and also received specific instruction in their needed teaching skills.

While Peace Corps comes to Korea to teach, we also come to learn. We wish to learn in order to understand and be understood. For this reason, the Peace Corps Volunteers all live with Korean families in the forty-three different cities, towns and villages where they are teaching at about one hundred Korean schools.

These Americans, two-thirds of whom are male and one-third female, are generally in their early twenties. They are all college graduates, and represent about thirty-five of the fifty States. Some hold advanced degrees, and many plan to return to graduate school following their Peace Corps service. For the young men, this service is not a substitute for military service, although they are generally granted a deferment while in the Peace Corps. Upon completion, they are eligible for the draft.

In an attempt to remove as many of the differences as possible between the Koreans and the Peace Corps Volunteers, the daily living of a Peace Corps Volunteer is considerably different from the usual United

States government employee. For example, the Peace Corps Volunteers receive 12,000 Won a month (those in Seoul receive 13,500 Won) from which they must pay all their living costs except cost of room and medical expenses. They do not have PX privileges nor can they use the Korean Foreigners Commissary. The rule of thumb is that Peace Corps Volunteers avail themselves of only those things available to Koreans.



A Conference with Peace Corps Volunteers

As teachers, the Peace Corps Volunteers are kept busy. Generally, they teach twenty to twenty-five classroom hours per week plus extra-curricular school activities such as English conversation clubs or sports activities. Many also hold adult classes in the evenings, or work with groups of students from other schools. Some have found involvement in work with local health groups or orphanages.

The combination of truly living on the economy, carrying a heavy work load, receiving a minimum living allowance, struggling with a difficult language, all while constantly adjusting to a new environment with new customs and value scales seems like a big undertaking. It is! But to date, only four of the original one hundred have returned because of an inability to adjust. Four others have returned because of health, marriage or as spouses of those who did not adjust.

With a high sense of motivation and solid dedication to the cause of understanding and assisting, these young American men and women are determined to succeed.

One measure of the job these Peace Corps Volunteers are doing might be in the request recently presented Peace Corps by the Korean Government. The Ministry of Education asked for approximately two hundred additional Volunteers in English teaching. These Peace Corps Volunteers would be assigned to Middle Schools throughout Korea. We are often asked why the teaching of English is so important in a developing country like Korea. We believe English is the key with which the Koreans can unlock the storehouse of resource material. For example, the Korean doctor or engineer with a knowledge of English, can read and comprehend specialized publications pertaining to his work and thereby greatly expand his knowledge. Further, the English language is becoming the common denominator language of international business and Korea is seeking active participation in such commerce.

The Ministry of Health and Social Affairs has asked for over three hundred Peace Corps Volunteers to serve as Rural Health Auxiliaries. The Volunteers will function in the areas of Maternal Child Health Care, Communicable Disease Control, Sanitation, and Health Education

With only eight months in Korea, Peace Corps is reluctant to pass judgment on itself. Encouraged by the present Peace Corps Volunteers' performances and the requests for additional Peace Corps Volunteers, Peace Corps is still searching to improve the utilization of its talents. In all three teaching fields, English, Science and Physical Education, and especially the latter two, new ways to improve the effectiveness of the Peace Corps Volunteers are being reviewed. Joint studies with Korean educators have been started to set objectives for Peace Corps' presence in Korea. In essence, the Koreans are being called upon to determine how this manpower resource which has been made available to them can best meet the needs of Korea.

*Kevin O'Donnell*  
Director, Peace Corps, Korea

## BOOK CHAT

New Christian books on Korea are of interest to all of us. A very moving little book, in paperback, is *For a Testimony*, by Rev. Bruce F. Hunt (200 won), which tells the story of the time spent in prison over the Shinto Shrine problem, just as World War II was getting started. Only those who

were here at the time can appreciate some aspects of the situation which the book describes, but the reading of it will inevitably raise certain questions in the reader's mind: Just what would I have done in a similar situation? How much would I be willing to endure for Jesus Christ?

Two small books published by the Lutheran Mission are worthy of attention. One is the famous *The Freedom of the Christian Man* (크리스찬의 자유) (50 won), by Martin Luther. This was one of the decisive writings of Reformation period. It has not lost its value with the passage of time. The subject is still an important one. What is true Christian freedom and what are its limitations, always "in Christ?"

The other is *What is Truth* (진리란 무엇인가) (40 won). This is a small book of selected Scripture readings, under attractive titles, done in four sections: The Fragrance of Life, The Treasure of Life, The Guide of Life, The Glory of Heaven. Some of the sub-titles are these: The Song of Love: I Cor. 13; The Turning-point of History: Acts 2; The Essence of Faith: I John 3; Paul's Gospel: Rom. 5, 8; Christian Behaviour: Rom. 12; Peace of Mind: John 14. It will be seen that the sections consist of full-length passages, not just scattered verses.

With the current interest in the writings of Bonhoeffer, of which as least three are available in Korean, *The Place of Bonhoeffer*, edited by Martin E. Marty (본회퍼의 사상) (250 won) will be of help to many. The sub-title is "Problems and Possibilities in his Thought." The first essay by Marty himself, gives the title to the book. Each chapter is by a different author. They discuss such themes as: What is the meaning of Christ for us today? Jesus and the nature of Society, Bonhoeffer and the Bible, Worship and Faith, Bonhoeffer's Philosophy.

Another author who has been stirring much interest, in Korea, for obvious reasons, is Martin Luther King, Jr, several of whose books have appeared in Korea in translation, from other publishing houses. Now the CLS has come out with a translation of *Stride toward Freedom* (자유의 투쟁) (250 won).

### KOREA CALLING

Editorial and  
Business Correspondence: Rev. Allen D. Clark  
Box 1125 I.P.O., Seoul, Korea

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January 25, 1967  
Semel, Korea  
Stanton R. Wilson

SEMINAR ON THE MISSIONARY

Dear Friends:

The A.I.C. asked me to co-ordinate a seminar at this 73rd Mission Meeting on "THE ROLE OF THE UNITED PRESBYTERIAN MISSIONARY IN KOREA TODAY".

In preparation for this, the attached documents have been prepared:

1. Several brief statements by Korean Christians and U.P. Missionaries on the topic of the seminar. (Names have not been attached.)

2. Several articles related to this topic:

- a) "The Role of Missionary Today in Korea" by Dr. Won Yong JI
- b) "The Evangelistic Missionaries Role in Church Growth" by Roy E. Shearer
- c) "The Crisis in Mission" by Robert H. Bolton
- d) "Our Ten Most Crucial Missionary Problems" by Robert Flood
- e) "How to Prevent Organizational Dry Rot" by John W. Gardner

3. Co-ordinators of the seminar on Thursday evening, February 2, 1967, will be Dr. F. Kinsler, Rev. L. N. Thurber (East Asia Regional Secretary), the Mission Chairman, Rev. R. Urquhart, and myself. But we want everyone to participate. Try to peruse this material enclosed before the seminar. And then on Thursday let us probe deeply this timely and provocative topic.

Don't forget the study on a similar topic in our 1965 Mission booklet. This came at a Presbyterian Council study Conference, January 22-24, 1965 (See pp. 77-114).

Two suggestive roles of the missionary today have come to my attention at this time.

1. The Asia Magazine with a circulation of 525,000 copies weekly has the largest reading audience in all Asia. Recently it carried these words about a heroic Boy Scout - "When my father was young, he saved someone. It made me want to save someone, too." Asia is family centered. So is the Church. The older generation in Korea did a brave job of sharing a saving message. If this generation also does its witness effectively, many "someones" will be saved, too.

2) A new book from Canada Why the Sea is Boiling Hot is being studied carefully. From Biblical times it points out three groups - die-hards (who identify God with all that ~~has~~ been in the past), conformists (who pliantly adopt the patterns of the surrounding culture), and prophets (to whom new vision comes).

Korea seems to be this book's topic when it says: "We live in an age of unprecedented stress. There is great pressure upon Christians to abandon their Christian faith in its prophetic boldness. It is easier to become die-hards proclaiming a gospel no longer relevant, suspicious of science, patient with out-dated social evil and piously and exclusively other-wordly. Alternately it is easier to turn aside to the lesser hopes of the cult of education, or of welfare, or of science, or of revolution. But there are

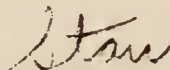
Dear Friends

-2-

January 25, 1967

those who dare to stand in the line of the prophets and wrestle in Christ's spirit with the issues of our times. To such is given love both transforming and transcending this world, and which this world can neither give, take away, nor finally resist. To that experience and that hope the church calls the world."

Yours in Mission - Partnership,



Stanton R. Wilson  
Commission Representative

SRW:mas



## THE ROLE OF THE UNITED PRESBYTERIAN MISSIONARY

NOW - The role is often "paraclete" - I say it reverently - we are along-side - there with that fellow doctor or teacher or pastor, as we do our job, our small part in the evangelization of Korea.

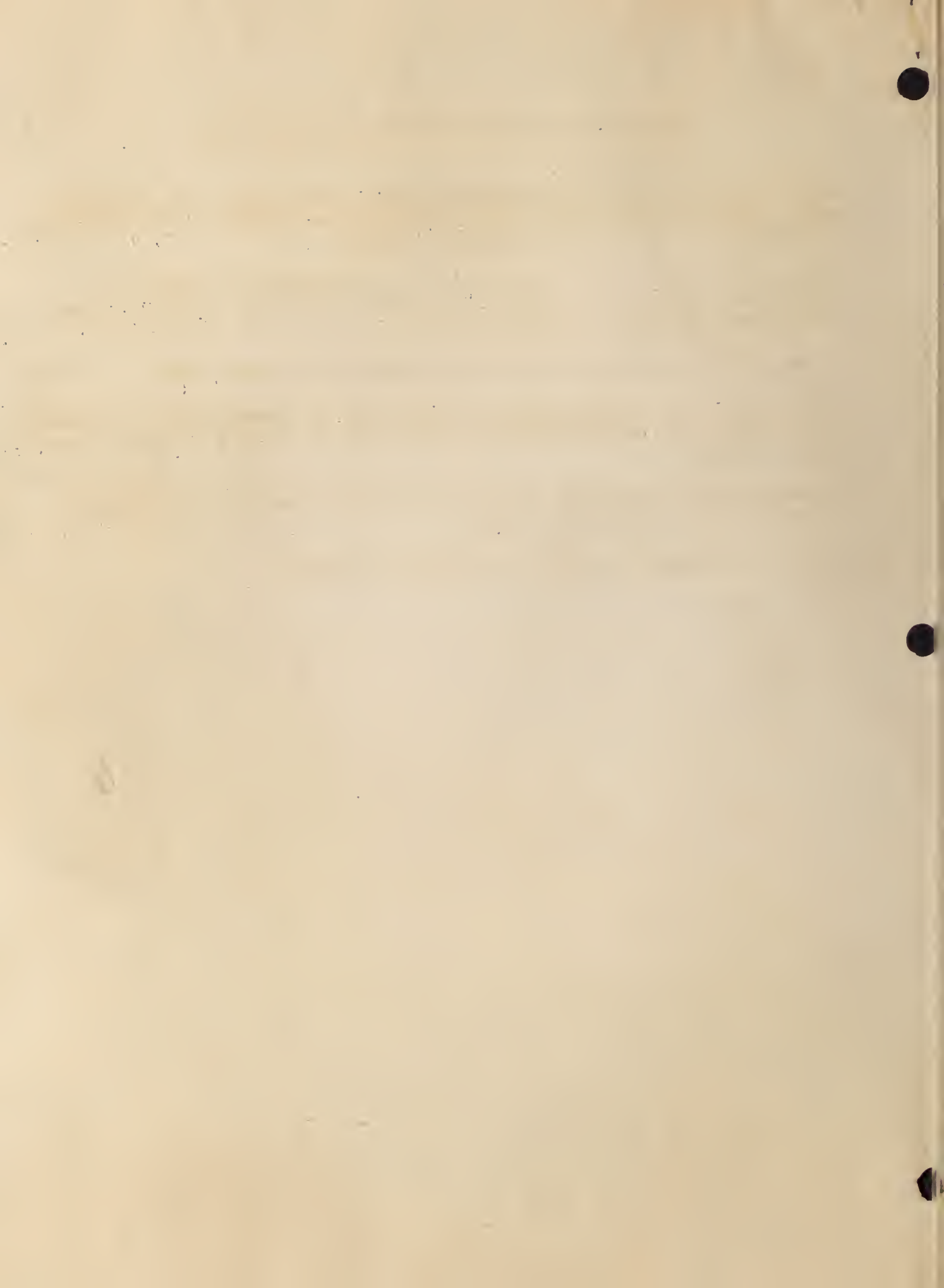
Sometimes the role is as a lightning rod - or scapegoat - exactly as Dr. K. Crim was in the inevitable and bitter battle between the Fundamentalists and Liberals in the Korean Church.

We may often be carping critics but God save us from that - here or at home.

We may and should be encouragers - helping, by our presence and our prayers, people to keep on just keeping on in their life of faith - to "not be weary in well doing".

To keep learning more about "speaking the truth in love" in all kinds of unlikely private and public places.

And "in the future" it will not be so very different.



THE EVANGELISTIC MISSIONARY'S ROLE  
IN CHURCH GROWTH IN KOREA

By Roy E. Shearer

The foreign missionary ranks not first, not second, but only third in his influence on the growth of the Church in Korea. In the past, when reasons were sought for the tremendous, fast growth of the Korean Church, writers often implied that missionaries and their methods were the primary causes of this miracle of growth. Missionaries, however, were the first to admit that it was not their direct, personal witness, but rather the urgent speaking of one Korean to another, that struck a responsive note and sparked the turning of great numbers of Korean citizens to Christ. This word-of-mouth testimony quickly paved the way for the preaching of the missionaries. When the pioneer Horace G. Underwood first visited the village of Sorai, he found Christianity well spoken of, both in Sorai and in its neighbourhood. This advance knowledge of Christianity was due to the testimony of one of the village men who first believed the message of Christ in Manchuria.

Even after these first beginnings, the Church grew because of the witnessing activity of Korean Christians. When on a visit to Korea, Dr A. J. Brown, former Far East Secretary of the Presbyterian Board of Foreign Missions, saw that distances prevented frequent missionary visits to each new place of preaching, and he was forced to conclude that the constant stream of new believers was due to the work of native Christians, rather than to the foreigners in charge.<sup>1</sup> C. Darby Fulton, Southern Presbyterian Mission Executive, saw a striking difference between the missionary work of Korea and that of other Far Eastern fields. He said, 'In China and Japan the evangelist . . . uses street preaching and such pioneer work, seeking to awaken a spiritual response to find an entrance for the Gospel. In Korea, on the other hand, the spread of the Gospel has usually outrun the missionary. Groups of believers have come together in distant villages and are sending delegations to the mission stations, pleading for spiritual oversight and leadership.'<sup>2</sup> Arch Campbell, in The Christ of the Korean Heart, puts it simply by saying: 'The million that have come to the Saviour and received Him into their hearts have not been won by foreign missionaries. Only a few of them. Nearly all have heard the good news from the lips of their own countrymen. The story goes from mouth to ear and from heart to heart.'<sup>3</sup>

These words of missionaries and missionary leaders show that the simple testimony of a Korean Christian to his neighbours and relatives is more important for the growth of the Korean Church than the witness of missionaries. The gospel message flowed unimpeded along the web of family relationships, often bringing people to Christ in a multi-individual decision, when individuals came to their decisions of faith in the context of the unbroken social unit. Dr Chun Sung Chun says that, since the family was the basic unit in Korean society, it was not unusual for all the members of a family group to adopt Christianity at the same time.<sup>4</sup> But this rapid spread of the Gospel because new Christians brought those around them into the Church is only the second most important factor in the growth of our Korean Church.

Such an eager response and spread of the Gospel ahead of the missionary was not found in any nearby Asian nation; and even in Korea, there was a great response only in certain parts of the land. In searching out reasons for the great turning to Christ in those areas, I am continually compelled to affirm that the most important factor in the rapid growth of the Church in Korea is nothing less than the mysterious preparation by the Holy Spirit of great numbers of people in this land who longed for something better than their animistic practices and their slavery to the bonds of government, economy and tradition. When they heard the message of the Church, they were entirely ready to

embrace Jesus as their Saviour. The first Christian Church was established on the day of Pentecost because men were filled with the Holy Spirit. The thousands of men and women who turned to the Church in Korea also turned primarily because of the moving of the Holy Spirit in their lives. Not because the idea is new, but because we need to reaffirm central Christian truth, we must say that the Holy Spirit is of first importance in the growth of the Korean Church. The second most important factor influencing the wildfire spread of the good news is the personal witness of new Korean Christians; and it is only in third place that we can put the missionary's part in the numerical growth of the Church in Korea.

Since we cannot control the movement of the Spirit or the responsiveness of the people, let us study the factor over which we have been given control; namely, the methods of the evangelistic missionary. Early missionaries in Korea went about their work as did missionaries in other lands, generally using methods directed towards 'widespread seed-scattering'. The letters of a number of the early Presbyterians show this clearly. In 1895 William Baird writes that he sold thousands of books and gave away many tracts, thus scattering the gospel seed.<sup>5</sup> With the same objective, Cyril Ross and William Hunt both advocated street preaching. But while satisfying to him, Hunt was forced to admit that he could not show any churches established through market preaching, nor could he speak of any special development in the Church as a result of this method. Neither man pointed to any significant growth caused by street preaching.<sup>6</sup>

Most missionaries found that large-scale meetings as well as street preaching soon became unnecessary to win a hearing in this country. When Samuel A. Moffett first took up permanent residence in Pyongyang in 1893, he did not have to travel far and wide to get a hearing, but remained in his guest-room, where a constant stream of inquirers came to him asking about this new Jesus doctrine. Our predecessors believed that the best way to produce a growing Church in such responsive areas was to teach the eager, prospective believers how to study the Bible, how to pray, how to receive spiritual nourishment and to feel a personal responsibility for evangelism. Their teaching succeeded so well that, instead of winning souls one by one to Christ through eloquent preaching, these foreign missionaries multiplied the church membership by training new Christians to be competent evangelists.

From about 1900 onwards, the 'evangelistic missionary' (actually a teaching missionary) spent his energy examining applicants for the catechuminate and for baptism. In 1901 Underwood says that 'In one place there were over fifty applicants for baptism. The place I go to-morrow there are a hundred and forty desiring to come into the Church.'<sup>7</sup> In 1905 a missionary who had been in Korea for only four years baptized in one day ninety-two people in the Sunchun area. In that same year he baptized a total of one thousand adults, who made their public confession of Christ.

Missionaries held week-long bible classes in both city and country. Attendances ranged from a medium-sized class of two hundred to large classes of a thousand, as in Pyongyang. The total attendance at these classes in a year was usually more than the communicant membership of the Church. Where the people were particularly responsive, missionaries put their best efforts into helping new Christians to understand enough of their faith to share it with others. This is the way the Church grew, particularly in north-west Korea; that is, North and South Pyongan and Whangheh Provinces.

Missionaries in the north-west were able to teach the throngs of new Christians because the Board of Foreign Missions of the Presbyterian Church USA responded to the pleas of its Korea Mission in 1896 for new missionaries to help with the task of evangelism. Many of these new missionaries were sent to Pyongyang, which was right at the centre of the north-west territory. Soon the station at Pyongyang, whose missionaries concentrated on the follow-up of new Christians, became the largest Presbyterian mission station in the world, in terms of both missionaries and Christians. Let us make no mistake: had

the great number of missionaries not been able to do the extensive follow-up work, the Christward movement might have evaporated. A similar plea for more missionaries by the Methodists went unheeded, so an opportunity was lost and the Methodist Church did not grow.

Other areas of the Korean Presbyterian Church did not grow as quickly as the north-west, and missionaries outside the responsive north-west did not want their areas to be overlooked when new missionary personnel were being allocated. In 1898, Horace Underwood, while rejoicing in the fact that the Church was growing in the north-west, concluded that the only reason it was not growing faster in the south, particularly around Seoul, was that less effort was being made there. He says, 'I have seen that wherever we have put forth effort, growth has always followed.'<sup>8</sup> More missionaries, he meant, would produce more growth. But here Underwood was mistaken.

Thirty-six years later, Harry Rhodes said that in Seoul 'more missionaries have resided, more effort has been put forth, more money spent than in any other section of Korea. And yet, in the evangelization of the country districts around the capital, the results have been somewhat disappointing.'<sup>9</sup> This is to put it mildly. At the time Rhodes wrote, there were about five thousand communicant members in the Seoul area provinces compared with fifty thousand in a population of equal size in the north-west; that is, around Pycngyang. Missionary effort alone is obviously not the answer to church growth. However, a great number of missionaries, all engaged in the intensive follow-up teaching of new believers in the north-west, proved to be the right combination for good-in fact, amazing-growth.

The wide difference in growth between the Pyongyang and Seoul areas makes one curious. Was there a difference in the quality of the missionaries? The answer is no. Then was there a difference in policy in the two areas? Again, the answer is no. Through the writings of Dr C. A. Clark (for example, The Korean Church and the Nevius Methods), students of missions are familiar with the Nevius Method and with Korea's adaptation of it in planting churches. Its principles of self-government, self-support and self-propagation were not only expressed as theories, but were eventually codified and put into the rules and by-laws of the Presbyterian Mission. The Mission had a uniform policy for action in all areas. Control of missionaries and, in particular, strict control over the use of foreign funds were maintained. Without a doubt, the Nevius policy was the best policy for growth in the north-west of Korea. It allowed the spreading Church to be free of the shackles of foreign money. When a new church was erected, New York did not have to be consulted for building funds.

The Methodists working in the same area were reported by William Hunt in 1909 to be using American funds for building and for paying helpers. But he reports that this use of American church funds caused trouble of all kinds.'<sup>10</sup> The Methodist Church could grow only as fast as the money for buildings and pastors' salaries could be provided by the missionaries, while the adjacent Presbyterian Church, free of foreign control and funds but with plenty of working assistance from dedicated foreigners, grew rapidly. To put it simply: the Nevius Method worked in the north-west.

But in the Seoul area in central Korea, the story is different. The same Nevius principles are reported to have been followed rigidly by the Presbyterians, and many missionaries staffed the capital city, but the Church did not grow. It is clearly incorrect to say that the Church will grow wherever the Nevius Method is used.

The Dr Brown previously mentioned writes that the Nevius principles are excellent, but not peculiar to Korea. He says, 'These principles do not explain why results were more quickly achieved in Korea than in any other place. Other factors must be found.'<sup>11</sup> I believe that the peculiar responsiveness of the people in north-west Korea was the factor for which he was looking.

A young missionary recorded a conversation that he overheard between an early Seoul and an early Pyongyang missionary, which illustrates the difference in response between the two areas. The Pyongyang missionary said, 'Boy, the Koreans are sure hungry for the Gospel.' And the Seoul missionary replied, 'Huh, I've never seen any Korean hungry for anything except rice.'<sup>12</sup>

Some voices were raised criticizing the Nevius Method. Pieters, in 1920, expresses his feeling that the principle of self-support should be set aside for a time, in order to prevent some churches that were desperately weak economically from closing their doors. Chun Sung Chun and George Adams both write that the Nevius principle of self-support not only did not fit well with the poverty-ridden tenant farmer population in the south, but in fact retarded growth there. In his history of the Presbyterian Mission, Rhodes expresses his doubt about the omnipotence of the Nevius Method as follows: 'Whether the Church flourishes because of the system or the system is possible because of the flourishing condition of the Church is a question that might be argued. But at any rate, in point of time, the system came first.'<sup>13</sup> I am forced to the conclusion that the Nevius missionary plan worked well where the Korean people were responsive, but that its rigid use in less responsive areas of Korea actually retarded church growth.

Such a conclusion is strengthened by an examination of the results achieved in south-east Korea by the Adams Evangelistic Fund, which was a departure from the Nevius plan. Edward and Ben Adams were trustees of the fund, which was used to send biblewomen and evangelists into the country around Taegu city in the south-east, with the express purpose of winning people to Christ, teaching the Bible and Christian doctrine and building a church. The worker usually left at the end of a six-month period, leaving behind a church with its own leader, no longer dependent on a western-supported preacher. Surprisingly, this judicious use of American money produced results. By 1930, seventy-three churches had been established through this fund—that is, twenty-five per cent of all the churches in the south-east area—and these seventy-three churches were founded in the ten years between 1920 and 1930.<sup>14</sup> A deliberate departure from the codified policy of the Korea Mission produced results.

Our missionary methods did affect church growth for better or worse. In addition, the missionaries themselves influenced the growth of the Church in Korea. When a good biography of Samuel A. Moffett is produced, it will undoubtedly show that he was the missionary who had more than anyone else to do with the rapid growth of the Korean Church. It seems that the right man was in the right place at the right time. Dr Moffett exercised a single-minded adherence to the goal of winning men to Christ and planting churches. He went to north-west Korea at a time when the Korean people were most hungry for the Christian faith. He diligently followed the principles outlined by Nevius and, I suspect, kept his fellow missionaries toeing the Nevius line. From the writings of his contemporaries, I would judge that Moffett kept the goal of Pyongyang Station fixed on making Christ known and establishing a growing Church. There were men of equal stature in other stations, but some of the elements for great growth must have been missing.

The personality and attitudes of missionaries affected church growth not only positively, but also negatively. The controversy over educational policy that raged in the Northern Presbyterian Mission from 1912 to 1920 was taken to the General Assembly of the parent American Church. This dispute ended in a draw; but the personality struggles of its duration seem to have affected church growth in respect of communicant membership. We should give consideration to Harriet Pollard, who says: 'So much time and thought were given to this question and so much vitality was consumed that spiritual loss to the native Church was inevitable. The mental strain undoubtedly shortened the lives of some of the most devoted men in the Mission and injured the health of others, as the number of deaths and resignations of this period indicate.'<sup>15</sup>

Is it a mere coincidence that during this period of bitter controversy the growth of the Korean Church changed between 1914 and 1920 from an abrupt rise to a small, slow growth? The mission fight must have had its effect. We can hope that there will never again be a mission controversy so serious as to take our minds off the central purpose of mission or the evangelistic missionary's reason for being.

There is another way in which missionaries can slow down the growth and enthusiasm of the Church. I will use the words of a man whom I have come to respect for his common sense and good writing—a man who would not write anything without careful thought. Listen to Harry Rhodes, as he gives a reason for the slower growth of the Church in his 1926 personal report: 'As I see it, one reason why there has been a let-up in the growth of the Korean Church the few years is because the missionaries have more and more been withdrawn from direct evangelistic work into institutional and other forms of work. I am one of those who have been so withdrawn.<sup>16</sup> I wonder, was he speaking for the year 1926 only?

We missionaries can assist church growth if we will. It takes definite will-power to be discontent with anything less than evangelistic progress. It is necessary to battle against the tendency to shift into neutral because of the pressures and demands that all our institutions and our personal comforts place on each of us.

Perhaps what we need is the courage of Horace Grant Underwood. Despite the fact that twenty years previously there had been a massacre of Catholics, both nationals and foreign priests, and in the face of direct opposition from the first missionary, Horace Allen, Underwood stuck to and persevered with the job of making Christ known. His fellow missionaries advised caution and wanted Underwood to be quiet for a while, but he taught and baptized openly. If Underwood had not had the courage to close his ears to the soothing voices around him, who knows whether the Church in Korea would still be a small, groping Church rather than the strong Body of Christ that it is to-day?

Missionaries, then, have influenced church growth in the past. Can they still do so? I am convinced that they can, if some of the lessons from the past are taken to heart. May I suggest that in the light of this study of one field we can draw the following conclusions as guiding principles for to-day's evangelistic missionaries:

First, commitment to church growth is essential. With so many different areas of service calling a missionary, only single-minded allegiance to making a church grow gives any hope for church growth.

Secondly, training new Christians to be fully equipped evangelists produces more church growth than the foreign missionary's preaching to non-believers. New Christians with some understanding of their faith will speak to their friends and relatives about Christ more convincingly than any outsider.

Thirdly, missionaries should be assigned primarily to responsive areas where the Church is growing. Missionaries in non-growing areas should be 'thinned-out'. These areas should not be left without a witness, but we must remember that God is not honoured by a piece of territory that is 'occupied', but by large numbers of men and women believing in Christ as their Saviour. There could have been more church growth in the responsive north-west area of Korea, if some personnel from other areas had been assigned there. In the 1920s, other denominations sent personnel to north-west Korea and church growth resulted.

Fourthly, an evangelistic method producing church growth in one area is not necessarily the best method for producing growth in other nations, or even in all parts of one nation. The test for any method is simply, 'Is it producing church growth here?' If so, it is good. If not, a method should be sought that will produce growth.

## Footnotes

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3. The Christ of the Korean Heart (Columbus, Ohio: Falco Publishers, 1954), p.12.
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5. Letter to the Board of Foreign Missions of the Presbyterian Church USA, Pusan, December 9th, 1895.
6. William B. Hunt, Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Chairyung, 1928.
7. Letter to the Board of Foreign Missions of the Presbyterian Church USA, Seoul February 14th, 1901.
8. Ibid., August 5th, 1898.
9. Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Seoul, 1934.
10. Letter to the Board of Foreign Missions of the Presbyterian Church USA, Chairyung, February 1st, 1909.
11. Arthur J. Brown: One Hundred Years ... (NY: Revell, 1936), p. 420.
12. Carl E. Kearns, Letter to the Board of Foreign Missions of the Presbyterian Church USA, Sunchun, c. 1905.
13. History of the Korea Mission, Presbyterian Church USA, 1884-1934 (Seoul: Chosen Mission Presbyterian Church USA., 1934), p. 88.
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15. The History of the Missionary Enterprise of the Presbyterian Church USA in Korea with Special Emphasis on the Personnel (Northwestern University: M.A. Thesis, 1927), p. 111.
16. Personal Report, Seoul, 1926.



*Commencement*  
*Exercises*

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*Seoul Foreign School*

*Seoul, Korea*

*June 9, 1967*

## SENIOR GRADUATES

Laura Gene Bozeman  
James Allen DeCamp  
Harry Nat Gelbard  
Tony Bryan Gibbs  
Merridee Jo Harper

Paul Boris Kazimiroff  
Pamela Ann Kilbourne  
Ian Michael Robb  
Stephen Richard Shaw

## EIGHTH GRADE

Valerie G. Baskin  
Thomas H. Brymer  
Joy A. Cornelson  
Charles M. Cornett  
Judith S. Creer  
Brian Evans  
Edna Feddema  
Laura J. Hahn  
Paul L. Haines  
Melleny T. Hale  
Susan E. Hawley  
Daniel Kim  
John Kim

Timothy J. Koziol  
James L. Lee  
Gloria E. Marler  
Paul D. Mattson  
John M. McBryde  
Alan W. Moore  
Stephen A. Morgan  
Ricky T. O'Sammon  
Patrick Park  
Samuel S. Robinson  
Carol A. Sauer  
William D. Underwood

## WAYTOWN EDUCATIONAL DEVELOPMENT TEST CERTIFICATES

The following students ranked in the top 10% of the national norms of the National Educational Development Tests which were given during this year. Each of these students has received his certificate commending him for this achievement.

### EIGHTH GRADE

Bill Anderson  
Way Tucker  
James Haskin  
Michael Sibley  
Nancy Mearns  
Wanda Spitzer  
Howard de Silva  
Fred Thompson  
Scott Anderson

### NINTH GRADE

Kimble Bowman  
Rex Anderson  
Edgar Lyle  
David Kim  
Robert Adams  
John S. Donnell  
Wile S. Donnell  
Anne Sibley

### TENTH GRADE

Richard Lambert  
Susan Hawley  
Michael Nelson  
David Kim  
Franklin Carlisle  
Paul Williams  
Sheppan Higgins  
Michelle McFryde  
Susan Robinson  
David Sibley  
William Anderson

### ELEVENTH GRADE

Blair Bushwanger  
Lynn L. Kelle  
Robert King  
Douglas Harmon  
Deborah Keaton  
Tom Mearns  
Dorinda Brown  
Carolyn Nelson  
Donald Sibley  
Douglas Southworth



Processional .....	<i>Mr. Ted Groat</i>
Invocation .....	<i>Rev. Charles Harper</i>
Remarks by the Principal .....	<i>Mr. Richard F. Underwood</i>
Salutatory Address .....	<i>Paul Kazimiroff</i>
Musical Selection .....	<i>Laura Bozeman</i>
Remarks by the Chairman of the Board	<i>Dr. E. Otto DeCamp</i>
Valedictory Address .....	<i>Merridee Harper</i>
Commencement Address .....	<i>Dr. Stanton Wilson</i>
Presentation of Diplomas to the Eighth Grade Graduates	
Musical Selection .....	<i>Timothy Koziol</i>
Presentation of Diplomas to the Senior Class Graduates	
Presentation of Awards	
Benediction .....	<i>Dr. J. Elmer Kilbourne</i>
Recessional .....	<i>Mr. Ted Groat</i>



WHAT IS THE ROLE OF THE U.P. MISSIONARIES IN KOREA TODAY?

The role of the U.P. missionary in Korea today is to be His witness in this country in the latter half of the 20th century.

During its first eighty years, missionary work has succeeded in having His Church built firmly in Korea and having His name known to all men, women, and children of the land. In its early stage, one could feel the all-pervading influence of Christianity, both spiritual and secular, in almost every field of life in Korea. In the past twenty years, however, despite its numerical expansion, His Church in Korea has stood more or less isolated from the outside world, thus losing much of its influence. In this circumstance, there is certainly much to be done by the U.P. missionary in Korea, probably more than was done by those who were missionaries in Korea before him.

To be successful in his present-day role, the U.P. missionary in Korea should

- (1) endeavor to so change the church structure, the *raison d'etre* of his presence in Korea, his image as missionary, and the sphere of his missionary activities as to make them fit Korea today;
- (2) Koreanize his missionary work, not in the sense that he should local-color his activities or help the Korean church to become nationalistic but in the sense of his activities penetrating through all spheres of Korean life. The geographical Korea may have ceased to be virgin soil for exciting and fruitful missionary work, which it once was for those before him, but there is every imaginable sphere of Korean life today that is really virgin soil for his work too. It is high time he started working hand in hand with his Korean fellow Christians to complete the mission begun eighty years ago to conquer not only the geographical Korea but everything of Korean life for our Lord; and
- (3) develop ever and ever fully his partnership with his Korean fellow servants of the Lord and his fellowship with his Korean brothers and sisters in Jesus Christ.

## WHAT IS THE ROLE OF THE U.P. MISSIONARY IN KOREA TODAY?

It seems to me that in the Korea of today, it is important for the Christian people to get more into the secular society and work there in meeting the needs of people of all ages where they are. Our task, in part, seems to be to help our Korean Christian leaders of today and tomorrow to realize that their faith in Christ in no way needs to be compromised by having a coffee shop ministry, or meeting the laboring man in various ways where he works, or the mis-guided girl who needs a home and understanding leaders, etc. Missionaries have always been pioneers to a degree, and this seems to be a day in which our language in introducing people not to words about Christ, but to the Christ have to be somehow updated. Quite possibly our ministry should not be in the church-related schools so much as in the government-related and individually-directed institutions or industrial and welfare-related programs.

Helping those with whom we work to learn that we can neither be dependent on each other or independent of each other in this day and time, but interdependent with the knowledge that each of us has something to enrich the ministry and efforts of each other takes time, but is intensely important.

If our ministry is to include counselling activities in campus life, we need also to think in terms of the follow-up values and after a student graduates and leaves a campus.



## WHAT IS THE ROLE OF THE U.P. MISSIONARY IN KOREA TODAY?

In my view, the missionary has three major roles, the relative importance of which depends on the circumstances and the missionary.

A. AN EXPRESSION OF JOINT WITNESS AND FELLOWSHIP IN CHRIST. This hardly needs explanation. It is the underlying foundation and assumption of all our work, but seldom takes over expression.

B. BRINGER OF CHANGE. Because of our proper desire to avoid religious imperialism and to respect the integrity of the national church, we downplay this function today. We should not seek change for change's sake, but if our presence makes no difference, something is wrong. Sometimes the missionary provides a specific skill or approach not available locally. More often he provides a cross-light, bringing a depth of perception that stimulates growth. In either case, things should be different because he is there.

C. UMPIRE, CATYLIST, SCAPEGOAT. In general, the missionary, even when he takes sides, is credited with being objective and outside the local prejudices and factions, and this can help lead the way to the acceptable solution of certain problems. By his very presence he stimulates activity which is known to be desirable, but which local pressures and vested interests tend to stagnate. In both such situations, he may become the scape-goat; he may be required to take the onus of an unpopular action that at heart is known to be right.

B and C are closely related to each other, and the missionary's effectiveness in them is a factor of training, personality and seniority. Needless to say, both are fraught with dangers of arrogance and superiority, but the functions are essential, nevertheless.

## WHAT IS THE ROLE OF THE U.P. MISSIONARIES IN KOREA TODAY?

We're all aware of the fact that the United Presbyterian Mission in Korea has the longest history, the biggest Mission and their merits are perhaps the greatest of all.

Therefore we Korean pastors and laymen are concerned and expect great things of the missionaries of United Presbyterian Church, here.

I firmly believe, therefore, the missionaries of the United Presbyterian Church must take the initiative in Mission voluntarily to other Missions that are here in Korea.

The early missionaries (United Presbyterian) in Korea attained high achievements and have shown the Light of Christ throughout this country. I sincerely expect the present missionaries here will not throw darkness into these bright achievements.

I am of course so grateful for the cooperative work by three Presbyterian Missions in Korea but I regret that the Integration was agreed upon only for a five year test period because of the persistence of a few missionaries.

Reference earlier missionaries we had the impression that they were angels. At the same time we thought it was quite reasonable that the missionaries and our living standards were of a far different level.

But now is the time perhaps to adjust the standard of living somewhat closer to ours and be like brothers and sisters.

Remember that Our Lord Jesus came to the world to save the sinners and He lived among all sinners.

Regardless of what the level of civilization the nation has, with the indigenous spirit we are advocating nowadays it is necessary to draw near in as many things as possible to the people of the country now and for the future.

## WHAT IS THE ROLE OF THE U.P. MISSIONARIES IN KOREA TODAY?

There are many roles for us to fulfil. In trying to be concies rather than exhaustive I shall list several under four main headings.

### A. The Role of being a branch to the Vine, resulting in:

1. An unobstructed channel of His enabling power.
2. Being able to convincingly communicate one's personal faith.
3. A deep forgiving openness to each other.
4. Ability to live in geographic isolation from fellow workers.
5. A willingness to take assignments from while being segregated by the Korean Church.

### B. The Role of re-structuring our individual and corporate relationships with the Church for a more effective witness. Possibilities include:

1. Using to better advantage the talents, special interests, and furlough training of the individual.
2. Changes in Mission committees, emphases of Annual Meeting, and the recruiting of a trained building superintendent, etc.
3. Enhancing the two-way (avenues of) communication between Mission and COEMAR, supporting churches, sister missions, the Korean Church officialdom, etc. for fuller mutual understanding.
4. Better serving - and use of the resources of-G.I.'s, Peace Corps, etc.
5. Abdicating our posts in Mission founded schools after three terms of service or where the school is 20 or more years old.

### C. The Role of assisting the Church in adjusting to the rapid social change ahead, in particular helping it:

1. To learn and apply the techniques of success of Youngnak Church instead of merely basking in its glory.
2. To relate to existing social and governmental agencies.
3. To anticipate the growing gulf between the rural and urban congregations, and the leadership training required for them.
4. To evangelize both rich and poor as it finds itself embarrassingly rich in some instances.
5. To bury its hope of retaining the father-image of the missionary related to the rural congregation.
6. To prove to itself and the world the worth of its historic faith in today's context before either abandoning or perpetuating it.
7. To expand and improve its use of mass communications media.
8. To make its choices as increasingly it becomes associated with labor-management conflicts.
9. To become urbanized as rapidly as the country at large is.

### D. The Role of corporately exploring and implementing greater functional ecumenicity, as for example:

1. Studying why our present ecumenical efforts are essentially among foreign groups only i.e. non-Korean personnel.
2. Establishing a comprehensive tourist guide service which would exhibit the extent of all Christian enterprises in Korea.
3. Offering orientation and help to all newly arrived Protestant missionaries thereby trying to minimize the multiplication of foreign-based groups within the Korean Christian community.
4. Exchanging residences and even entire mission stations across denominational lines for short-term evangelistic purposes.



## WHAT IS THE ROLE OF THE U.P. MISSIONARIES IN KOREA TODAY?

The role of the missionary was once a matter of going out to preach, teach, and heal in the Name of Christ, and to work for a self-governing, self-supporting, self-propagating Church, and leaving the results to God-and the results seem to have justified the role.

But circumstances have radically changed today, including the following facts:

(1) The Church in Korea has grown up and is fully autonomous; (2) the Nation of Korea has its independence and is moving toward modern economic self-sufficiency; (3) there is a large and growing corps of highly trained nationals in every department of modern life, including different kinds of Church work; (4) ecumenical ideals of inter-church aid have largely supplanted obsolescent concepts of 'foreign missions'; (5) Presbyterian Missions in Korea have been dissolved as 'work organizations'; (6) at least fourteen able, experienced, and dedicated members of these missions have resigned from their work within the past few years. Has the increase in Korean pastors, teachers, doctors, nurses, highly trained specialists made the role of missionary no longer necessary in Korea?

Present-day circumstances also include these further facts:

(1) 93% of the Korean people are non-Christians; it is said that 80% have no vital religion at all; there are more non-Christians in Korea today than before the Gospel came; (2) the young Church in Korea is beset with the perils of legalism, formalism, divisiveness within, and with the dangers of humanism, secularism, militarism without. The possibility of the Christianization of society is matched by the possibility of the paganization of the Church. The task of evangelizing this country in the swift, breath-taking changes of modern life may prove too much for the small minority of believers. (3) Older, affluent Churches cannot escape the duty of evangelism in the harsh world of today. Let me illustrate. Before the Korean war a missionary statesman from abroad told our Mission that Americans today are too soft to carry on missionary abroad, that it was for us to provide the funds. Within two months the Korean war began and thousands of American soldiers came to Korea and fought, and suffered, and died in such places as Heart-break Ridge, and today some four hundred thousand American soldiers have been sent to fight in the jungles of Viet Nam. What is the role of the soldier of Christ in the Kingdom of God these days? Five years ago the Korean Presbyterian Church General Assembly Moderator introduced his famous 'Lee, Ke Hyuk plan' to evangelise Korea in the next twenty-five years with the help of a hundred new missionaries from sister Presbyterian Churches abroad. Whereas these hundred new missionaries have not yet arrived in Korea the American government has sent one hundred peace corps workers to Korea, with the promise of one hundred more this year, to teach English, music, science and that is fine-but what of the greater task of bringing the Gospel of the grace of God in Jesus Christ to all men everywhere for the whole of life? (4) The opportunities for Christian work in Korea today seem to be greater than ever before.

Will the role of the missionary be found somewhere between these two extremes: on the one hand waiting to be told what to do, asking for a ready-made job, settling for a position in an established institution; and, on the other hand going out into a new area in the love of Christ to bring the blessings of the Gospel to people and places in life that have had it not. The field of missionary endeavor today may be one of what stock market experts would describe as 'high selectivity.' The following openings, for example, have been spelled out among us during the past few years: (1) the continuing need of the poverty-stricken country people; (2) the growing need of urban, industrial areas; (3) the intense need of thousands of university students searching for the meaning of life in the confusion of the modern world; (4) the crying need of the countless thousands of underprivileged youth longing for more education and open to the Christian way of life; (5) the critical need of the six hundred thousand men in the Korean military services. The doors for Christian outreach are open in Korea today, but for how long?

## WHAT IS THE ROLE OF THE U.P. MISSIONARIES IN KOREA TODAY?

A perfect love is not to give only but to receive it in return. None can deny that the great contributions the missionaries have given to this country in the past are spiritual, material and mental.

It seems that they were only giving all the time. Therefore our people have the impression that we're to be given from missionaries.

Now is the time perhaps for the missionaries to receive the love back from our people.

The receiving does not mean materially only. Since perfect love is made in giving and receiving, the missionary must make a real effort to receive the ~~love of Koreans~~ **love of Koreans** consciously and in this discovery, he will learn new areas of service. Perhaps this is the Role of U.P. Missionaries in Korea today.

## WHAT IS THE ROLE OF THE MISSIONARIES IN KOREA TODAY?

The present role of an evangelistic missionary who is assigned to a presbytery, who eats kimchi, and who speaks Korean can be divided into five functions that are inter-related.

### CHURCH PLANTER

First, the missionary plays a role in the most important task of planting churches. Because he is concerned with evangelism and has wheels under him, he, together with church leaders, has the means to start and nurture new churches in new places.

### TEACHER

Second, the missionary still participates in the function of teaching Bible and doctrine in the churches or at conferences of church workers.

### COORDINATOR

Third, because of his mobility, he has an opportunity to introduce resources of personnel and funds from one church to another. He also promotes cooperation by providing the place and the universal incentive, namely food, for pastors and other church workers to meet together for fun and spiritual and intellectual refreshment.

### COMMITTEE MEMBER

Fourth, the missionary's role as a committee member in the various levels of DCW nad in presbytery is important. The missionary must use carefully his authority in the DCW where he still carries the big stick, and must be concerned enough to take responsible action in the presbytery and church committees where he is in the minority. When called upon by the church, the missionary uses his special position as a mediator in disagreements inside the church.

### MINISTER OF SPIRIT

Fifth, when a missionary visits a church he has to have more to give than a friendly smile. The church in this age is looking for spiritual leaders. It is an important part of the missionary's role to function in the ministry of the Spirit.

For the future, the missionaries' roles will remain similar to those mentioned above with changes in emphasis. But until the Church of Jesus Christ holds the allegiance of all the population, downgrading or ceasing the missionary's function in the role of planting churches would be a denial of the Great Commission.



## WHAT IS THE ROLE OF THE MISSIONARIES IN KOREA TODAY?

The role of the U.P. Mission in Korea is to find how to express its work of servanthood and not dream of the passing of its prerogatives. The tasks and numerous and the work of the servant is seen on every hand. We must spend some time looking at these, with our Korean coworkers and sorting out the priorities. I feel that this looking should not be done by the U.P. Mission but should be done in conjunction with the others related to us through the Mutual Agreement and with even wider representation from the various Korean and foreign groups now represented in the N.C.C.

Some questions that might be asked would concern the impact of urbanization and secularization on Korean society and how this is affecting the life of the church. How can the church both speak and act in this situation so that men might come to understand the Gospel?

Other questions should concern themselves with the place of the overseas missionary representatives. What are the particular areas where we can make the best impact? Rural or Urban? Training or direct participation? Denominationally or ecumenically related? What of the composition of the present missionary community-is it too American? What can be done through the missionary community to widen the contacts of the Korean Church? To what extent should the missionaries be informed by the traditions of past work in Korea and to what extent and in what areas should these traditions be abandoned for new? A number of years ago when Taegu Station was discussing buying some land near the new cement factory in Mungyung, Dr. Campbell said, "Nevius ever heard of the Mungyung Cement factory."

Dear Friends of the U.P. Missionary Co-workers:

In writing on the topic of What is the Role of the United Presbyterian Missionaries in Korea Today I think that you are all aware of the fact that missionary co-workers all over the world are taking the different roles in their different assignments.

First, in looking into the history of our church, it is a clear picture that our pioneer church has grown rapidly and progressed more than other churches in other areas of mission endeavor in the world. I firmly believe that this was all possible by the sacrificial efforts of you, missionary co-workers, in the past, giving to our people and church the Gospel of Christ who is Lord of our lives.

Facing today, missionary co-workers in Korea must carefully consider and cooperate in the direction of the growth and progress of a much more mature Korean Church. Administratively you are closely united in presbyteries and in the General Assembly of the whole church.

Secondly, the missionary co-workers may need to be cautious not to commit themselves in acts opposed by the people of our church and opposed to its policies both internally and externally. In political and administrative affairs of our national churches, it may be wise however, for missionary co-workers not to take too strong a part.

In cooperating and keeping close contacts with our church, I think, you may find your role without great difficulty as you are serving in this country, and thus glorify God.

THE ROLE OF MISSIONARY TODAY  
(in Korea)

by  
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Nov. 1, 1966  
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I. Korea and the missionary enterprise, then and now.

A. Culturally, many changes have taken place. A genius who still remembers so vividly the old heyday and dreams the future in such a past sentiment, is a fool and an impressive "pillar of salt" like the wife of Lot in the Book of Genesis 19. The people's attitude toward Christian religion has changed considerably. Not the same mental climate does prevail. Christianity was then a pioneer in culture and civilization, and an agent for enlightenment of the people's minds and thought-pattern with the challenge of a new Christian Weltanschauung (world-view). No longer, however, can Christianity depend upon the curiosity of people. It must face the hard realities of the life of common ordinary people. Such a condusive situation no longer prevails. There are many new avenues besides Christianity to bring in the new way of thinking, new ideas and new ways of life. In the meantime, the good old day when the people used to think that the West knows all and has everything is over.

B. Politically, there exists a stronger spirit of self-determination with independent thinking and an ardent desire for genuine sovereignty of the nation. Also certain forms of nationalism are not absent. We should rather say nationalistic sentiment than nationalism.

C. Economically, the people's physical life is improving, a stronger sense of self-respect is prevalent, and a reluctance toward getting any string-attached aid is increasingly noticeable.

D. Religiously, one can readily observe a disorderly condition, at least more so than in the pioneer days of Christian missions, caused by divisiveness in the Protestant Christendom and multiplication of indigenously oriented religious groups and sects. The denominationalism of the West is definitely a negative factor.

E. In summing up this part, we may add a few lines on Church and society. The Church — then the fastest; now possibly the slowest the most backward! The Christian religion in its life with society under going transitional turmoil might have been the fastest runner once upon a time with a speed of 30 miles an hour, just for the sake of illustration, and a pioneer for many new ventures.

At that time the world in which the churches were working moved at a speed of only 15 miles an hour. But, also, now the same world moves 70 miles an hour, while the churches crawl along at only 40 miles an hour. On the speedometer an improvement of 10 miles per hour with the past is good; but in the race with the changing world, it is falling behind. This challenging situation makes the churches of often discouraged, frustrated and embarrassed. No reminding may be necessary to the Korean churches to face the strong tide of "secularization," "indigenization," "the problem of making the Christian message relevant to life," "the increasing problem of youth to remain in church," and the like. They have heard a lot about them. What is needed for them now is not telling them in words and with precepts, but with examples of how to cope with modern predicament. Their problem is how to make their religion relevant to the changing times and not caught in the mood of the times.

## II. The Problem of Mutual Concern.

"There is a growing recognition that the future need for missionaries who can communicate with non-Christians is going to be tremendous." This is the concluding statement of an article by a prominent missiologist, Prof. R. Pierce Beaver of Chicago University in WORLD ENCOUNTER (Oct. 1965, pp. 14-7). Professor Beaver, however, is not so optimistic about the role of missionaries in this rapidly changing world in Asia and Africa. He frankly admits the predicament of missionaries by saying that "even missionaries themselves aren't sure" about their new role.

### A. The image of "missionary."

The word "Missionary" (sunkyosa) originally conveyed a good image, indicating "a man who propagates Christianity in a wide context." However, the impression given by the world now is not good. There is a bad image of sunkyosa. The following comment cannot be pleasing to any reader.

A missionary is a man who lives in a spacious residence with large garden and impressive yard. He receives a large salary which is quite out of line with the national standard generally, and in comparison with his national counterpart in general. He is invested with almost all authority. Frequently, he appears to be unapproachable and proud in his make-up. He may be friendly, but he is strict and inflexible when operating with his own system of values. He is a preacher of a special kind, an ecclesiastical foreign agent representing a great nation with invincible power and abundant wealth.

Although this impression (or caricature, if you will) may not all be true and valid, no one can deny its presence in the minds of many people hosting missionaries.

This kind of bad image of the missionary is a serious drawback in the task of evangelism and easily hurts mutual relationships. An answer to the question "Why are missionaries not wanted in certain places" can be found in this type of unfortunate situation. People with a growing sense of nationalistic self-consciousness and self-respect are reluctant to meet the "benefactors" on the same terms as their forefathers did.

#### B. The most delicate spot.

The most delicate spot in the Christian mission enterprise is that of the interpersonal relationships between missionaries and nationals. When an ordinary common national pastor or evangelist can meet the missionary face to face with no emotional barrier, as a person and a colleague, the mission work, humanly speaking, will grow well and be happily prosperous. It is necessary for the missionary today to have more personality than intelligence, more sincerity than knowledge, more humility than precepts. Nothing can replace the new posture of genuine humility with grace and good will. It is also necessary that he be more Christian than businessman-type mission executive, more pastor than "missionary", more friend than American or strong agent of a foreign ecclesiology. Although missionaries and national workers may be together physically, their minds and intentions may not be one. They may have different dreams in the same bed, so to speak. It would be a mission wonderland and paradise where missionaries and nationals truly get together, trust and respect each other, share their resources, and work together. The missionary is there to introduce Christianity to the people. One cannot persuade people to a religion without first winning their minds. This can be accomplished by establishing right interpersonal relationships.

#### C. Two worlds in one world.

A realistic appraisal of two worlds, so called East and West, is timely. East and West may meet each other, but in two different worlds. An interesting title is given to a book by Prof. William Danker, a missiologist, namely, TWO WORLDS OR NONE. Religiously one may still talk about the two meeting as one in one God, but "non-religiously" and practically it is impossible. For the average Korean, the Westerner's mind is a very hard thing to comprehend. In the same way, I presume, the Korean mind may also be a hard and irrational thing to the Westerners. Can the missionary truly understand the national, and vice versa? They live in two different worlds, not thinking the same, not talking the same, not evaluating life in the same way, and not living on the same (or even nearly equal) level. The gaps, cultural, economic and axiological (that is, in dealing with values), are just insurmountable. They may pretend to know each other and to be one, but that ideal can hardly be realized in actuality. Therefore it would be better to have an honest recognition of the differences and an empathetic attitude in the light of those differences, rather than a naive expectation to be one or a false pretension to be same. We can strive toward some kind of unity and oneness, and such striving itself may be worth something.

#### D. Not terminology, but attitude.

Mission critics often say that we should stop using the word SUNKYOSA but use such terms as partner, co-worker, fraternal worker, "ecumenical deacon" (Beaver) ect. These suggestions are indeed worth considering. Nevertheless, a change of nouns can hardly be any more than word-play and a superficial approach to the real issue, unless there is a reform of basic attitude on the level of man-to-man relations. The core of the problem is not in the term but in the attitude. A name may easily be changed, but it is hard to alter an impression or image.

### III. Suggestions on the role of missionary.

#### A. Spokesman for Korea.

The Christian missionary has been called to help the Korean people, both spiritually and physically. Naturally he is expected to stand for Korea, for its cause and needs, for its happiness and welfare, as well as its grief and problems. The world renowned missionary Stanley Jones once wrote in his book Christ on the Indian Road that each missionary should feel himself an "adopted son of India". The missionary to Korea is no exception. He must feel that Korea's problems are his problems, Korea's needs his needs. The missionary is neither a spectator nor a visitor nor a curiosity seeker. Identifying as much as possible with the people is very essential. A missionary can be a better PR man for Korea to his homeland than any of his national counterparts, the only possible exception being the nationals who are especially invited for mission promotion purposes in the West. Generally speaking, the people in the West trust their own representative missionary in the line of mission undertakings. This is quite natural. The missionary, therefore, is in a good position to win the hearts and minds of the people in his homeland for Korea's cause. This aspect of support and cooperation on the part of missionary is still indispensable.

#### B. Co-driver.

Missionary is neither the driver, in an automobile for example, nor a side-east driver as a coach, nor a back-seat driver as nuisance, nor a spectator with little concern and no interest. He is a co-driver as a partner with his national colleague with the same license from the same Lord. He has the same qualifications and possibly similar limitations as his national co-worker. They work together. One's welfare affects that of the other.

#### C. Willing and humble consultant.

One can hardly be an ideal consultant and counselor without winning the good will of the people. In policy-making and planning, the missionary should be a ready consultant to the national church by sharing his insights, knowledge, experiences and resources. Plans must be naturally suitable to the Korean situation. The missionary is in a good position to relate the field situation and needs to the sending Church and to interpret gracefully the policies of the Home Board to the national Church. In this area of concern, the worst

enemy is the master-complex or employer-complex among the missionaries and the employee-complex among the nationals. The Christian concept of vocation must be fully understood by both. Neither is the master. Jesus Christ is the only Master and the Employer who sends out His husbandmen to work in His vineyard.

#### D. Encountering unbeliefs.

Missionaries today are less courageous, it appears, than their predecessors in confronting the secular world and encountering unbelief. Often their minds are too obviously attached to their homeland where their loved ones, home church, and security are left. With such flimsy armor one can hardly fight the fiery darts of the enemies from all directions. The missionary, on the other hand, cannot be an effective rifleman in the front line. What can he do then effectively? He is at the most an artillery-man, a bombardier, an ammunition supplier. It has a similar significance as when we have said that missionary be the spokesman for Korea. Only when the circumstance so demands will the missionary also hold a rifle in the firing line of mission. In different capacities missionaries and national workers encounter together the unbelief, the secularism, the indifferentism, and all types of atheism of today.

#### E. Further reminders:

1. Be sensitive to the fact that you (missionaries) are surrounded by a very sensitive audience.
2. Remember that you are a sharer, not a diver, of the gifts of the same Lord and Savior. Therefore there can be no room for doing-a-favor-complex. A Sharer's attitude is most desirable.
3. You are not a watchman for the sending church nor a holder of the purse-string, but a fellow-fighter and a fellow-laborer in God's Kingdom. In this respect, you are comrades of your national colleagues.
4. You may correct all the evils, the unreasonable ways of thinking and life, the foolish habits, the disagreeable mannerism and customs, of the nationals, but do so with grace, love and respect. By no means give them a feeling that you are a disciplinary master who knows all. No one nowadays can lead people with a rod and stick. There is a saying, "Weiss leut Narrn groblich" (The wise make the greatest fools.) Being disagreeable to the great does not necessarily mean the same to the small. Correction can be easily done when we win people's hearts.

5. People say, "Errare humanum est" (Men makes mistake.) The missionary is no exception, nor are the nationals. Perfectionism gives no guarantee to be perfect. When the concern for lesser ones becomes too much, it turns out to be an undesirable paternalism with "old-womanish solicitude." The missionary should have the courage to let national colleagues to make mistakes even as missionary himself. It is wise step to compliment the national leadership, and to have confidence in it with a generous attitude. As time goes the national leadership can also be strengthened. As to the type and quality of a responsible leadership in a new age, Robert H. Bolton in his article "The Crisis in Mission" (CHRISTIAN CENTURY, May 18, 1966, pp. 647-50) puts stress on creating a "New" man. What kind of new man is needed? His answer is: "Men who maintain a continuity with much of the best in their culture and who do not fall into the pitfalls of the materialism of the West, men who are free from the many shortcomings of both the 'typical' Western capitalist and the 'typical' communist,".
6. Never try to please your home Church at the expense of the national church. By the same token, it is the most foolish thing one can ever do to please his fellow missionary at the expense of his national colleagues.
7. Stand for the right, and not for nationality or for partisanship.
8. Above all, win respect. Nowadays personal integrity and human rights, dignity and pride of man, play more significant roles than MONEY. Therefore, great monetary assistance associated with disgrace on one's personality and integrity definitely brings hatred rather than gratitude. One disgrace or insult can erase nine favors. Aid can only be effective and appreciated when it comes with genuine concern, humility and love. Money can never win one's respect. No other crown above RESPECT!
9. Reducing gaps is one of the hard tasks confronted by missionaries, especially the economic gap. There are two extreme views, namely, the missionary should live like his national counter-part, and the missionary may live as he wishes like at his home country. Neither seems sound. Reduce the gap as much as possible. Naturally there occur more expenses due to his foreign nationality, such as residence, health, food, education, etc. However, should the gap be so large?



10. Try to understand your national colleagues more seriously and personally, not as just another Kim or Lee, as a respectable person.
11. Remember that the primary task of the missionary is not to teach the nationals how to self-support for JARIP. Men of 1966 do not feel honored to receive. They do not need to be constantly reminded about JARIP by outsiders. Too many words can be worse than no words at all.
12. Keep open the line of communication always. As long as candid and genuine communication between missionaries and national workers is practiced, there is hope for improvement. Do not be afraid to be mutually criticized at times, if necessary, corrected and re-constructed. No one, even a missionary, is without fault.

Closing Remark:

In my estimation there is still great need for missionaries in Korea today. Missionaries are not out of a job, but they have a new job. Their background and experience, different as they are from that of most nationals, are needed for various kinds of work. In the Christian mission enterprise involving presence of expatriate personnel there is an ecumenical and theological significance symbolizing of that universal fellowship and unity in Jesus Christ which transcends race, language, nationality, and all kinds of heterogeneous backgrounds. What missionaries need most is COURAGE. Courage to depart from glorious (?) reminiscences, courage to witness, courage to share, courage to be humble, courage to treat the national as one with them!

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Bibliography:

Besides the articles mentioned in the lecture-notes, see also: "Our Ten Most Crucial Missionary Problems," Robert Flood, MOODY MONTHLY, July-Aug. 1965.

A Question:

Isn't there also something to say to the nationals even as we speak to the missionary?

Indeed, there are also many things to say to the nationals. But that doesn't belong to this lecture. It can be another worthwhile subject for further study and discussion.



## The Crisis in Mission

Situations in developing nations suggest stress on creating 'new' men, not on supporting institutions.

Robert H. Bolton

\* CHURCH LEADERS frequently tell us that the real hope for Christianity lies with the so-called younger churches in underdeveloped lands. Writing in the Century last December 8, John Egerton praised the average missionary as one who "represents Christianity while his church back home merely represents religion." While there is certainly some validity in such contentions, the rather indiscriminate praise one hears about younger churches and "new missionaries" harms the cause of Christianity in developing nations because it tends to make us overlook the crisis in mission today.

In the past five years I have traveled twice through Latin America and the Near East, have taken extended trips through the Orient and Africa and have lived in Brazil as pastor of a church which was attended by several missionaries. In every area I conversed with missionaries and indigenous leaders of the churches as well as with people not involved in the life of the church. My response to all of these contacts has been to determine to support our overseas mission to the hilt and yet to challenge it to the core.

Missionaries are much more effective than they appear when they are home on furlough. We do well to recall that they are often getting by on insufficient income, that many have to borrow money for even frugal living while on furlough. They often wear clothing which is out of style, realizing that it is senseless to spend large amounts of money on clothing for a particular climate when they will only be living in it for a short period. When they tell of their work humility prevents them from displaying too much enthusiasm, so that what is often a dramatic ministry seems drab because of a colorless presentation.

I once listened to an uninteresting and rather disorganized presentation by a middle-aged missionary wearing ill fitting clothes. No one who heard her could sense the importance of what she is doing overseas. But to see her in action there is something else. For on the field she is a human dynamo, an angel of compassion in a sea of misery. In the midst of seething revolution the disinherited who hated "Yanquis" loved and trusted her.

John Egerton is right to emphasize the charm, effectiveness and intellectual alertness of many missionaries as well as the comprehensiveness of their ministries. What he fails to note, however, is that many of our most outstanding missionaries are failing to produce the type of results their vision would lead them to expect. They are hampered by lack of perspective on the part of many of their missionary colleagues, frustrated by the sheer institutionalism of the mission program, slowed down by the lack of training and hence the lack of ability of the indigenous population, hamstrung by insufficient funds, often so fatigued from doing many good things that they have no time to do the one thing most needed. Our finest missionaries often are haunted by the feeling that they are not doing what they should, yet they cannot take the time to sharpen their perception and launch out into new endeavors.

### The Stereotype Persists

Far more missionaries approximate at least some aspects of the missionary stereotype than Mr. Egerton leads us to believe. Numerous missionaries did

what they could to undercut the prophetic elements of Methodist Bishop Ralph E. Dodge's ministry in Southern Rhodesia, where missionaries as district superintendents often kept their churches from implementing effective social action projects. A large percentage of the missionaries with whom I talked there three years ago felt that Bishop Dodge was wrong: "If he doesn't keep quiet the government will close our schools and churches." Many were willing to ignore the claims of justice so that souls could be saved one by one.

Institutionalism is the security blanket of many less enlightened missionaries; no matter what happens to the country the small church or school which they serve must not be endangered. Some local churches have little sense of outreach; they are content to minister to the handful of the faithful which beats its way to their door. Several years ago Eduardo Mondalane, who now heads a government in exile for Mozambique, complained to me that there was no sense of mission in the "mission" churches of his country. Sometimes what prompts the cry "Missionary, go home!" is an unfair anticolonialism on the part of the people, but sometimes it is the inadequacy of the representatives of Western churches.

Both the "new" and the "old" missionary tend to be doing a 19th century job in the 20th century. We pioneered in numerous countries in the fields of literacy, health, education and social service. We freed people from the bonds of superstition and fear so they could embrace the Good News of a loving God. The wife of a medical missionary in Bangkok, Thailand, started the first public education program of that country on her front porch! We doff our hats in appreciation when we realize that every major leader in black Africa had at least part of his training in mission schools. We rejoice in the knowledge that a rugged missionary started the first comprehensive social service center in Brazil. In spite of some shortcomings, the mission of the Christian church served the downtrodden peoples of the world through very practical expressions of loving service.

#### Freedom for the Essential Task

Now, however, many governments are doing most of these things-and often are doing them more effectively than any but the best mission units. Frequently the governments pay higher teachers' salaries than mission schools can afford, causing the church to lose many of its best teachers to government schools. When this happens the quality of church-sponsored schools which once were islands of comparative excellence may deteriorate.

A good case can be made for maintaining some of our schools, hospitals and other institutions. But the point I would make is that 5 years ago these tasks were not being undertaken by any agency in most underdeveloped nations, and that as governments take over more and more functions the role of the church needs to be re-examined. It is not enough to be a "new" missionary with charm and capability. Our new missionaries must find new tasks to do. Otherwise they will be only slightly more effective than the "old" missionary.

The church needs to reconsider deployment of its personnel. In my own Methodist denomination, as in many others, we have prided ourselves on how little money has been spent on overhead. Our executives are few, thus enabling almost all our funds to go to specific projects overseas. This situation impressed me until I first visited Latin America. In Peru I found the ferment of rebellion and revolution permeating the populace. Our missionaries knew that they needed to rethink their strategy, but they couldn't get the help they needed. One missionary serving as principal of a school in a remote mountainous region had found it financially impossible to get desks and other equipment over the Andes to his village, so he had designed the buildings, tables, desks, chairs, even sinks, and had them constructed locally. His time was consumed with many other details-teaching, administration, telling parents the disheartening news that

there was no room for their child in the school, writing letters to supporting churches in United States. He said to me in despair, "We need to free some missionaries to see the bigger picture so that we can do what is most needed in the present situation. I know the revolutionary spirit in this country should change some aspects of my ministry. But I can't seem to get time from doing what is good to see what is best and essential."

We need more personnel to see the larger picture, to scrutinize, to meditate, to visualize what can be done now that is as essential as what was done 50 years ago.

### New Projects to Meet New Needs

I am convinced that we must ruthlessly decrease the funds we are sending to existing institutions overseas, in many instances discontinue them completely. The decrease should usually be effected gradually-but not too gradually; 10 or 20 percent each year might be considered normal. Each institution would have to be dealt with individually; no general rule can apply to all schools, hospitals or social service centers. But over-all expenditures on existing projects should be diminished by a certain percentage each year.

Home missions support should in most cases be decreased even more drastically. In my own denomination we are asked to give more to home than to foreign mission causes. We have finally discovered the city as a field of mission, and this is all to the good. In city after city, however, the church is supporting ineffective programs. The projected remedy is more money, but money alone is seldom the answer.

If we began to pare the total expenditures for present domestic and foreign projects, the spending committees could deny funds to the less worthy organizations-and some would die a death which has long been overdue. Other institutions would be forced to gain more local support; this would strengthen them immeasurably. I realize how difficult it is to get local support in underdeveloped and non-Christian lands, but our best institutions usually enjoy a fairly healthy degree of local support.

With the funds thus saved we could pioneer in creative new endeavors. In missions today the good is keeping us from the best; supporting merely helpful projects is distracting us from doing what is essential. What new type of project might be envisaged? This would, of course, depend on the specific needs of each area. Hopefully the missionaries and nationals who would be set free to evaluate situations and to dream dreams would come up with bold new proposals.

Some of our most successful projects might be adapted to other situations. One of the most creative mission programs in the world today is the Mindolo Ecumenical Center at Kitwe, in Zambia. Even observers who take a dim view of missions in Africa have high praise for Mindolo. In one of the center's programs wives of indigenous leaders are trained for their roles as the "leading ladies" of the emerging nations. A writing project prepares journalists and artists to make competent Christian witness in their field. Conferences are held on the pressing problems of the continent. Undertakings have been inaugurated to speed the indigenization of church music. A variety of other programs enables Mindolo to serve on the growing edge of African life.

One of the desperate needs of South America is a first class university. Most if not all of the universities on that continent are so susceptible to student pressures that academic standards suffer. Some people think that the church, which has a long history of involvement in education in Latin America, should establish a new university which hopefully would become the Yale or Harvard of that continent. Higher standards of excellence in such a university, combined with emphasis on not only seeking but constructively using the

truth, could well make an impact on education in Latin America greater than that produced by half of the church's primary and secondary schools now in existence!

A few birth control clinics, probably set up under secular auspices but partially supported by mission funds, could in time be worth a hundred orphanages. While it is true that many people go to such clinics to learn how to have more rather than fewer children, I became convinced while living in Brazil that in the long run people envy their neighbors with smaller families and decreased financial hardship and turn with relief to devices which will help them limit the size of their families.

### The Key Need: 'New' Men

In addition to discovering variations of outstanding programs which meet crucial needs, the church must wrestle with problems which are not easy to solve but whose solution will lead us into new paths.

Throughout the world, poverty, starvation, illiteracy and a whole host of other evils plague the common man in underdeveloped lands. Our foreign aid programs and those of other countries, coupled with the United Nations' efforts and those by the underdeveloped countries themselves, are the main hope of deliverance from those ills. In the long view deliverance will come only as the economies of the countries are vastly improved. Government aid consists mainly of massive injections of economic assistance, together with some technical training. But something more is needed. Writing in The Challenge of Modernization, I. R. Sinai notes that these new economies will need new men to operate them. Anyone who has watched firsthand the inefficiency and lack of motivation, the fatalism, dishonesty, graft and other factors which hinder production in many lands realizes that new men are needed to supervise the new economies and to fashion new societies.

What kind of new men is needed? Most sensitive observers agree that they should be men who maintain a continuity with much of the best in their culture and who do not fall into the pitfalls of the materialism of the West, men who are free from the many shortcomings of both the "typical" Western capitalist and the "typical" communist.

Who can transform the old men into the new? Western (and communist) governments cannot do it. If we seek to mold the new countries into Western patterns they will look on our efforts as the worst kind of imperialism—and they will be right. Weber, Tawney and other scholars have been convinced that Protestantism raised not only a new spiritual man but a new economic man. Is it our task today to raise up new men in old societies? If we do not do it, it is not likely that any other institution or group will. Changes are bound to occur as the veneer of our civilization is laid on the underdeveloped societies and as education becomes widespread. But it is unlikely that either of these forces alone will do anything but lead the people of the East into the same pitfalls have hindered us.

### Making an Impact on Non-Christians

The other world religions are not likely to produce the new men that are needed. A few years ago we were told of tremendous revivals in the other major religions, but those revivals subsided—if indeed they ever got started. Even if such revivals should occur, it is unlikely that the other religions would produce the needed changes in their adherents. For to a great extent they themselves are responsible for the fatalism, caste structures and other factors that have made the "old man" such an ineffective citizen and worker.

Can the church raise up new men and new societies in "non-Christian" lands? This, of course, is the crucial question! It is extremely unlikely that large numbers of Buddhists, Moslems, Hindus or others will come into the Christian church. This being the case, must we resign ourselves to achieving a few conversions while exerting little or no influence over the rest of the populace? Or can we hope to transform men and women even though they will never join the church or call themselves Christian? I believe that we can, and that herein lies our greatest possibility of service in this generation. We have in Gandhi an example of a leader of the masses who found in Jesus a way worth following; he is only one of many. And in Japan the International Christian University has been successful in placing the Christian imprint on the lives of many who are still adherents of Buddhism.

Dare we try to make the major thrust of our mission program the raising up of new men and women who will be Christlike but still Buddhist, Hindu or Moslem? What are the dangers involved? If this proposal is desirable, how can we make it workable? What must we do to achieve the desired results? We can learn much from successful projects already in operation, but many more radical experiments will need to be undertaken in the coming years.

### In Mission - at Home and Overseas

The world mission of the church is in a state of crisis. What can the local church at home do about it?

We ought to be in mission ourselves. We must analyze our communities to discover how we can serve them most redemptively, reach out to the unchurched, afflict the comfortable as well as comfort the afflicted in our own parish. Leslie Weatherhead once suggested that support for foreign missions is often "an attempt to bluff God and ourselves by paying for others to be offered what we ourselves have never really received." The local church must be in mission to its own people and to its own community.

We must raise up recruits for mission. Classes, small groups, effective preaching and other means should be used to develop a "new layman" who has an intelligent understanding of his faith and a willingness to serve wherever he is led by the Holy Spirit. For some, this will mean involvement in the city or in the rural life of their own areas. Others will try to bring a Christian witness to the Boy Scouts, the N.A.M., the labor union, the P.T.A. Still others will respond to the need to staff our home and foreign missions when they discover how much the talents of the laity are needed in these posts.

Our local churches must raise far more money for mission overseas. The shockingly inadequate level of our present financial contributions underlines an unchristian lack of concern for the underprivileged people of the world. We are seldom willing to put God's kingdom first and our local church second; we feel the need to build more costly edifices and more stately programs while the raw need of the world is not met by our gifts and services.

We must create a climate of opinion that will support the nonmilitary aspects of our government's foreign aid program and the assistance provided by such international bodies as the United Nations. For if those programs were to be drastically curtailed the increase in human misery would be quite conceivable.

We are all called to mission. Whether we are at home or overseas, we face a common crisis and an uncommon opportunity to which we are called to respond with diligence, with vigor and with sacrifice.

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Mr. Bolton is pastor of the First Methodist Church of Marcellus, New York.





OUR TEN MOST CRUCIAL MISSIONARY PROBLEMS  
by Robert Flood

How many of the ten most crucial problems facing the evangelical missionary enterprise today can you name?

Take a few moments to jot down your guesses on a slip of paper. Now how many do you think the average member of your church would be able to identify?

In a survey of some forty top missionary executives whose organizations collectively have carried the gospel into almost every nook and cranny of the world, Moody Monthly has tried to pinpoint for its readers the ten most critical missionary problems. The poll included both denominational and independent mission boards.

Behind this poll was the conviction of the editors that most Christians haven't been doing their homework in missions. This is disturbing, for as one respondent to the survey replied, "Many of the problems which we face in missions today are well on the way toward solution when we recognize the problem exists." And, he added, "Moody Monthly will make a contribution of inestimable value to the missionary enterprise by simply pointing out these problems to its reading public."

Though entire books could be written on each of these problems, the following summary, because of space limitations, is confined to the essentials.

These were the problems mentioned most frequently in the survey:

### Strategy

How can we reach a world that will double in population in the next thirty-five years?

The fantastic population explosion already upon us confronts Christian missions with its most awesome task. It has also brought into focus the whole question of evangelical missionary strategy.

Says one respondent, "We have lacked foresight, long-range thinking, planning. Most missionaries and their leaders are so involved in the routine of their current programs that they give little thought to the future."

Horace Fenton, assistant general director of the Latin America Mission, which has pioneered the "evangelism-in-depth" program, cites "the failure of evangelical missions to attack the problem of the evangelization of the world on a strategic basis . . ."

Closely allied to the problem of strategy is the growing conviction of mission leaders that missionary work, long oriented toward the rural areas, must shift its emphasis toward the cities. Says Louis King, foreign secretary, The Christian and Missionary Alliance, "The strategic importance of big cities is without parallel."

King warns at the same time that "human strategy in a divine enterprise is a dangerous affair, for 'His thoughts are not our thoughts.' One may become more concerned with human strategy than with the Spirit of God . . . Nevertheless, it seems clear not only from the New Testament but also the Old that God's major missionary strategy through the ages has been to reach the nations through their great cities."

He also points out that churches are losing thousands of rural Christians in the migration toward the cities.

Still another aspect of the strategy problem: how to make the most efficient use of the total manpower available. Mission groups, through cooperative planning and effort, can get more mileage from their combined missionary forces.

But the layman himself seems to be the great manpower source to be tapped. This has been strikingly demonstrated by the Pentecostals in Latin America, and also by the evangelism-in-depth program, which in each country has sought to mobilize the entire church. In Latin America the evangelical church has seen unusual growth.

Such success suggests that missions must train more Christians who can in turn reach others and "reproduce" themselves spiritually so that, as one mission leader puts it, "the church grows by multiplication rather than by addition."

### Recruiting the New Generation

During the early sixties mission boards became increasingly alarmed by a drop-off in the number of young people applying for missionary service, though there have been some exceptions, as in the specialized fields of linguistics and missionary aviation. (See "Solving the Dropout Problem" page 30.)

Inter-Varsity Christian Fellowship (IVCF), concerned about the trend (though its own student missionary convention at the University of Illinois in December drew a record 7,000 delegates), is doubling its missionary budget and adding new field staff to confront students with the missionary challenge. And Vernon Mortenson, general director, The Evangelical Alliance Mission (TEAM), asserts that evangelical mission societies need no less than 7,500 new missionaries to meet present demands.

Why have they not been forthcoming?

Some have blamed the Bible schools and Christian colleges for a de-emphasis of missions. Some point the finger at materialism, the race for higher education, spiritual lethargy and lack of prayer. Others say the plea for missionary "specialists" has turned away enthusiasm for "general" missionary work. And in a Moody Monthly article on "The Missing Link in Missionary Recruitment" (Dec. '64), Harold R. Cook, head of the missions department at Moody Bible Institute, cited as a major cause the failure of churches to get young people involved in evangelism where they are.

One reason not so frequently mentioned, however, appeared in the Moody Monthly poll. In essence a few suggested that some mission boards are using outdated appeals and recruiting methods. Today's generation - captivated by higher education, specialization, involvement in world affairs and new movements like the Peace Corps - does not necessarily respond to the same approach that worked twenty years ago.

Significantly, short-term programs for young missionary prospects are emerging. Baptist Mid-Missions, for instance, now sends promising young men and women to the field for a summer between their junior and seniors years in college. This exposes them to missions first-hand and, at the same time, gives seasoned missionaries a chance to evaluate their potential.

### Nationalism Against the West

In this mid-twentieth century the eruptions of nationalism - much of it directed against the West - have boiled over in country after country around the world. And our missionaries - most of them from Western nations - have been caught in the crossfire.

Much of this anti-Western feeling stems from the colonial era, which almost all agree is now past. Some of it is only envy. But the Communists have tried to keep the flames alive, and they have found it easy to label missionaries, along with other whites, as colonialists and even "foreign agents."

Yet is nationalism per se wrong, and must it always work against the missionary? Many apparently believe not.

Says J. Herbert Kane, director of missions, Lancaster (Pa.) School of the Bible, "Every nation has the right to be master in its own house." He points out, "Nationalism in the development of a nation is like adolescence in the life of a person. It is a turbulent, almost irrational period through which both the person and the nation must pass on the way to maturity."

The real issue, then, seems to be not how to fight nationalism, but how to work with it. Mission leaders are calling for an end to all paternalism and superior attitudes. Those surveyed urged "identifying more with the people," "turning over the controls, wherever possible, to the nationals," "assuming a new posture of humility" and "being willing to play second fiddle-with grace and good will."

No respondent suggested the missionary should go home. To the contrary, most of the mission churches themselves strongly urge him to stay!

Yet because of a few anti-missionary extremists and an ecumenical crowd cool toward evangelical missions, some of the people at home are getting a wrong picture. Clyde W. Taylor, executive director of the Evangelical Foreign Missions Association (EFMA), warns that radical U.S.-trained liberals in Latin America, using the argument that churches there should run their own affairs, are prodding unsuspecting evangelicals to send the missionary home.

Tied in with nationalism also is the race problem-not only abroad but in the U.S. "Segregation is not only a scandal on the home front," says Kane, "it is a millstone around the necks of missionaries overseas. With worldwide television we can no longer conceal our hypocrisy. What happens today in Birmingham makes banner headlines tomorrow in Cairo, Cuba and Canton."

### Transferring the Job

Our missionary leaders seem to agree that, wherever possible, missionaries must do all they can to "transfer the controls" and help build an indigenous, self-supporting overseas church that will not collapse when the scaffolding is removed.

Louis King(C & MA) points out that the national churches of Korea, Congo, Indonesia, Viet Nam and the Philippines are "living monuments of the indigenous principle."

Just how to build this kind of church is the big problem.

One critical issue is the lack of trained leadership. In some fields, however, the people are prepared to take over, and missionaries are turning over the controls at an accelerating pace.

Missions must train men for key positions in the church, and some believe, for an active role also in government. G. Christian Weiss, director of missions, Back-to-the-Bible (Lincoln, Neb.), calls for training "aggressive Christian leadership in all avenues of civic and official life." Ralph B. Odman, general director, Unevangelized Fields Mission, echoes the plea for "a high level of leadership."

Not only must the churches abroad become self-governing; they must also become self-supporting. This becomes extremely difficult, however, in fields where income is very low. Further problems are created by inequities between what the missionary often gets (even though low by American standards) and what the people themselves earn.

And to what extent should Christians in the United States help financially the indigenous groups abroad? In view of today's urgencies and the biblical spirit of "helping the brethren," such aid seems most commendable. Yet too much can spoil the church and even encourage abuses, especially if the contributors back home have no way of knowing how the money is being spent.

Finally, respondents cited the need for building indigenous churches that become both evangelistic and missionary-minded. "We must prepare nationals to evangelize their own people," says John P. Galbraith, general secretary of foreign missions, The Orthodox Presbyterian Church. And writes Raymond Buker, Conservative Baptist Theological Seminary, Denver: "We can no longer expect just the countries of Europe and America to send missionaries. The church everywhere must be missionary."

The Overseas Missionary Fellowship (formerly China Inland Mission) took a dramatic step in this direction when on June 25, 1965, it became an "internationalized" missionary-sending organization, with its headquarters in a Far Eastern country. Other mission agencies, including the Worldwide Evangelization Crusade, are considering similar action.

#### Planting a Permanent church

A few respondents to the Moody Monthly survey called attention to the importance of relating all missionary work to the building of a permanent church that will conserve and reproduce the fruits of evangelism. Said one: "Many auxiliary ministries have been carried on as if they were ends in themselves."

C. Stacey Woods, who directs the worldwide IFES movement among university students, urges, "We must reassert the essential mission of the church-which is church planting, not just evangelism; we must insist that all special ministries - radio, literature, youth and student work, correspondence course - be integrated into this endeavor."

Mission boards are also taking a close look at patterns of church growth, in the past and present. Says L. Arden Almquist, executive secretary of world missions, The Evangelical Covenant Church of America: "Where growth is static there must be a willingness to examine those churches which have had marked success, such as the Pentecostals in South America and the Episcopalians in East Africa, and try to discover why they have been successful."

#### Communism and Revolution

Communism continues to keep missionaries outside the iron and bamboo curtains, although the gospel still breaks through by radio and sometimes by literature. In other countries Communism stirs the flames of turmoil and unrest, making the future uncertain. But in all this missionaries have learned that a defensive, anti-Communist gospel must not substitute for the positive proclamation of Jesus Christ.

In other non-Communist countries revolutions and unstable governments keep the missionary picture on edge. Clyde W. Taylor (EFMA) points out that a recent analysis of Latin America lists only five of the republics in stable political condition. In the face of such circumstances, however, missionaries push forward, in some places rather dramatically, especially where they are flexible.

Islam has closed another segment of the world to Christianity, most recently extending its anti-missionary policies into the Sudan. The whole phenomenon of the resurgent religions, in fact, poses for Christian missions one of its greatest challenges. One authority cites the need of showing the followers of these religions Christ's superiority and how He can more than fulfill all the aspirations they seek in their own religions. "One wonders," he says, "at the success of Soka Gakki in Japan. What was the failure of Protestant missions after the American occupation when Mac-Arthur made things so easy for a Christian conquest of the islands?"

### Ecumenicalism Vs. Evangelical Cooperation

The ecumenical movement, for some time a growing force on the American church scene, has now moved onto the mission fields of such continents as Africa and Latin America, where ecumenicalists are bidding for the loyalties of established Christian groups.

In seeking the allegiance of evangelical believers the organizationally-minded ecumenicalists are capitalizing on the legitimate desire for spiritual oneness among believers. They also are offering attractive scholarships to those seeking higher education they cannot afford or cannot get in their own countries. This often means, of course, that evangelical Christians are directed into liberal-leaning theological schools.

In the same way, reports Clyde Taylor of the EFMA, the ecumenical movement is using church aid or relief to promote a more friendly attitude toward the World Council of Churches. And states J. Philip Clark, general secretary, The Independent Board for Presbyterian Foreign Missions: "Presently the World Council of Churches is channeling twenty million dollars into Africa for relief, ecumenical youth education, theological education . . . and ecumenical literature."

Perhaps this is why one respondent decried "the slowness of evangelicals to find scriptural alternatives for the ecumenical movement."

Growing cooperation among evangelical mission groups, however, at least has dulled the thrust of the ecumenical attack, which finds its greatest opportunities where such cooperation is lacking. Yet the call for cooperation appears far more than simply a good defensive move. Many mission leaders feel that working together - especially in such realms as higher education, literature, radio-is also the key to a united and dynamic offensive.

### Reaching the Masses

Literature, radio and now even television remain strategic weapons in the missionary conflict, especially as world population mushrooms. Christian radio and literature are making impressive strides, but far more could be done, say mission leaders, if they had the urgently-needed trained personnel and finances.

Moreover, they point out that radio and literature per se are not enough; it must be the right kind of literature and the right kind of programming.

Thus Evangelical Literature Overseas has entered into "market research" among readers around the world, and in all kinds of cultures. Christian Literature Crusade, Inc., recognizing the rising intelligentsia, is upgearing its literature toward "the middle and upper classes." Even theological books are in demand.

And in radio, Paul Freed, president, Trans World Radio, which has powerful Christian stations at Monte Carlo, in the Netherlands Antilles and in the Caribbean, says, "Gospel programming itself must be analyzed and re-evaluated in terms of the dynamic challenge from atheistic centers in Moscow and Peking. We must make sure our presentation of the gospel is effective and relevant to . . . the secularistic mid-twentieth century."

### Relevancy

Several mission leaders echoed the importance of relevancy in presenting the gospel today—relevancy in language, in apologetics, in applying the Christian gospel.

Others called for "speaking to present-day problems" and "concentrating on answering the questions that are really being asked by modern secular man."

But in this attempt to be relevant, the message itself must not change, nor can Christians compromise in their commitments to Jesus Christ. William H. Taylor, general secretary, The Central American Mission, described the problem as "how to be relevant to the times but not caught in its mood."

### The Home Church

Failures in the home church seemed to fall into these few basic areas:

(1) Keeping informed. Most Christians have not kept abreast of the missionary situation. (See "Let's Keep Up to Date on the Home Front" by Harold R. Cook, page 28)

(2) Recruitment. Missionaries are in short supply at a time when the opportunities have never been greater.

(3) Money. Missionary giving has leveled off, even declined in some areas, in spite of the fact that our country's economy is at an all-time peak. Says Donald E. Hoke, Japan Christian College: "There is need for the church to face up to the fact that it is simply following a step behind the world in devoting itself to materialistic ends."

(4) Prayer: Says one missions executive, "Every member of the church should be praying for specific missionary needs and opportunities."

(5) Involvement in evangelism. This is one of the most basic reasons, suggested several, why many church members aren't really concerned as they should be about the missionary task.

It is not surprising that many spoke of lethargy in the churches at home and called for genuine revival.

\* The following problems did not emerge among the top ten in the Moody Monthly poll, but they deserve mention:

Theological drift. This included "the resurgence of universalism" ("everyone will be saved"), "watering down of Christian doctrine due to the ecumenical movement" and, in some quarters, "lack of deep conviction that the heathen are lost," all of which undermine the biblical basis of missions. One said, "The mood of our times calls for service without a theological basis; we believe that service and doctrine go hand in hand."

Explosion of education. The universities around the world are some of our most strategic mission fields (see "Are We Reaching the Higher Level?") But even beyond this, some mission groups are beginning to upgear their programs in line with rising educational levels. Kenneth Adams, international secretary, Christian Literature Crusade, points out that we have neglected the intelligentsia. "In the few areas where this has not been so," he says, "such as Jamaica in the West Indies, there is evidence of a strong virile church with splendid national leadership."

Hospitals and institutions. In a volatile political climate should missions continue to invest in hospitals and other institutions that may eventually fall victim to other forces? While such ministries are still regarded as essential, most mission organizations have chosen to invest primarily in manpower rather than in "mortar and brick."

Education of missionary children. Many missionaries must return to the states at the peak of their careers when their children reach their teenage years of education. Mission boards are seeking solutions to this "drop-out" problem.

Isolationism. Confusion of separation with isolation is stifling missionary outreach. "Most Christians are totally incapable of communicating the gospel effectively with the unchurched," asserts Eric Fife, missionary director, Inter-Varsity Christian Fellowship.

Reaching the youth. "Relativism, syncretism and anti-law are the thought patterns of the younger generation," says one authority. Yet missions must seek to reach and hold this new generation. In Latin America, where half of the population is well under 25, Sunday school and camp programs - long taken for granted in the United States - are beginning to emerge.

Reaching the tribes. Hundreds of remote tribes are still untouched with the gospel, and Wycliffe Bible Translators reminds us there are still "two thousand tongues to go." Tribes who already have the Scriptures in their own tongue also need follow-up. But by the grace of God and the sacrifice of our jungle missionaries, it can probably be said that in linguistic and tribal work the evangelical missionary movement has left its most dramatic and impressive mark.





## HOW TO PREVENT ORGANIZATIONAL DRY ROT

by John W. Gardner

(At the time this article was written, Mr. Gardner was president of the Carnegie Corporation, a national leader of the movement for educational reform, and author of two influential books, "Excellence" and "Self-Renewal." He has since joined the Cabinet as Secretary of the Department of Health, Education and Welfare.)

Like people and plants, organizations have a life cycle. They have a green and supple youth, a time of flourishing strength, and a gnarled old age. We have all seen organizations that are still going through the diseases of childhood, and others so far gone in the rigidities of age that they ought to be pensioned and sent to Florida to live out their days.

But organizations differ from people and plants in that their cycle isn't even approximately predictable. An organization may go from youth to old age in two or three decades, or it may last for centuries. More important, it may go through a period of stagnation and then revive. In short, decline is not inevitable. Organizations need not stagnate. They often do, to be sure, but that is because the arts of organizational renewal are not yet widely understood. Organizations can renew themselves continuously. That fact has far-reaching implications for our future.

We know at least some of the rules for organizational renewal. And those rules are relevant for all kinds of organizations - U.S. Steel, Yale University, the U.S. Navy, a government agency, or your local bank.

The first rule is that the organization must have an effective program for the recruitment and development of talent. People are the ultimate source of renewal. The shortage of able, highly trained, highly motivated men will be a permanent feature of our kind of society; and every organization that wants its share of the short supply is going to have to get out and fight for it.

The organization must have the kind of recruitment policy that will bring in a steady flow of able and highly motivated individuals. And it cannot afford to let those men go to seed, or get sidetracked or boxed in. There must be positive, constructive programs of career development. In this respect, local, state, and federal government agencies are particularly deficient, and have been so for many years. Their provisions for the recruitment and development of talent are seriously behind the times.

The second rule for the organization capable of continuous renewal is that it must be a hospitable environment for the individual. Organizations that have killed the spark of individuality in their members will have greatly diminished their capacity for change. Individuals who have been made to feel like cogs in the machine. They will not produce ideas for change. On the contrary, they will resist such ideas when produced by others.

The third rule is that the organization must have built-in provisions for self-criticism. It must have an atmosphere in which uncomfortable questions can be asked. I would lay it down as a basic principle of human organization that the individuals who hold the reins of power in any enterprise cannot trust themselves to be adequately self-critical. For those in power the danger of self-deception is very great, the danger of failing to see the problems or refusing to see them is ever-present. And the only protection is to create an atmosphere in which anyone can speak up. The most enlightened top executives are well aware of this. Of course, I don't need to tell those readers who are below the loftiest level of management that even with enlightened executives a certain amount of prudence is useful. The Turks have a proverb that says, "The man who tells the truth should have one foot in the stirrup."

But it depends on the individual executive. Some welcome criticism, others don't. Louis Armstrong once said, "There are some people that if they don't know, you can't tell 'em."

The fourth requirement for the organization that seeks continuous renewal is fluidity of internal structure. Obviously, no complex modern organization can exist without the structural arrangements of divisions, branches, departments, and so forth. I'm not one of those who imagine that the modern world can get away from specialization. Specialization and division of labor are at the heart of modern organization. In this connection I always recall a Marx Brothers movie in which Groucho played a shyster lawyer. When a client commented on the dozens of flies buzzing around his broken-down office, Groucho said, "We have a working agreement with them. They don't practice law and we don't climb the walls."

But jurisdictional boundaries tend to get set in concrete. Pretty soon, no solution to a problem is seriously considered if there is any danger that it will threaten jurisdictional lines. But those lines aren't sacred. They were established in some past time to achieve certain objectives. Perhaps the objectives are still valid, perhaps not. Most organizations have a structure that was designed to solve problems that no longer exist.

The fifth rule is that the organization must have an adequate system of internal communication. If I may make a rather reckless generalization, I'd say that renewal is a little like creativity in this respect-that it depends on the existence of a large number of diverse elements in a situation that permits an infinite variety of combinations and recombinations. The enormous potentialities of the human brain are in part explainable in terms of such possibilities for combination and recombination. And such recombination is facilitated by easy communication, impeded by poor communication.

The sixth rule: The organization must have some means of combating the process by which men become prisoners of their procedures. The rule book grows fatter as the ideas grow fewer. Thus almost every well-established organization is a coral reef of procedures that were laid down to achieve some long-forgotten objective.

It is in our nature to develop an affection for customary ways of doing things. Some years ago a wholesale firm noted that some of its small shop-keeper customers were losing money because of antiquated merchandising methods.

The firm decided that it would be good business to assist the shopkeepers, in bringing their methods up-to-date, but soon discovered that many had no desire to modernize. They loved the old, money-losing ways.

Sometimes the organization procedures men devise to advance their purposes serve in the long run to block those purposes. This was apparent in an experience a friend of mine had in Germany in the last days of World War II. He was in Aachen, which had only recently been occupied by the American forces, when he received a message instructing him to proceed to London immediately. He went directly to U.S. Army headquarters, and showed the message to a sergeant in the Adjutant's office.

The sergeant said that the only plane for London within the next few days was leaving from the nearest airfield in thirty minutes. He added that the airfield was twenty-five minutes away.

It was discouraging news. My friend knew that he could not proceed to London without written orders, and that was a process that took from an hour to a couple of days in a well-established and smoothly functioning headquarters. The present headquarters had been opened the day before, and was in a totally unorganized state.

My friend explained his dilemma to the sergeant and handed over his papers. The sergeant scratched his head and left the room. Four minutes later he returned and said, "Here are your orders, sir."

My friend said he had never been in such an efficient headquarters. The sergeant looked at him with a twinkle in his eye and said, "Sir, it's just lucky for you we weren't organized!"

The seventh rule: The organization capable of continuous renewal will have found some means of combating the vested interests that grow up in every human institution. We commonly associate the term "vested interests" with people of wealth and power, but in an organization vested interests exist at every level. The lowest employees have their vested interests, every foreman has his, and every department head has his. Every change threatens someone's privileges, someone's authority, someone's status. What wise managers try to do, of course, is to sell the idea that in the long run everyone's overriding vitality of the organization itself. If that fails, everyone loses. But it's a hard message to get across.

Nowhere can the operation of vested interests be more clearly seen than in the functioning of university departments. There are exceptions, of course: some departments rise above their vested interests. But the average department holds like grim death to its piece of intellectual terrain. It teaches its neophytes a jealous devotion to the boundaries of the field. It assesses the significance of intellectual questions by the extent to which they can be answered without going outside the sacred territory. Such vested interests effectively block most efforts to reform undergraduate instruction.

The eighth rule is that the organization capable of continuous renewal is interested in what it is going to become and not what it has been. When I moved to New London, Connecticut, in 1938 I was astonished at the attitude of New Londoners toward their city's future. Having grown up in California, I was accustomed to cities and towns that looked ahead habitually (often with an almost absurd optimism). I was not prepared for a city that, so far as I could discover, had no view of its future, though it had a clear view of its past.

The need to look to the future is the reason so many corporations today have research and development programs. But an organization cannot guarantee its future by ritualistic spending on research. Its research-and-development program must be an outgrowth of a philosophy of innovation that guides the company in everything it does. The research program, which is a way of looking forward, cannot thrive if the rest of the organization has the habit of looking backward.

The ninth rule is obvious but difficult. An organization runs on motivation, on conviction, on morale. Men have to believe that it really makes a difference whether they do well or badly. They have to care. They have to believe that their efforts as individuals will mean something for the whole organization, and will be recognized by the whole organization.

Change is always risky, usually uncomfortable, often painful. It isn't accomplished by apathetic men and women. It requires high motivation to break through the rigidities of the aging organization.

So much for the rules.

One of the ominous facts about growth and decay is that the present success of an organization does not necessarily constitute grounds for optimism. In 1909 it would have been unwise to judge the future of the Central Leather Company by the fact that it ranked seventh in the nation in total assets. It would have been a disastrous long-term investment. A better bet would have been the relatively small Ford Motor Company which had been founded only six years earlier and was about to launch its Model T. As a company it wasn't huge or powerful, but to borrow a phrase from C.P. Snow, it had the future in its bones. (Not many of 1909's top twenty companies did-only four of them are in the top twenty today.)

Businessmen are fond of saying that, unlike other executives, they have a clear measure of present performance-the profit-and-loss statement. But the profits of today may be traceable to wise decisions made a good many years earlier. And current company officers may be making bad decisions that will spell disaster ten years from now.

I have collected many examples of organizations that experienced crises as a result of their failure to renew themselves. In the great majority, certainly nine out of ten, trouble was not difficult to diagnose and there was ample warning of the coming catastrophe. In the case of a manufacturing concern that narrowly averted bankruptcy recently, the conditions that led to trouble were diagnosed by an outside consultant two years before the crisis came. In the case of another well-known organization, a published article outlined every essential difficulty that later led to disaster.

But if warning signals are plentiful, why doesn't the ailing organization take heed? The answer is clear: most ailing organizations have developed a functional blindness to their own defects. They are not suffering because they can't solve their problems but because they won't see their problems. They can look straight at their faults and rationalize them as virtues or necessities.

I was discussing these matters with a corporation president recently, and he said, "How do I know that I am not one of the blind ones? What do I do to find out? And if I am, what do I do about it?"

There are several ways to proceed. One way is to bring in an outside consultant who is not subject to the conditions that create functional blindness inside the organization.

A more direct approach, but one that is surrounded by subtle difficulties, is for the organization to encourage its internal critics. Every organization, no matter how far deteriorated, has a few stubbornly honest individuals who are not blinded by their own self-interest and have never quite accepted the rationalizations and self-deceptions shared by others in the organization. If they are encouraged to speak up they probably will. The head of a government agency said to me recently, "The shrewdest critics of this organization are right under this roof. But it would take a major change of atmosphere to get them to talk."

A somewhat more complicated solution is to bring new blood into at least a few of the key positions in the organization. If the top level of the organization is salted with vigorous individuals too new to be familiar with all the established ways of doing and thinking, they can be a source of fresh insights for the whole organization.

Still another means of getting fresh insights is rotation of personnel between parts of the organization. Not only is the individual broadened by the experience, but he brings a fresh point of view to his new post. After a few years of working together, men are likely to get so used to one another that the stimulus of intellectual conflict drops almost to zero. A fresh combination of individuals enlivens the atmosphere.

In the last analysis, however, everything depends on the wisdom of those who shape the organization's policy. Most policy makers today understand that they must sponsor creative research. But not many of them understand that the spirit of creativity and innovation so necessary in the research program is just as essential to the rest of the organization.

The future of this nation depends on its capacity for self-renewal. And that in turn depends on the vitality of the organizations and individuals that make it up. Americans have always been exceptionally gifted at organizational innovation. In fact, some observers say that this is the true American inventiveness. Thanks to that inventiveness we now stand on the threshold of new solutions to some of the problems that have destroyed the vitality of human institutions since the beginning of time. We have already made progress in discovering how we may keep our institutions vital and creative. We could do even better if we put our minds to it.



## MISSIONARY DROPOUTS- IS LEADERSHIP TO BLAME?

By R. E. Thompson

In the business and industrial world there is no more serious problem than personnel turnover. This is the major cause of setback in production. Proud is the firm that can report a minimum in personnel turnover. In a recent tour of the Upjohn Company of Kalamazoo, our guide proudly stated that in its 50 years of existence the Upjohn Company had never laid off an employee. Few mission agencies could make such a boast. The problem of missionary dropouts is bigger than many of us would suspect. The loss to the cause of Christ because of dropouts is incalculable.

We usually tend to blame the dropout problem on the individual missionary-his spiritual failure, his lack of preparation, or his inability to live and work with others. Perhaps we ought to be looking elsewhere-at the mission leadership.

In this age of organization and mechanized devices, the mission executive has studied the opportunities, the challenge, the methods and plans but has failed to give much-needed attention to personnel. He needs to be reminded that, apart from people, nothing of lasting value will ever be accomplished. The divine method is people. The Bible is a record of how God accomplishes His purpose through people. As leaders in the greatest enterprise in the world, mission executives need to reconsider their attitude toward people.

The importance of people has been recognized by all great leaders in the industrial world. A. H. Smith, former president of the New York Central Railroad once defined his industry this way: "A railway is 95 percent man and 5 percent iron."

Andrew Carnegie stated: "You can take my steel mills, my banks, my money, but leave me my men and I will build it all again."

Let us examine our attitude toward people:

Do other people's failures annoy us or challenge us?

Do we use people or cultivate people?

Do we direct people or develop people?

Do we criticize or encourage?

Do we shun the problem person or seek him out?

We all have a well-developed attitude toward others. It is either a negative or positive one-and the person knows it.

Every mission executive should take a course in human relations. I have found the study of Paul as a person very challenging. See how he writes to the believers in Thessalonica: "We were gentle ... as a nurse cherisheth her children: being affectionately desirous of you, we were willing to impart unto you... our own souls, because you were dear unto us."

Where there has been a minimum of personnel turnover it will be found there has been a maximum of thought and effort in the area of the employees' needs.

### The Leadersh

The principal cause of unrest and frustration among workers can be laid at the door of leadership. An examination of this subject revealed that the following were the causes of frustration in the minds of workers:

1. Failure to give credit for suggestions.
2. Failure to correct grievances.
3. Failure to encourage.
4. Failure to ask employees for their opinions.
5. Failure to inform employees of plans and progress.

Often-indeed, too often-missionaries tell me, "I have never had anyone sit down and counsel with me." People have very deep human needs. It is within our power to meet those needs. A warm handshake, a smile, a few words of appreciation, a short time of sharing, an assurance that you are concerned-that you are praying-will carry many a nearly frustrated young worker over the rough places.

A pastor wrote me regarding a missionary his church was supporting. The missionary was in difficulty with the mission board.

The problem arose when it looked as though he were falling into serious doctrinal deviations. Unfortunately, no adequate time was taken to talk this over with him carefully and come to a full understanding of just what he was thinking, but instead action was taken to drop him from the mission. Indeed, they reacted almost in panic and dropped the man before they fully understood just what he did think.

Hudson Taylor, in a letter to Mr. Broomhall from Hong Kong in 1879, revealed great understanding of the responsibilities of leadership in relation to fellow-workers when he wrote:

The all-important thing is to:

1. Improve the character of the work.
2. Deepen the piety, devotion and success of the workers.
3. Remove stones of stumbling, if possible.
4. Amend whatever is defective, and supplement, as far as may be, what is lacking.
5. Oil the wheels where they stick.

This is no easy matter where suitable men are wanting or only in the course of formation. That I may be used of God, at least in some measure, to bring these things about is my hope.

### Sensitivity to People

Of all the qualities which add up to good leadership none is discussed less than sensitivity. Yet no quality better fits a person for responsible leadership.

Sensitivity is a constant awareness of the other person and his needs-the ability to see as the other person sees and to feel as he feels. Sensitivity is the imaginative projection of one's own consciousness into another person's experience.

This quality is acquired. It can be developed. Yet our natural tendency to be self-centered or project-conscious mitigates against the development of this excellent quality. The person who has developed sensitivity is concerned for people more than projects. Sensitivity to others and their needs is expressed by listening more than by talking. So the art of listening is important!

The people to whom we are related in business or other activities are often seeking a sympathetic ear. They have much they would like to share. Our responsibility is to create an atmosphere in which they can feel free.

When a would-be politician asked Justice Oliver Wendell Holmes for advice on how to get elected to office, Justice Holmes wrote him: "To be able to listen to others in a sympathetic and understanding manner is perhaps the most effective mechanism in the world for getting along with people and tying up their friendship for good. Too few people practice the 'white magic' of being good listeners."

Everyone has deep personality needs amounting to hunger. Unless these are met, the individual is unsatisfied. Sensitivity is the ability to sense these needs and to seek ways and needs of others will go out of his way to



give them recognition even if it is only the expression of personal gratitude. A "thank you" given in the presence of others can meet a hunger in human personality; namely, the hunger for recognition.

A mission leader is, in fact, pastor of the flock. Accordingly, he must have a pastor's heart and the pastor's gifts. While the development of an aggressive program is his responsibility and the details of organization must have his care, all is secondary to the care of the individual worker and his family. Actually the program and the functioning of the organization is dependent on the people involved.

Many times I have listened to worried, frustrated missionaries as they have shared with me their field experiences, and again and again they have stated: "If only Mr. So-and-So had taken the time to listen to me. I needed someone with whom I could share my problems." The result: a casualty.

Take the case of Miss Jones, a nurse from a church where she was very active and a home where her opinions were accepted. Upon her arrival on the field she discovered everyone was very busy, with little time for socializing. While working at the language she was very lonely. Being a talkative person, she found her fine language teacher good company. An attachment developed, and she did not resist his approaches. There was nothing more serious than a kiss, but it was witnessed by a fellow missionary. A station meeting was held to discuss the matter. Much feeling was stirred up. The leadership on the field could not handle the matter; it was referred to the home board. As a result, Miss Jones was called home after only 10 months on the field. The home board appeared unable to help. Finally, the young lady was sent for counseling to a man with a pastor's heart. For three months he counseled her and prayed. Miss Jones returned to the field and became a successful missionary.

Question: Why could no one on the field minister to this woman's need?

### Causes of Frustration

Frustration is the major contributing factor to dropouts on the field. Feelings of frustration are subtle in their beginnings, but if allowed to continue they grow devastatingly. It is usually possible to resolve the problems causing frustrations once they are identified. The older missionary must recollect his own early experiences before he can sympathetically counsel a frustrated young missionary. It is going to take time, however. Those in leadership positions must be prepared to give time to it.

Let us consider briefly a few of the areas where frustrations easily take over:

1. Language. To find oneself dumb and speechless is distressing to many people.
2. Loneliness. Older missionaries are busy; new missionaries, jobless and often speechless. During the period prior to coming to the field the new missionary was very busy. There were many preparations, many speaking engagements, much encouragement from friends. Now little time is given by older missionaries to fellowship, counseling and encouragement.
3. New customs. These especially affect setting up a home in a new land. The wife meets most of the frustrations in this area, and often is ill-fitted for the demands made upon her.
4. Uncertainty regarding the future. Often the boundaries of service and the type of service "hang in the balance" awaiting a decision by the

mission leadership. There is often a lack of job description, resulting in confusion on the part of the new missionary as to how much freedom or initiative he can have.

5. Nationalism. Especially when expressed by national believers. It is expected from outside but not from inside the church.

6. Group decisions. These often may run counter to personal ambitions and personal understanding of God's leading.

7. New climate. The new climate often affects the new missionary's physical condition, resulting in tiredness, sleeplessness, or illness.

8. Loss of vision and zeal. A breakdown in daily Bible reading and prayer may result in this kind of frustration. Satan is out to discourage.

Frustration can be either a devastating experience or a challenge. To the new missionary, admitting these frustrations appears to be admitting failure. Someone with experience and a heart for young missionaries should be alongside to explain, encourage and support.

#### Need for Careful Screening

There are various types of breakdowns which lead to dropouts. Some are due to physical and psychological factors built into the individual. If sound principles of screening and selecting candidates are followed, the weaknesses may possibly be discovered before the missionary reaches the field. In the process of selection risks of this sort must be avoided. But even when care is exercised misfits do get on the field.

I know of one young missionary whose wife became seriously ill shortly after arrival on the field. She became totally incapacitated. The mission doctor advised that they return home. The wife was carried on a stretcher onto the plane. When they reached a point halfway across the Atlantic (the point of no return), the wife began to recover. When they reached New York she was able to walk off the plane, and was soon restored. It is possible that in this case the wife's sense of call was not clear and that she was spiritually or psychologically unfit. If this was the case, then a risk was accepted which resulted in the loss of two workers.

Even the best efforts in selection through paper work are inadequate. Candidates should be observed in a work situation over a period of time before a final decision is made regarding their acceptance. They ought also to have the commendation of a church in which they have ministered. In other words they should have an internship.

What can we do for the casualty? Do not let the field leadership think that the home leadership can do something they could not do. Wherever we have a worker who has failed, remember the scriptural exhortation in Galatians 6:1: "Ye which are spiritual, restore such an one in the spirit of meekness." Our duty is to restore, not to neglect or discard. Is the fact that we have casualties an evidence we do not have the necessary leadership on the field to handle these problems?

There are some casualties who need the best possible medical help. If this cannot be found on the field, they should be sent home for such help.

There are those who have broken down because of complex psychological reasons. These, too, must be brought to where they can get real help.

But how true it is that "an ounce of prevention is better than a pound of cure!" My concern has been with prevention. I am sure this can be accomplished by good relationships between experienced workers and newcomers and by constant

attention to the need for clear lines of communications. Here are a few guidelines to prevent dropouts:

1. On the field, a good orientation program in language and culture should be set up for new missionaries.
2. An experienced man and an experienced woman with tender hearts should be appointed to spend time with the newcomers.
3. New workers should not be sent into isolated situations.
4. Time should be taken to introduce newcomers to national workers.
5. Much help should be offered to newcomers in setting up their home.
6. The social life of the young worker should not be overlooked, and a constant concern for his spiritual life should be evident.

I would advise men and women in positions of responsibility on the field, while on furlough, to take a course in leadership training. Helpful reading material in human relations and related subjects is plentiful. Courses in these areas of concern and reading of this sort will pay big dividends to the ongoing cause of missionary endeavor by helping mission field leaders help potential missionary dropouts become valuable missionaries themselves.

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R. E. Thompson, founder of Missionary Internship, Inc., was a missionary in China for 30 years, serving for a time as director of the China Inland Mission (now Overseas Missionary Fellowship) in North China. Missionary Internship provides intensive missionary training in local church situations before overseas assignment.

WORLD VISION MAGAZINE/FEBRUARY 1966

SAMUEL HUGH MOFFETT - Personal Report

June, 1967

This year the Seminary's new Graduate School, which opened in April 1966, completed its first year of operation. ~~My~~ <sup>My</sup> duties ~~of~~ <sup>as</sup> ~~is~~ Dean have not been too arduous, not only because we have only eight students, but more importantly, because its major responsibilities are borne by the heads of the three departments, Dr. Francis Kinsler with five students in his Department of Biblical Studies, Dr. Han Chul-Ha with two in the Department of Church History, and Dr. Rhee Jong-Song with one specialist in industrial evangelism in the Department of Systematic Theology.

Teaching at the Seminary has been more of a satisfaction than ever before, partly because of infinitesimal but noticeable improvement in the language, and partly because of considerably more obvious improvement in the student body. 140 of the school's 240 students have completed college, the highest percentage ever, ~~and~~ more college ~~than~~ graduates than in all the other forty seminaries of Korea combined. But the challenge remains: how to raise standards in this way without losing the evangelistic zeal which is the 66-year-old school's priceless heritage.

My courses have been History of the Church in Asia, History of Presbyterianism, and History of Church History. In Dr. Han Chul-Ha's absence I have also been acting as Librarian. Two thousand volumes were added to the library during the year, raising the total number of books to just over 9000.

It has been a privilege to attend four international conferences: a Colloquy on the Authority of Scripture in Boston in June, the World Conference on Evangelism in Berlin in November (with a side trip into East Germany), the Kyodan Missionaries' Conference in Atami, Japan in March (report attached), and the North-East Asia Association of Theological Educators at the Christian Academy in Seoul, in November.

Until December 1966 the pastorate of Seoul Union Church was a stimulating but time-consuming responsibility. It is a joy now to be free to itinerate on weekends in Kyunggi (formerly Haman) Presbytery to which my membership has been transferred.

A list of my Board and Committee assignments is probably not necessary. The most important of them include the Board of Directors of Yonsei University, Soongsil High School, the Christian Literature Society and the Korean Bible Society where I am on the Translation Committee for the new revised translation. Most educational has been the work on the General Assembly's Board of Foreign Missions which sent its first missionary to Brazil this year, and will send four soon to Vietnam, raising the total number of Korean missionaries in our church to fifteen. For strength for the day, and joy in the work of Christ in this land, may God ~~be~~ praised.

Respectfully submitted,

Samuel Hugh Moffett

S. H. M.  
1967

## The Christian Broadcasting System

IPO Box 1125  
Seoul, Korea  
October 1, 1967

Dear Friends:

"NIGHT PATROL AMBUSHED: SEVEN G.I.s. KILLED . . . BASE CAMP NEAR DMZ SPRAYED WITH AUTOMATIC WEAPONS: THREE KILLED, SEVENTEEN WOUNDED . . . HIGH EXPLOSIVES DERAILED AMERICAN SUPPLY TRAIN." These are recent headlines, not from Vietnam but from Korea; the derailment took place last month just seventeen miles from Seoul. This illustrates how the Communists observe the armistice of 1953, a cease-fire arrived at after two costly years of "negotiations."

Yet not all that comes across the DMZ are spies, saboteurs and hostile gunfire. The rigors of the regime in the north, plus the lure of freedom and increasing prosperity in South Korea, are leading brave souls to risk limb and life to escape across the border. Three made it across in late August and several more earlier in the summer, some by land, others by sea.

In March, Su-Kun Lee, the Vice-Chairman of the Communist North Korean government news agency, made a hair-raising break for freedom at Panmunjom. In an interview broadcast over the Christian network shortly after, Mr. Lee stated flatly that no churches had been allowed to function in North Korea since the Korean War. In answer to queries regarding radio listening Mr. Lee said that the upper class, government officials and army officers could listen to whatever they pleased. He said further: "I knew of HLKY, the Christian Radio Station, and listened to it on occasions in Pyeng Yang." Pray that many still behind the Iron Curtain may tune in the Good News and in it find new life.

Speaking of radio, the Christian network continues to grow, though more slowly than desired. All of the equipment for the power increase in Pusan and the new station in Taejon is now in Korea, both ground systems are in and the installation will begin at once. Political turmoil has delayed the permits, but we still hope to be on the air in both cities by the end of the year.

The face and the pace of Seoul are changing daily. Overpasses and underpasses abound; ten story office buildings are not uncommon and fifteen and twenty story hotels are already beckoning tourists. The influx of business and diplomatic families from many lands has made Elizabeth's work in Severance Hospital increasingly important and satisfying. The International Clinic ministers each month to better than 500 patients from a dozen nationalities. The deep appreciation shown for this medical help offered in Christ's name is ample reward for the long hours expended.

Our family, too, has seen important changes. Jim finished high school in June and is now beginning college in Wheaton. After twenty-five happy

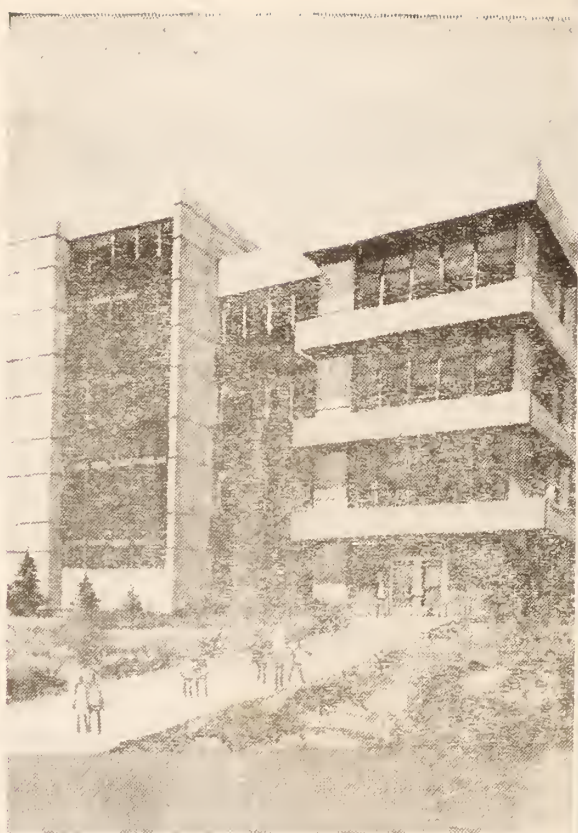
- Elizabeth DeCamp



# 대한 예수교 장로회 새문안교회

창립 80주년 기념 및  
교육관(언더운홀)개관

사식 : 강 신 명 목사  
시간 : 1967 9. 27 오후2시  
장소 : 새문안교회 예배당



## ◎ 오늘 의 말 씀

할렐루야 새노래로 여호와께 노래하며  
성도의 회중에서 찬양할찌어다(시119편1절)

서울특별시 종로구 신문로 1가 43  
전화72-6784(교회)5051(유치원)

# 식 순

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	신앙고백	.....(사도신경) .....	다 같 이
찬	송	..... 제549장 .....	다 같 이
성	경 봉 독	..... 이사야60장1-9절 .....	고 현 봉 목 사
기	도	..... 서울노회장 .....	전 군 명 목 사
독	창	.....오 자비하신 주여.....	백 정 희 선 생
설	교	.....일어나라빛을발하라.....	한 경 직 목 사
	기 도	.....	설 교 한 이
교	회 약 사	.....당회서기 .....	김 병 옥 장 로
독	창	.....만세 반석 열려니.....	이 인 범 선 생
건	축 보 고	..... (교육관 언더운홀) ... 위원장 .....	김 대 보 장 로
표	창	.....	당 회 장
축	사	① 대한 예수교 장로회 총회 총회장 .....	김 윤 식 목 사
		② 미국연합장로교신교부 현지대표 .....	윌 손 박 사
		③ 한국기독교 연합회.....회장 .....	홍 현 설 박 사
인	사	.....	석 선 진 장 로
찬	송	..... 재583장 .....	다 같 이
축	도	..... 설립자 손자 .....	원 요 한 목 사



## 찬 송

### 제 1 장 삼위를 찬송함

만복의 근원 하나님 온 백성 찬송 드리고  
저 천사여 찬송하세 찬송 성부 성자 성신 아멘

### 제 549 장 시온의 빛나는 아침

1. 시온의 영광이 빛나는 아침  
어둠던 이땅이 밝아오네  
슬픔과 애통이 기쁨이 되니  
시온의 영광이 비쳐오네
2. 시온의 영광이 빛나는 아침  
매였던 종들이 돌아오네  
오래전 선지자 꿈꾸던 복을  
만민이 다같이 누리겠네
3. 보아라 광야에 화초가 피고  
말랐던 시내물이 흘러오네  
이산과 저산이 마주쳐 울러  
주예수 은총을 찬송하네
4. 땅들아 바다야 많은 섬들아  
찬양을 주님께 드리어라  
싸움과 죄악의 참혹한 땅에  
찬송이 하늘에 사무치네 아멘

### 제 583 장 송 가

찬양 성부 성자 성신 삼위 일체 신께  
영세 무궁하기 까지 영광을 돌리세 영광을 돌리세

# ◎ 교 회 약 사

- 1882년 5월 22일 한미통상조약이 체결되어 한국선교에 관심 집중됨
- 1884년 7월 22일 언더슨 목사가 선교사로 임명되어 12월 16일 상항 출발하고 다음해 일본에 기항하였다가 부활절(4월 5일) 제물도에 상륙내한하다
- 1884년 9월 20일 알렌의 시가 의료선교사로 임명되어 상해로부터 단신내한함
- 1885년 6월 28일 알렌의 시택에서 외국인 5명이 회집 예배(주일)하고 계속하여 주일마다 회집 예배하면서 한국인도 참석에 배나 본교회의 시작이다
- 1886년 7월 11일 해운의 시택에서 첫번으로 어학선생노도가 비밀리에 세례받다
- 1887년 9월 27일(화) 신자14명 언더슨목사(경동13)사망체에 모여 엄준호 이준호 등을 제적으로 임명하니 본 교회의 공격 창립일이다
- 1895년 교세 증가로 헌회의신약(신문로2가89)에 5백원(250달러)드려 예배당 신축이전하다
- 1904년 10월 2일 송순담씨 첫번장모로 장립하다
- 1907년 헌주소 열정동(신문로1가43)으로 기지구이전 결정하고예배당을신축하여 1910년5월22일 준공입당 29일 주일 헌당식 거행하다
- 1907년 9월 17일 한국최초인원복사안수 독노회성립되고 2중서경조목사(서병호장로선진)1911년부터 언더슨목사와 등사시무하다
- 1916년 10월 12일 언더슨목사발세 큐쓰목사 당회장으로 디년간 봉사하다
- 1920년 11월 20일 차재명목사를 위임목사로 청빙 12월 26일주일 오후 2시 위임식기행(1941년8월3일사임)하다
- 1937년 교회창립 50주년 기념에배당중축 계획 7월 7일 중일 전쟁일자 좌절되고 기념식만갖이다
- 1945년 12월 13일 김영주목사를 위임 청빙익년2월6일위임식(1950년8월18일납치됨)행하다
- 1945년 8월 15일 제 2차 세계대전 종전과 조국해방으로 교회재건운동이 일어나다
- 1946년 4월 28일 해방기념 예배당중축결의 5월 27일부터 일주일 특별집회후 40만원 헌금 7월 1일 시공예배 8월 28일 경조(70평중축2층으로개조)제정난으로 중단 상태에 있던것을 1947년 9월 서병호장로 귀국하여 김규식박사와 원현경박사의 협조를얻어 연300평의현예배당을 8백만원으로완성하여 1949년7월 13일헌당식일 송순담장로 시무45주년 기념식 거행(1955년3월6일원로모추대)하다
- 1951년 1월 4일 전쟁으로 피난8월8일부산에서 예배계속하기로하고 서울대학교의과대학입교사에서 예배하다가 후에 남상여교로 이전예배함(1953년 9월6일환도)
- 1955년 11월 7일 강신명목사청빙 12월 1일취임(1957년3월3일취임) 하여현체에 이르다
- 1956년 2월 19일 앞으로앞이힐70주년기념행사연구위원출선정연 구한다유교회70년사편찬발간할것과 예배당수축과기념행사를하기로원칙결정하고천2백만원현금으로현채와같이예배당수축하고 기념식을1967년9월27일 거행하였으며 70년사를발간하고 70년기념으로 언더슨학술강좌 친목배우대회 를 청년회 주관으로 매년계속하고 있으며소년단서울70대를기념사업의 하나로 조직하였다
- 1963년 1월 28일 역사적인 교회 청년운동체인CF를 해체하고 연장자들은 남전도회와 병합하여 새문안 장년회를 조직하여 청년들의 청년회로 재출발하다(현재평신도회로 개칭함)
- 1963년 2월 25일 75주년기념 교회음악의 향연음악차에결착가시다(4월 15일 22일)
- 1966년 8월 8일 교육관(언더슨홀)기공예배드리고 동년10월착공하여오늘의 그완성을보게되어80주년기념일을당하여개관올게되다(총연평481평의지상 4층지하한층)80주년기념사업의하나로 소년단서울81대창설하기로하다
- 진도사업으로 교회창립당시부터 서교동 양평동등 서울시주변을위시하여 행주금포통진 등에 파송전도한것을 비롯하여 최근에 전남 구례 경북 울릉도등 국내 전도와 대만과 멕시코에 전도목사 선교사를 파송하여 복음을 전도하고있다

## 교 회 현 황

목사 3인 남여전도사 3인 장로 17인 증경장로 12인 안수집사 3인 명예권사 1인 권사 12인 서리권사 2인 서리집사남 64 여 127인 세례 884인 유세 280 학습 74 원임 765

## 기 관 및 단 체

세문안유치원 소년단(서울 70대) 소녀단(서울 81대)  
평신도회 여전도회 빌살회 청년회 대학생회 중고등학생회

## 역 대 목 사

언더슨 서경조 큐쓰 차재명(위임) 박화선 김영주(위임) 강태국 최화정  
강신명(위임) 찬광은 우상범 김광석(현재) 고현봉(현재)

## The Christian Broadcasting System

IPO Box 1125  
Seoul, Korea  
October 1, 1967

Dear Friends:

"NIGHT PATROL AMBUSHED: SEVEN G.Is. KILLED . . . BASE CAMP NEAR DMZ SPRAYED WITH AUTOMATIC WEAPONS: THREE KILLED, SEVENTEEN WOUNDED . . . HIGH EXPLOSIVES DERAIL AMERICAN SUPPLY TRAIN." These are recent headlines, not from Vietnam but from Korea; the derailment took place last month just seventeen miles from Seoul. This illustrates how the Communists observe the armistice of 1953, a cease-fire arrived at after two costly years of "negotiations."

Yet not all that comes across the DMZ are spies, saboteurs and hostile gunfire. The rigors of the regime in the north, plus the lure of freedom and increasing prosperity in South Korea, are leading brave souls to risk limb and life to escape across the border. Three made it across in late August and several more earlier in the summer, some by land, others by sea.

In March, Su-Kun Lee, the Vice-Chairman of the Communist North Korean government news agency, made a hair-raising break for freedom at Panmunjom. In an interview broadcast over the Christian network shortly after, Mr. Lee stated flatly that no churches had been allowed to function in North Korea since the Korean War. In answer to queries regarding radio listening Mr. Lee said that the upper class, government officials and army officers could listen to whatever they pleased. He said further: "I knew of HLKY, the Christian Radio Station, and listened to it on occasions in Pyeng Yang." Pray that many still behind the Iron Curtain may tune in the Good News and in it find new life.

Speaking of radio, the Christian network continues to grow, though more slowly than desired. All of the equipment for the power increase in Pusan and the new station in Taejon is now in Korea, both ground systems are in and the installation will begin at once. Political turmoil has delayed the permits, but we still hope to be on the air in both cities by the end of the year.

The face and the pace of Seoul are changing daily. Overpasses and underpasses abound; ten story office buildings are not uncommon and fifteen and twenty story hotels are already beckoning tourists. The influx of business and diplomatic families from many lands has made Elizabeth's work in Severance Hospital increasingly important and satisfying. The International Clinic ministers each month to better than 500 patients from a dozen nationalities. The deep appreciation shown for this medical help offered in Christ's name is ample reward for the long hours expended.

Our family, too, has seen important changes. Jim finished high school in June and is now beginning college in Wheaton. After twenty-five happy

*Elizabeth DeCamp*



# KOREA CALLING

VOL. VI, No. 4

APRIL, 1967

## HLKY MOVES UP TO 50,000 WATTS



At noon on December 30, 1966, HLKY's chief engineer pressed a button and power from the new 50,000 watt transmitter surged into the new 433 foot tower and out into the crisp air of central Korea. At the same time another button switched off the 10,000 watt transmitter which for twelve years had so faithfully served the Christian Radio Station at Yonhi

Dong in Seoul.

The new fifteen acre transmitter site is ten miles west of Seoul, north of the Han River, almost within sight of Kimpo Airport and near the village of Haengju. Haengju, the site of one of the earliest Christian churches in Korea, is now the take-off point for one of the most powerful radio stations in Asia.

Although painstakingly planned for more than three years, it took a final two-month flurry of trans-Pacific phone calls, cables, air freight shipments, and a crash testing program, to break onto the air before 1966 had spent itself. The transmitter itself was designed and built by a top-flight Christian engineer, Mr. P. K. Myhre of Mission Engineering, Inc., of Cedar Rapids, Iowa, who feels a calling to build transmitters at cost for Christians overseas. With the purchase of land, buildings, antenna tower and ground system, standby generator, power lines, transformers, etc., HLKY's new installation represents a total investment of \$150,000.00.

Why so much power in so small a country as Korea? Several factors conspire to make more and bigger radio stations indispensable to cover this peninsula. Other things being equal, the strongest signal will attract the most listeners in any town or village, so:

First, it takes power to penetrate the mountainous terrain in Korea in whose valleys such a large percentage of her people live.

Second, it takes power to over-ride the strong nighttime interference from stations in Japan on the east, Communist China on the west and Communist North Korea beaming across the Demilitarized Zone from the north.

Third, it takes electronic power, and lots of it, to pierce the Iron Curtain dividing North from South Korea, and to penetrate into the towns, villages, homes and hearts between the DMZ and the Yalu River.



For lonely Christians, forbidden to worship in their churches, hymns and messages bring comfort and hope; for non-Christians, whether Communist or otherwise, this 50,000 watt voice of the church may be their one means of hearing the wonderful words of life.

In South Korea, radios are found in 90% of the city homes, but in rural homes barely 15% can afford them. This figures today's potential audience at one-third of the thirty million people. With the price of transistors dropping, and the standard of living steadily rising all over Korea, the next ten to fifteen years should see a radio in every Korean home. This would mean thirty million potential radio listeners, except that by then the population will have risen to forty million.

To put a strong signal in as many of these homes as possible, the Christian Broadcasting System (Korea's CBS) is also operating 1,000 watt branch or relay stations in Taegu, Pusan, Kwangju and Iri. But since these stations can only cover a radius of from ten to forty miles, there is yet much land to be possessed. Some of the important unreached areas are attested to by the urgent pleas continually coming in to install additional stations in such places as the Island of Cheju, Soonchun, Chinju, Kyungju, Andong, Kangneung and Taejon. Plans are well along to install a sixth network station this year in Taejon and also to increase the power output of HLKP in Pusan from 1,000 to 10,000 watts.

With Asia so strategic, and with Korea one of only three countries in all of Asia allowing the erection of Christian radio stations, will these be all?

**E. Otto DeCamp, Director  
Christian Broadcasting System**

## Visitor from Thailand

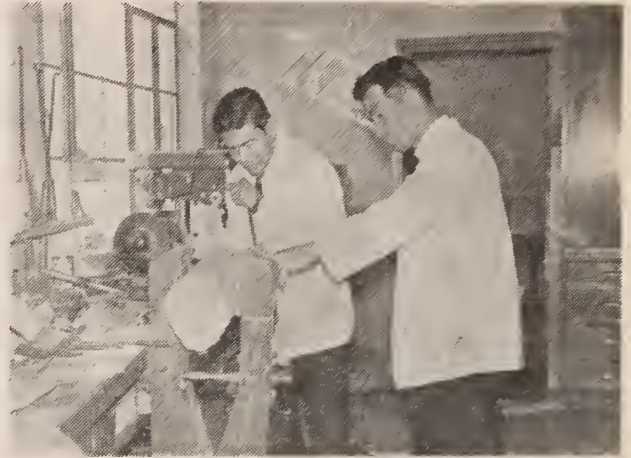
(We have had several articles about the Amputee Rehabilitation Center written by the Steensmas. The present article is a translation of one written by a young man from Thailand who spent a year at the Center training for similar work in his own country. His reactions to things Korean in general and to the work of the Center in particular are delightful and informative. The article originally appeared in the little monthly paper put out in Korean by the Center, "In-gan Ka-jok" (The Human Family) which is likewise commended to your attention. Ed. note.)

I am a Thai. My country, is often called "Siam" by Westerners, but we ourselves speak of it as "Muang Thai", "Land of the Free". I have been living in Korea for the past year and am now (February) returning to my country. When I came, a year looked like a very long time, but it has gone by quickly, for I have found many friends here.

I live at a distance of 17 hours by express train from the capital of our country, Bangkok, at Chiang-mai, the second largest city of Thailand. Here the McKean Leprosy Hospital is located, and I am on the staff there. Many of the leprosy patients have lost hands or feet from the disease and need artificial limbs, so I was sent for 5 months to India to learn something about how to make them. But since that was not enough training, the director wrote to the States to try to arrange for me to study somewhere there. However, the experts in the States wrote back advising that I come to Korea to study, for they said that there was no place in Europe or America where I would get better training in both skills and ideals of service than at the Amputee Rehabilitation Center in Seoul. And so I came to Severance.

Whenever a Korean meets a foreigner, he immediately asks, "What is your impression of Korea?" I have heard that question a good many times. The first impression I had of it, when I got off the plane at Kimpo was the cold! I had heard about how cold it was, so I put on two or three layers of clothes, but the reality was beyond all expectation. Those who came out to meet me said that this was just an average day, which was enough to make me turn pale at the prospect. Then we drove in over the new Han River bridge and I saw the whole river frozen over. The next morning, I woke up to find everything covered with snow. All new experiences which filled me with wonder.

When I came, the Director of the Center was an American, John Steensma. In the States, he was a well-known expert in this work and was himself a bi-



lateral arm amputee who had been working for some 7 years with this program, in Korea, and was a wonderful man. I had come here through his suggestion. During the Korean War, my cousin had been stationed near Pusan and I had heard a lot about Korea from him, but never dreamed it would be like this. As I met the staff members, I found them most friendly.

I was given a room in the home of a staff member, Chun Pong-Yoon. He had recently married another staff member, bi-lateral leg amputee, Miss Ko Young-Sook, secretary to the Director of the Center, and theirs was a happy home. They were about my own age and their English was about as awkward as mine. We were soon friends. In spite of wearing artificial limbs, Mrs. Chun kept the house spotless, handled the yuntan fuel problems and did everything else necessary. When I first saw a Korean ondol room, I thought it would be too small for one to be able to lie down straight. Thai rooms are several times the size of these. Now the ondol rooms seem too big, to me. If they were smaller, they wouldn't get so cold!

The staff members took me out to a poolkogi dinner. The smell of the meat broiling over the gas fire was enough to make your mouth water. But when they warned me two or three times about the hotness of the red pepper dishes set on the table, I chuckled. Actually, when it came to eating red pepper, I was a step ahead of the Koreans. My friends assumed that I couldn't eat it and were worried about me. Thailand is not at all behind Korea when it comes to red pepper, but I have a reputation even among Thais for liking it. This is because of having been in India. Whether Korea is behind Thailand on hot things, I couldn't say, but India is certainly far beyond either one. It was like putting fire in your mouth, so Korean

food was only mildly warm by comparison. I came to enjoy many Korean dishes.

I was given a corner in the limb shop and began work under the supervision of the shop director, Kim Ki-Hyun. All the materials used in making the limbs are Korean materials, which greatly impressed me. However, Mr. Kim insisted that the important thing was not the good materials or the fine appearance but whether, when the limb was completed, it fit the limbless person comfortably and enabled him to move without difficulty. After spending 4 or 5 days shaping the wood and finishing it and fastening all sorts of expensive gadgets to it until you had completed it, even though the limb cost something like 10,000 won to make, if it did not fit, it was put aside and you started over again. It was examined and checked again and again until it finally fit like the original limb before it passed his inspection.

I had never made anything under such exacting requirements, before. When I asked if this didn't cost a lot of money, Mr. Kim just said that a man's arm or leg couldn't be reckoned in terms of money. Then I knew why this Amputee Center had an international reputation. Handicapped people are generally mistreated and come to treat themselves ill, as a consequence. Mr. Kim explained that, no matter how nice the appearance of the limb, if its poor adjustment made the person who wore it feel that he was being badly handled, it was poor work. The adjustment of the patient's mind was as important as that of his body.

There was another thing which aroused my admiration. I had been working under Mr. Kim for over a month before I realized that he himself was an amputee. One day, he calmly rolled up his pant leg and I saw that he wore an artificial limb. I stared at him as though seeing him for the first time. Was this the same person I had just seen walking around with his pant leg down? Furthermore, I had often been beaten by him at pingpong and had seen him carrying heavier loads of wood than I had been able to carry to the workshop. "And this man is an amputee!" I said to myself. When I mentioned it to Mr. Steensma, he said he had also been amazed at Mr. Kim and praised him highly.

I shall never be able to forget Mr. Kim. At work, he was stern and exacting, but when he stepped outside, he was kindly and enjoyed all sorts of games. A person who has so conquered his handicap must be rare indeed. During the Korean War, he ran into some Communist guerrillas on Chirisan and lost a foot. He said that he was too ashamed to show himself in the village, but hid on the mountain behind until the sun set and then slipped home. Now he is the happy father of four children. He taught me not only how to make limbs but how to live a worthwhile life.

One thing that impresses me, here, is the high level of education. The number of young people who are

attending college is unbelievable. In my country, there are 15 colleges, but the number who graduate is rather small. The population of Thailand is about 30 million, which is about the same as Korea. Also, you are working to achieve a self-sustaining level. Radios, clocks and even cars are being made in Korea in a way that we do not see in my country. We have to import most of these things.

In searching for a point where Korea and Thailand are alike, I think it would be that the young people of both countries love to sing. Every time I went on a picnic with friends, I felt as though I were back home. Each person seems to come up with a song with no difficulty, and the Thais are just the same. Singing together seems to unite the group in a wonderful way. I have got so I can sing "Arirang" and "The Boy in the Yellow Shirt" with real confidence. When I go home, these will be part of what I take with me.

Finally, I want to congratulate you on the tremendous progress you are making. Although there are some wealthy amputees who talk about going abroad to be properly fitted, I am sure I don't know what the reason would be. Even Westerners are using the services of the Amputee Rehabilitation Center. Perhaps it is because the Center is too close to home. The Korean proverb says, "The darkest place is always under the lamp-stand". And so I wish you all happiness in your work here.

*Prasong Boonnyasena*  
Chiangmai, Thailand.

## THREE PICTURES

In the June 1911 issue of *The Korea Mission Field* magazine appeared the following brief article. *The Korea Mission Field* was the predecessor of *Korea Calling* and was published monthly from 1905 to 1941, when the Second World War suspended it.

### Picture I

Some years ago, a missionary was walking along the streets of Pyongyang to the inn where he was staying. People stared at him as he worked, but no face among the hundreds that he saw showed any sign of friendship. Several young men were following him and some were servants from the Governor's quarters. One of them picked up a stone and threw it at the missionary. The aim was poor, so no harm was done, but had it struck home there would have been no sympathy for the foreigner in the hearts of

the roughs who looked on. The missionary paid no attention to them. Soon the inn was reached and the young men dispersed laughing, no doubt, over their reception of the foreigner. The young man who threw the stone was named Yi Ki-Poong.

### Picture II

About 12 years ago, a young Korean and his wife were baptized in a little town south of Pyengyang. The man soon died and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Koksan. The parents were beaten and, when the young widow came home, they saw an opportunity to make a few dollars, so they sold her to become the concubine of a rich man. This was an unbearable fate for the young Christian widow, so she tried to escape by running away. Pretending that she was demented, she clothed herself in ragged garments, the better to act the part, and started on her long journey to Wonsan, where she heard there were Christians. She was unable to get far, for tracers were sent out and she was found and brought back. Here the poor girl had to stay until deliverance came from an unexpected quarter.

One day, her master was taken sick and his brother, afraid that he might die, took the young woman, brought her to a Christian church and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died, and he brought her to the church, knowing the Christians would not sell her. The young woman stayed at the church for a time and then concluded to go to another church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and also told how a band of roughs were planning to steal her away, some night. The poor woman pled that she might be taken to Pyengyang. The missionary was not in the habit of taking Korean young women under his protection, but the pathos of the case appealed to him, so he took her to Pyengyang, gave her over to the care of his wife, and for three years she worked in their home and attended school when school was in session.

### Picture III

On Jan. 11, 1908, a large audience gathered in the Central Presbyterian Church of Pyengyang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart(Cheiju), south of Korea. The missionary made a short farewell speech, after which the Rev. Kil Sun-Joo, pastor of the church, spoke. During his remarks, he said that the new missionary must not be discouraged should he have rocks thrown at him by the Quelpart people, "For", said Mr. Kil, "remember how you threw rocks at the first Pyengyang missionaries". And the new missionary, who was Mr. Yi Ki-Poong, sat with tears running down his face

as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present.

The next morning, Mr. Yi and his wife, who was none other than the young woman who had been received by the missionary, left for their future field of labor.

Possibly a few notes might be added as commentary on the story, after the lapse of 59 years. Mr. Yi was one of the first 7 men graduated from the Presbyterian Theological Seminary in 1907 and likewise one of the first 7 men ordained at the organizing meeting of the Korean Presbyterian Church in that year. It was the decision of the new Church to send one of these precious 7 men as a missionary to a new area, and the large island of Cheiju, far off the south coast of Korea, was selected as this field. Today, one of the Presbyteries of the Korean Presbyterian Church occupies this island, which no longer seems as far away as in 1911. Later, missionaries were sent to China (from 1912 to 1957) and, at present, four Korean missionary couples are working in Thailand.

The missionary at whom Mr. Yi had thrown rocks was Rev. Samuel A. Moffett, father of Dr. Samuel H. Moffett of the Theological Seminary in Seoul and of Dr. Howard F. Moffett of the Presbyterian Hospital in Taegu.

The ones who took the future Mrs. Yi under their wing were Rev. and Mrs. W. L. Swallen, whose daughter, Mrs. Harold Voelkel, has worked for many years in Andong and Seoul.

The pastor who reminded Mr. Yi of his earlier stone-throwing proclivities, Rev. Kil Sun-Joo, was his classmate in that same first graduating class, for 30 years the pastor of the great Central Church of Pyengyang, was one of the outstanding Bible teachers of his generation, was one of the 33 signers of the Korean Declaration of Independence in 1919. His son, the Rev. Kil Chin-Kyung (Greenfield Kil) is now General Secretary for the Korean National Christian Council.

The author of the article was Miss Julia A. Martin of the Southern Presbyterian Mission, stationed in Mokpo and therefore as close to Cheiju as one could well get, in those days. She was a relatively recent arrival, herself, for her time of service in Korea was 1908 to 1940 (the year of the big pre-World War II evacuation).

*edited Allen D. Clark*  
United Presbyterian Mission

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## News of the Church in Korea

With this issue, we are undertaking a new experiment in the form of (hopefully) a monthly department of news of the Christian Church throughout Korea. This certainly gives us a broad area to cover. However, there is no place, at the present time, where news of this sort can be secured in English or Korean, though denominational news items are usually known to those concerned or interested.

For the past five years, we have all profited by the very cordial and cooperative spirit with which many busy people have written articles to tell us about various forms of Christian work being done by all of us. We would appreciate it if you would all take it upon yourselves to let us know when you see one of your friends carrying on some unusual form of Christian work that would make good grist for an article.

Beyond that, we wish to commission all our readers as news-hounds to inform us of newsworthy items that should go to fill this new department of the paper. Such items should reach us by the first of the month preceding publication, for news is news only while it is still new. We are looking around for "news correspondents" and have located several such long-suffering souls to whom the items recorded below are largely due. It will be obvious, as you read, however, that we have not covered anything like a proper cross-section of the Church in Korea, this time. We will need your help to make this possible. Thank you...  
the Editors.

\* \* \* \* \*

### News of the ROK Presbyterian Church

#### Evangelism Goals

Plans are being worked out, looking toward advance evangelism work, both within Korea and abroad. During 1966, a fund for underwriting new work abroad was begun and 180,000 won was contributed for this purpose by 65 churches. It is hoped that 300,000 won may be added to this total in 1967. A goal of 400,000 won for advance evangelistic work within the country has also been set.

#### ROK Presbyterian Church receives Request for Workers from Japan

Two requests for experienced workers to be sent by the ROK Presbyterian Church to work with the Korean Presbyterian Church in Japan have been received and are under study. One of these is for a Korean woman missionary to serve as Director of Women's Work in the Korean Presbyterian Church in Japan, to be supported by the Women's Evangelistic Society of the ROK Presbyterian Church in Korea. The other is for a recommendation of a dea-

ness to work with one church or a group of churches in Japan, the salary to be carried by the Korean Presbyterian Church in Japan.

#### Scholarship Program

The General Assembly of the ROK Presbyterian Church has set up a scholarship program to help Korean students studying in Korea. The plan provides for limited scholarship aid for 41 university and 38 high school students, on the basis of presbytery recommendation in each case.

#### Visit of Rev. L. J. Keighley for

#### Industrial Evangelism

Rev. Leonard J. Keighley, who is working in the area of Industrial Evangelism with the Kyodan of the Church of Christ in Japan, visited Korea in February for some ten days, discussing Industrial Evangelism methods with those working in Pusan, Taegu, Taejon and Seoul and speaking at an Industrial Evangelism Conference held at the Christian Academy House in Seoul, Feb. 20-23, under the auspices of the Korean National Christian Council.

### News of the Korean Holiness Church

#### Korean Holiness Church

#### celebrates 60th Anniversary

The Korean Holiness Church, the third largest Protestant Church in Korea, this year celebrates the 60th anniversary of the arrival of the first missionaries of the Oriental Missionary Society, in 1907. Making use of the number "60", the Korean Holiness Church has set a goal of 60,000 new members in 1967, with special stress on extensive visitation and evangelism by laymen in the Church.

The first missionaries of the Oriental Missionary Society to come to Korea, in May 1907, were Rev. and Mrs. Charles E. Cowman and Rev. Ernest A. Kilbourne who came with the purpose of laying major stress on direct evangelistic work. In 1911, the Bible School was opened and, in 1914, the first Korean pastors were ordained. The work then went under the general title of "Pok-eum Chundo Kwan" (Gospel Preaching Society), but the name was changed, in 1921, to "Sung-kyul Kyo-hoi" (Holiness Church), as today.

The Korean Holiness Church has 564 churches, 539 full-time church workers and 138,450 constituency, at the present time. Adding the proposed 60,000 to this total will increase their constituency by nearly half. We trust that the Lord's blessing will be on them in their attainment of this goal.

#### Annual Conference of the Korean Holiness Church

The Annual Conference of the Korean Holiness Church is planned for the second week in May, Monday through Friday, May 8-12, 1967.

### Seoul Seminary Begins a New Year

The Seoul Seminary, seminary of the Korean Holiness Church, began its 1967 academic year with an enrollment of 208 students.

### Study Conference of Holiness Churches

A Study Conference of delegates from the Holiness Churches of Taiwan, Hongkong, Korea and Japan is to be held in Tokyo, April 3-5, 1967, looking toward the formation of a Federation of Holiness Churches in East Asia. Five delegates from Korea will be attending this Conference.

### Christian Family Week

The Christian Home and Family Life Committee is again sponsoring Christian Family Week, May 7-14th. This is the 12th year for this. The Christian Home Magazine, the very fine publication of the Christian Home and Family Life Committee, was started 13 years ago by the Christian Literature Society and was later taken over by the Committee, which has since carried it on most successfully. The annual Christian Family Week program is only a year younger than the magazine itself.

The theme for this year's Christian Family Week is: "To Create a New Age requires Christian Homes". By way of comparison, the theme for 1956 was, "As for me and my house, we will serve the Lord". The theme for 1960 was "Let us build our home on the rock of Faith". That for 1964 was, "The solution of the world's problems lies in the Home". And now, the 1967 theme is "To Create a New Age requires Christian Homes".

The year's theme is selected by the Christian Home and Family Life Committee, which has prepared a one-week program, with a sub-theme for each day of the week. These themes may be used for family worship or for meetings in the local church. These sub-themes for 1967 are as follows:

- Sunday —the main theme: To Create a New Age requires Christian Homes.
- Monday —The Worshipping Home
- Tuesday —The Serving Home
- Wednesday —The Witnessing Home
- Thursday —The Working Home
- Friday —Democracy in the Home
- Saturday —Education in the Home
- Sunday —Cooperation in the Home

Posters relating to the week's program and purpose have been prepared for distribution through local Christian Home and Family Life Committee and through church presbyteries, and conferences, as well as through meetings of church workers. Some churches have sent in offerings for the work of the Committee, following the Christian Family Week activities.

The April issue of the Christian Home Magazine contains sermon suggestions for ministers and lay pastors of churches, for possible use in connection with the program for this Christian Family Week.

### News of the Korean Methodist Church

#### The Korean Methodist Church Elects a New Bishop

Having failed to elect a bishop after 111 ballots, last fall, a special session of the General conference of the Korean Methodist Church was held in the Chung Dong Methodist Church in Seoul, March 2-5, 1967, and elected Rev. Fritz H. K. Pyen (Pyun Hong-Kyoo) on the third ballot. Dr. Pyen, pastor of the Namsan Methodist Church in Seoul for the past 17 years, received the majority of the votes in the earlier sessions of the Conference, but not the necessary two-thirds votes required. He was installed as the new Bishop of the Korean Methodist Church, for a four-year term, at a special installation service held on Sunday afternoon, March 5th, at the Chung Dong Methodist Church, with former bishops, the Rev. Kim Chong-Pil and Dr. Lee Whan-Shin, and Bishop O. Eugene Slater of San Antonio, Texas, assisting. The Rev. Dr. Pyen received his Th.D. degree from Drew University in 1929 and has served as President of the Methodist Seminary in Seoul on two different occasions, as well as in several pastorates. He is a native of Chonan, Choongchung Nam Do.

#### Changes in the Korean Methodist Church Structure

After six months of intensive study, the General Conference of the Korean Methodist Church approved certain recommended changes in the structure of the Church. These changes serve to decentralize the work of the Church, with three departments removed from Church Headquarters and these and certain other functions now committed to the three Annual Conferences. This leaves the Departments of General Affairs, Education and Women's Work still centered in the Church Headquarters. Further study will still be required to determine how the Women's Work section can best be related to the total program of the Church. An important addition to the responsibilities of the Bishop was the setting up of a Section on Program Research, directly under the chairmanship of the Bishop. This Section is charged with the responsibility for making studies, correlating the various phases of the work of the Church and making recommendations concerning basic policy.

For the first time, each Annual Conference will have its own program, budget and administrative staff. Each Annual Conference will elect its own Chairman, a non-salaried officer to serve for a two-year term, who will serve as presiding officer for his Conference, making recommendations to the Bishop regarding changes in appointments, and will serve as liaison person in correlating the work of the three Annual Conferences. The Chairmen will be ex officio members of the General Board and will also form a Chairmen's Council, with the Bishop as their chairman. By appointing an Executive Secretary for each Conference, it is expected that each Conference will develop its own program along more individual and appropriate lines, to meet the particular opportunities and needs of that area for evangelistic and other work.

Changes in appointment procedures will also give the local church greater voice in the making of such appointments. These appointments will be for a four-year period, though changes may be made in the interim, when necessary.

Minor changes in the statements for baptism and church membership were made, as well as in the requirements and duties of church officers. The section concerning "elders" was continued for study. (Historical note: The order of "elders" among the laymen, similar to that in the Presbyterian Church, began in the 1940's, when the Japanese forced a union of all Protestant Churches in Korea. This union disintegrated at the close of World War II, but elders remain in the Korean Methodist Church.)

### Election of Department Heads

The Rev. Lee Pyung-Sol, pastor of the Hyochang Church in Seoul, was elected as General Secretary of the General Affairs Department, and Rev. Nah Sa-Haing, chaplain at Yonsei University, was elected General Secretary of the Education Department. The Chairman for each Annual Conference will be elected by that Conference. The South Annual Conference meets March 29-April 2; the East Annual Conference meets April 4-8; the Central Annual Conference meets April 5-9, 1967.

### News of the Presbyterian Church of Korea

#### New Associate Director for HLKY

The Rev. Ahn Kwang-Kook, for many years General Secretary for the Department of Christian Education of the General Assembly, has accepted the new appointment as Associate Director of the Christian Radio Station, HLKY, in Seoul.

#### Spring Meeting of Department of

##### Cooperative Work

The Department of Cooperative Work of the General Assembly of the Presbyterian Church of Korea held its quarterly spring meeting in Taejon, March 13-14. The Rev. Kim Sei-Jin, former Moderator of the General Assembly, and previous Vice-chairman of the Department of Cooperative Work, was elected Chairman to replace Dr. Keith Crim, who had recently returned to the States to work with the John Knox Press, in Richmond, Virginia. Dr. John Talmage was elected the new Vice-chairman. The meeting centered largely on budget planning for 1968. Very significant adjustments in the budget were made, particularly in reference to Bible Institutes and evangelism. In the Department of Cooperative Work, the Orientation Committee is meeting with the new missionaries of the Australian Presbyterian, Southern Presbyterian and United Presbyterian Missions and endeavoring to help them adjust to the new field to which they have come. A special meeting of this Committee on March 18th carried on a discussion for the new missionaries on theological education in

Korea, under the direction of Dr. and Mrs. Samuel H. Moffett and Dr. Rhee Chong-Sung of the Seminary.

For non-Presbyterians, a word of explanation may be needed as to just what the Department of Cooperative Work is. Beginning about ten years ago, the basic administrative work of the three Missions working with the General Assembly of the Presbyterian Church of Korea has gone steadily more and more into the hands of this Department, which now handles all details of budget and missionary personnel, other than house-keeping matters of housing and repairs. This is a joint body, half missionary and half Korean, which meets several times a year to discuss matters of budget and personnel where the work of the missionaries touches the work of the Church. The Department does not legislate on other matters and carries on no programs of work in its own name. It is intended as a liaison body between the General Assembly of the Presbyterian Church of Korea and the General Assemblies of the three sending Churches abroad. To facilitate the work, the entire country is divided into six areas, where there are Presbyterian missionaries at work. In each of these six areas, there is a local Area Department of Cooperative work which does the local ground-work, again with equal missionary and Korean representation. Recommendations and requests from these local bodies are forwarded to the Central Department of Cooperative Work for consideration.

#### New President for Soongsil College

The recent sudden death of Dr. Koh Byung-Kan, president of Soongsil College (the Union Christian College) left the college in a serious situation, without a head. Dr. Herman Kim (Kim Hyung-Nam) has been elected to fill this important place. Dr. Kim is an industrialist and an elder in the Presbyterian Church.

Soongsil College is the oldest college in the country, founded in Pyongyang and carried on there for many years until closed, just prior to World War II, because of the Japanese policy on Shinto worship. It was reopened in Seoul, 16 years later, and is now located on a new campus in the Sangdo Dong section of Seoul, on the south side of the river.

#### Rev. John Brown named

##### Australian Board Representative

The Rev. John P. Brown has been named Board Representative in Korea for the Australian Presbyterian Church. Mr. Brown had a most interesting odyssey, returning with several animals via ship from his first furlough in Australia. He found some 700 Koreans working on the tuna boats in the New Hebrides area.

#### Degree awarded to Horace G. Underwood

Honors recently came to Dr. Horace G. Underwood, when Hanyang University, in Seoul, awarded him a Litt.D. at its recent graduation exercises.

### News of the Salvation Army

#### The Family for Christ

Special emphasis is being placed, this year, in all

Salvation Army congregations, on winning whole families for Christ. Playing a significant role in this endeavor is the women's organization, the Home League. Constructed around the four-fold purpose of worship, education, fellowship and service, recognition is given each year to the leagues making the greatest advances, with special emphasis on numbers of converts won for Christ, new members enrolled, and service projects in the community. In Section 1, for leagues with more than 76 members, Hongsung was the winner for 1966. In Section 2, up to 75 members, Taejon III took first place.

### A Thank-you Note on a Palm Leaf

Two years ago, a young man who had attempted suicide was brought to the Salvation Army hospital in Young Dong. He recovered and stayed long enough to come to know Christ as his Saviour. Writing recently to the business manager, he said, "I wish to thank you again for leading me to Christ. Even in these difficult circumstances, I am keeping my faith." The message was scribbled on a palm leaf and mailed from Viet Nam, where he is now serving with the White Horse Division.

### North Korean Hears Gospel for First Time

The time? 6:46 P.M. on a Thursday evening. The place? the Kwangwha Moon intersection in Seoul. The event? A regular street meeting conducted by the Salvation Army, but with a not so regular outcome, on this occasion. A young man stood and listened intently to the 30-minute service. At the close, he approached one of the officers and said, "Who is this Jesus person you have been talking about? He sounds like a wonderful man. Could I meet him some time?" The inquirer was a young North Korean who had escaped to the South only 5 days before. Growing up under the Communist regime in the north, he had never heard the Christian message. He is now an enthusiastic attender of the meetings at the Sudaimoon Corps and is learning, with great joy, of the Christ who came that he might have life and have it abundantly.

### Comfort Parcels for Viet Nam

Salvation Army congregations have sent a total of 115 parcels to Korean servicemen stationed in Viet Nam. The parcels contain toilet articles, literature and a message of encouragement to each recipient. The Young Dong hospital recently arranged a special program in honor of families with representatives in Viet Nam. More than 800 relatives attended, and civic leaders were also present to express their appreciation.

### Taejon No. I Boys Home Dedicates New Building

The Salvation Army's contribution to the Union Christian Service Center in Taejon is a Home for Boys. At a special ceremony, recently, a new building was dedicated, this being the result of a long interest taken in the Home on the part of the 110th U.S. Military Police Unit. The building houses the office, clinic, clothing rooms and the officer's quarters, mak-

ing it possible for the boys to be better accommodated than in the original over-crowded building.

### International College for Officers

Captain Kang Hyung-Syn has recently returned from attending a session at the International College for Officers, in London. The Captain, Assistant Superintendent at the Seoul Boys' Home, joined some 30 officers from Asia, Europe, Africa, Australasia and North and South America for 10 weeks of intensive study and observation. The themes were, The World Today, The Church (of which the Salvation Army is a part) Today, and Ourselves Today. Several Korean officer delegates have attended these sessions in past years and have received much help from the study.

### Lt. Joseph Toh Returns from Australia

A graduate of Soongsil College and a son of Salvation Army officer-parents, Lt. Joseph Toh is the first Korean to receive his training and commission as a Salvation Army officer in Australia. During the commissioning service, much interest was evoked by the Korean Officer's Commission sent from headquarters in Seoul. Lt. Toh has been appointed to lead the Corps at Song Tan.

### Cadets Field Training

Wednesday afternoons find Cadets of the Salvation Army Officer Training College in Seoul leaving their classrooms to put into practise what they have been taught. Working in a Seoul suburb, four men Cadets visited 305 families and, from that number, 121 showed such interest as to make them subjects of further visitation and instruction. Other men cadets did personal counselling in the prison, while women cadets held Bible classes with women prisoners and visited with patients in a Seoul, hospital.

### With Babies and Bricks They Come

When Han River flood victims were moved by the city to the Pong Chun Dong area, the Salvation Army, which had been working there for two years, moved with them. A tent was erected at a strategic spot and was packed for every service. Since there were no schools in the area, elementary classes were organized for over 300 boys and girls. When the ground was divided out by the city, no provision was made for churches, but 6 families gave up their claims so the Salvation Army could maintain its work. With great sacrifice, the walls of the new Corps building are going up. Women with babies on their backs carry bricks on their heads. Beams have been made for the roof and their faith is high for the future. During a recent evangelistic campaign, 14 new converts accepted Christ, 34 backsliders returned and 80 made a fresh dedication of their lives to Christ.

### KOREA CALLING

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Marxism and Korea  
The Role of Missionary Today



Volume 7

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*A Bridge Linking Korea and the World*

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**About the Cover:** The cover of this issue is an oil painting by Kim Hun, an art professor at Hongik College of Arts in Seoul, who held his one-man exhibition at the gallery of Shinsegye Department Store during the last week of December 1966.

# Catholic Church and Modernization in Korea

by Ch'oe Sök-u

*The writer is a professor at the Catholic College in Seoul.*

The term "modernization," which has come into wide use in recent times in Korea, is not used in the Catholic Church to connote the same thing. The Church, however, in an effort to adjust herself to the modern world particularly since the Second Vatican Council, has applied the term to the Church itself and it has thus become a popular term throughout Catholicism.

As presently used in Korea, the term "modernization" seems to be very ambiguous, to have different shades of meaning and to lack a clear-cut definition. However, if the goal of modernization lies in development, "modernization" and "development" are, at least in this sense, synonymous. The Church calls the goal of modernization "development" for it considers the term "modernization" open to interpretation as "irrelevant to values" rather than meaning "development."

The Church deals with development in terms of economy, society, human beings and politics and in her methods of development attaches much importance to technicalities as to moral problems. The most important thing for the Church in regard to the method of development is the order of values development itself occupies in the hierarchy of all values and the sacrifice development asks of men.

The Catholic Church has not, however, formulated systematic theories concerning development. The Church has promulgated three social encyclicals<sup>(1)</sup> since 1891 to mark turning points in new developments relative to social problems. These writings were new interpretations of social problems by the Church in view of the development of economic theories. This writer shall now introduce an outline of development theories, summariz-

ing factors concerning development, from the three modern papal social encyclicals, particularly that of Pope John XXIII.

## Capitalism

It is necessary to remember from the outset that capitalism was a method of economic development to 19th century Europe and America, as was socialism to 20th century Soviet Russia. Indeed, from 1750 to 1914 capitalism was not only the sole mode of development but it created for the first time in history what is now called "development." During that period capitalism and development were one and the same.

Socialists recognized capitalism as one mode of development and praised its result. The Church also recognized capitalism as a good system for production which helped give rise to "new development in industry and modern techniques." However, what was more important in the eyes of the Church was not production but distribution, and capitalism was not a good system when it came to distribution.

Pope Leo XIII, in his encyclical concerning the shortcomings of capitalism, stated that capitalism helped increase production on the one hand while on the other it widened the gap between the rich and the poor due to its defects with regard to distribution which, the Pope pointed out, resulted from unrestrained competition. It was not by chance that the Church, due to such papal statements, was accused of being socialist by the capitalists. But the Church also condemned the socialist method of resolving this problem. The socialist, in order to rectify the shortcomings of

capitalism, advocated class struggles and the abrogation of the right to private ownership which only led the poor to become envious of the rich. Pope Leo XIII categorically condemned the socialist position.

The Church, as a means of resolving this problem, maintained that a laborer's wage must not be left to the mechanical arbitration of market demands but that it must correspond to human dignity. It also held that the system of private ownership should not be abrogated because it is a right that comes from the natural law. The Church thus condemned the social ills arising from capitalism, which refused to pay decent wages under the pretext of the need for production. However she did not present an alternate mode of development to replace capitalism.

### Socialism

Socialism was not originally advanced as another mode of development in contrast to capitalism for it made an issue of distribution and production. Although socialism is accepted as an effective system for distribution, few believe in the effectiveness of socialism as a means of production and development. Instead, people take it for granted that increased production should be credited to capitalist methods.

But after 1917, when the Socialists took over the government in Russia through the October Revolution, the Russians soon initiated the first five-year economic development plan whose success eventually revolutionarized the world in which socialism became a new mode of development in place of capitalism which, until then, had reigned as the prime incentive for development. As Pope Pius XI aptly stated, "Free competition led itself to destruction."<sup>(4)</sup> Socialism made its debut as a new mode of development at a time when capitalism was struggling with wars and crises.

What attitude did the Church take in the face of socialism's theories of and plans for development?

In answer to the socialist call for the "complete abrogation of private ownership," the Church emphasized that private ownership, including the right of the producer's to his goods is a right that is derived from the natural law. This gave rise to the accusation the Church sided with capitalism, as in for-

mer days she was accused of being socialist. The Church, of course, did not unconditionally support capitalism. She did so with a view to promoting social and moral goals. The Church condemned communistic socialism as she had done capitalism which sacrificed everything for the sake of production.

The Church maintained the "socialization of production" in opposition to materialistic socialism, which negates all values except economic values and a socialistic production structure.<sup>(5)</sup> In this connection Pope Pius XI asserted that even if the human personality damaged in the course of the socialization of production, it is to be compensated later by the fact that the individual, due to the fair distribution of what is socially produced, can enjoy all the conveniences of living, no further sacrifice should be asked of men for the sake of mere social effectiveness.

The Church thus clarified her stand against capitalism in 1891 and against socialism in 1931. Although the Church in 1961 did not mention capitalism or socialism by name, she expressed the same attitude by charging all systems that suppress man in order to realize economic development. Pope John XXIII stated, "Some countries are forcibly exploiting the people to the extent of inhumanity in order to increase production with a speed incompatible with human justice and humanity."<sup>(7)</sup> The Pope made it abundantly clear that an economic system aimed solely at increased production exploits the people in every conceivable way, infringes upon the human dignity of those engaged in economic production, and basically weakens man's sense of responsibility, is wrong and therefore can not and should not be accepted by the Church.

### Social Progress and Economic Development

The principle of the Church concerning development is summed in the statement, "Social progress must go hand in hand with economic development and thus all social classes can participate in the fruits of increased production."<sup>(8)</sup> In other words, this means that social progress is possible only through the fair distribution of wealth.

But the states, in their development policy formulation oriented as it is toward concentrated investment and the construction of heavy industries, are often tempted to ignore the fair



distribution of wealth and the enhancement of popular living standards. Of course, the state can force its people to sacrifice for the sake of building a better future, but sacrifice thus forced upon the people must be fairly compensated for by means of enhancing popular standards of living and not those of the privileged few.

In this sense it is indeed very surprising to find that no concrete measures are envisaged in Korea's second five-year economic development plan for fair distribution of increased national wealth. What this implies is but that the government has taken a purely economic attitude when implementing the development program completely disregarding the accompanying problem of fair distribution of national wealth.

Considering its investment schedule, the second five-year development plan has disregarded the need for balanced investment in all sectors of the economy and has kept the masses from participating in the plan by favoring but a few with special loans.<sup>(10)</sup> Investment allocated to the agricultural sector is too small compared with that allocated to other sectors. With such an investment schedule it is wondered how the government plans to keep social and economic balances among agriculture, industry and commerce, and how she plans to keep farm labor on the land and not have it drift to the cities.

This, in other words, means that social progress cannot be separated from plans for economic development. Historically or realistically, plans for economic development have not been of a purely economic nature but they have been so closely linked to social problems that they cannot be separated. The traditional teaching of the Church concerning social problems covers such a wide range of development as fair wages, fair distribution of wealth and responsible participation in planned projects that there is hardly need for new works on the subject.

Some may oppose the Church's teachings on social problems for the reason that they are based on old economic rules. They reason that a limited distribution of wealth generates more savings for investment which is essential to economic development, while a completely fair distribution of wealth encourages consumption and is a drain on savings. The blind application of the development theories of an advanced country to a developing nation can result in setbacks. We cannot recognize from

the present standpoint the merits of the 19th century method of distributing income for a biased and scandalous distribution of income and reward not only detracts from social reform but also gives rise to outrageous luxuries or gives chances for the rich to invest their money abroad.<sup>(11)</sup>

Pope John XXIII condemned the social ills brought forth by biased distribution of income or rewards in developing countries by saying, "In certain countries the outrageous luxury and wealth of the few privileged make an excellent contrast with the abject poverty of the masses."<sup>(12)</sup> Confronted with such wretchedness they cannot justify themselves by repeating that sooner or later social progress will catch up with economic development.

Thus the Church constantly condemned the excuses that consequently put off social progress, reminding authorities not to overlook one of the most important goals of economic development. It can be said therefore that the Church concerns herself more with social reform and progress than she does with economic development.

### Formation of a Healthy Personality

If economic development keeps pace with social progress and does not arrest it, genuine political development will come in parallel. The desire of the people to participate in government gives rise to a new and very important problem in newly-emerging nations. The peoples of such countries are not content with superficial political freedom so long as most of their desires remain unfulfilled.

Whatever system of government a nation adopts, the government in its economic development plans should be careful not to infringe upon the rights of the individual but to respect inherent human rights and allow the people to participate in government. The advance made by such participation in government by the people may well be called political development, and economic development as well, for the nation's political independence and the dignity of its citizenry.

As we have seen in the foregoing, the Church is very attentive to all aspects of economic development, so attentive, indeed, even to the minute details of social justice that she is hard put to clear herself of the suspicion that she arrests or delays economic development.

Especially in a country such as Korea, where the people are earnestly engaged in the quick realization of industrialization, the scrupulous attitude of the Church may not be welcomed by the state.<sup>(13)</sup>

Be that as it may, the speed of economic development is also an important problem. Does the Church then really intend to arrest or delay such an important matter due to mere scruple? "I consider with pleasure the fact that Catholics in developing countries take a more active role in building their nations economically as well as socially," said Pope John XXIII. From this it may be said that the Church no doubt considers economic development in terms of necessary and positive values.

The Church thus encourages those who promote rapid economic development. The rapidity, however, does not mean one that is obtained by fair means or foul, for instance, by enslaving the people politically as well as economically. Some may ask what the method has to do with economic development, but we must keep in mind the fact that at times the means not only jeopardized but also degenerated the goal. Therefore, the Church is concerned more with the goal of economic development rather than with the speed and means by which it is attained. In other words, however important and urgent the problems of economic development are, they cannot rest on mere economic recovery.

It may be said, therefore, that the Church restrains only incomplete economic development that merely takes into account the production capability and the consumer's material gratification.

The Church has constantly condemned economic development plans that regard man as a mere *homo oeconomicus*, a mere consumer and a means of production. It is perhaps because of this reason that Korea's economic development plan, which attaches too much importance to purely economic aspects, cannot escape a criticism from the Church.

"The principal purpose of production is not a mere increase in production, profit or power, but rather the service of mankind."<sup>(16)</sup> Thus the Vatican Council emphasized that economic development must not only serve mankind and society but also help form a wholesome personality. Economic development therefore must not only take heed of "all the material needs of mankind as well as man's intellectual and moral needs, spiritual and

religious needs."<sup>(16)</sup> For the state can achieve economic development by itself, this very fact is apt to make a person less responsible for his own and others' fate.<sup>(17)</sup>

Economic development in this sense must be in accord with the formation of a wholesome personality, that is, man must cultivate himself with his own free will and responsibility. Then he will cease to be a mechanical consumer, a means or tool of production, and devote himself to society with responsibility displaying the greatness of a human-being.<sup>(18)</sup>

### Economic Development and Population

Pope John XXIII in 1961 pointed out the ever-worsening discrepancy between the increase in population and the means of living by saying, "In recent times the relation among population increase, economic development and the necessities of life have become a great problem not only in developing countries but also throughout the world."<sup>(19)</sup>

Population increases are more pronounced in developing countries for the improved hygiene and medical facilities sharply cut deathrate figures, especially for infants, while the already-high birth rate is maintained. This population increase in developing countries makes it impossible to enhance living standards and, consequently, forces such countries to devise birth control and contraception methods in order to curb ever-worsening population problems.

Korea has also adopted such a policy under the name "Planned Parenthood Program." They say that the birth rate has decreased during the first five-year plan period to 2.7 percent from the over three percent before the plan was initiated. The second plan envisages a still lower rate, under 2 percent per annum.

On the problem of food supplies for the increased population the Church maintains not necessarily optimistic opinions but does not think it an insurmountable problem.

On birth control measures as means of countering a population boom, the Church makes it clear that she cannot accept those measures that "damage human values and do not understand human beings and their lives but in terms of dialectical materialism."<sup>(20)</sup>

Then what are the countermeasures of the Church? Difficulties arising from population increase lie first of all in the defects of the

economic and social structure and then in the lack of a spirit of solidarity in the world. Pope John XXIII pointed out, "In certain regions, especially in developing countries, due to defects and insufficiencies in the economic and social structure, the authorities have failed to create living conditions corresponding to the increased population, hence the confusion. The nations of the world are yet to display the spirit of solidarity to a sufficient level."<sup>(21)</sup>

So if the obstacles blocking the way to economic development are cleared away, much more can be expected from socio-economic development and from a worldwide food assistance program on the basis of the spirit of solidarity among nations. On this point Pope John XXIII said, "The true solution to the problem lies in the economic development and social progress that respect and promote man's individual as well as social values. Economic development and social progress are achieved in a moral atmosphere corresponding to human dignity and the great values of human life and world-wide cooperation that promotes effective mutual exchanges of knowledge, capital and labor."<sup>(22)</sup>

This is, of course, not to say that all problems, including living difficulties and those pertaining to underdevelopment, can be solved should the proposals of the Church be accepted. Therefore, religious faith is the last resort of the Church: "Divine Providence has given sufficient means with which to resolve the many difficult problems arising from transmitting life generation after generation."<sup>(23)</sup> Pope John XXIII further elaborated that this not only rests in the aspirations derived from religious faith but that it is also an empirical opinion. "That these problems became difficult or impossible to resolve is man's wrong spirit or distorted will that seeks solutions contrary to the dictates of reason."<sup>(23)</sup>

The Church, beside all these things, refers to those resources that man can possess, the infinite natural resources, man's intellectual resources, and the worldwide resource called "cooperation." The more men put these resources under their control, the more they shall not forget the human dignity in transmitting life from generation to generation, but the reality is that the more they control the universe the more they tend to become slaves to themselves and to their instincts.<sup>(24)</sup>

"The most difficult problem in the present-day world lies perhaps in the relations between economically advanced nations and underdeveloped countries. The former enjoy high standards of living while the latter struggle in poverty, some in abject poverty."<sup>(25)</sup> Arousing public attention to such unbalanced relations between the economically advanced and backward countries of the world, Pope John appealed to the rich countries that they cannot remain indifferent to the poor nations and that they should come to the rescue of the latter. This is an obligation of advanced countries derived from the spirit of world solidarity, and so long as such disparity persists in the world, everlasting peace among nations cannot be expected. Thus, the problem of mutual assistance becomes more urgent.<sup>(26)</sup>

The advanced countries can help the backward nations realize economic development by means of technical and financial assistance. Indeed they should not begrudge the assistance with which underdeveloped countries will sooner or later achieve economic and political independence. One fine example of such scientific and technological cooperation on a worldwide scale is the Peace Corps President John Kennedy initiated.

Assistance to developing countries usually takes the form of technical and capital aid. The Church did not forget to issue advice and warnings on this matter. The Church advised recipient countries that they are obliged to fairly distribute their increased national wealth and to facilitate social progress in parallel with economic development; and she warned the donor nations that they should respect the sovereignty of the recipient nations apart from political interests. In other words, the donor countries should not impose their way of life upon the recipient nation at the expense of the national character of the latter.

"Unfortunately it must be pointed out that many people in economically developed countries appear to have confused ideas concerning the order of values. They appear to slight, overlook and negate spiritual values on the one hand and on the other they appear to ascertain scientific and technical advance, economic development and material conveniences as the prime objects of life. This is the most dangerous poison the peoples of economically advanced countries can give through their

aid projects to those of underdeveloped nations. (28) The reason that Pope John warned the people of economically advanced nations not to violate the view of values of underdeveloped countries is that economically underdeveloped nations are still faithful to their age-old traditions and preserve the moral values inherent in human nature. On the other hand, scientific and technical advance, economic development and the improvement of living standards are no doubt positive elements in civilization. Nevertheless, the Church warns that it is wrong to see and think of them as the supreme values of mankind.

And then by political indifference is meant respect for the political integrity of each nation. In spite of the warning of the Church, "The greatest temptation economically advanced nations have to overcome is to seek political gains with a view to world domination through their aid to underdeveloped nations." If they seek this a new type of colonialism will emerge which cannot escape the same criticism the Church levelled at the old colonialism.

The scientific, technical, financial and capital aid advanced nations give to underdeveloped countries is to help them build the foundation of their economic independence and thus will not be realized until the nations of the world help each in justice and with Christian love. By so doing, the nations of the world will contribute to the formation of a world community in which each member nation, being aware of its rights and obligations, can cooperate in the promotion of universal good on an equal footing.

### Foot Notes

1. "Concept of Modernization from the View Point of A Problem," Chung Bom-mo, *Dong-A Munhwa*, 3rd Ed. (1965) p. 192
2. 'Rerum Novarum' Act a Sanctae Sedis, XXIII (1891), pp. 614-670; 'Quadragessimo Anno' Acta Apostolicae Sedis, XXIII (1931, pp. 177-228); 'Mater et Magistra' Acta Apostolicae Sedis LIII (1961), p. 440 sq.; Constitutio Pastoralis, 'De Ecclesia in mundo huius temporis,' Typis polyglottis Vaticanis (1965).
3. Rerum Novarum, No. 1
4. Quadragessimo Anno, No. 109
5. Ibid, No. 119
6. Ibid, No. 119
7. Mater et Magistra, No. 69, 83
8. Ibid, No. 73
9. "The Plan that Excluded the Masses," Lee Man-  
kap, *Shindonga*, pp. 58-59, 1966
10. Pope John XXIII, the son of a farmer, in his social decrees, admonished ways and means of solving many problems arising from the disproportionate production capability, between the agricultural and industrial sectors of the economy, and from the disparity between urban and rural life.
11. The people of underdeveloped nations generally have the tendency to deposit their money in American and Swiss banks with the result of investing their money in the rich countries; and we cannot say that the Korean people are an exception to this.
12. Mater et Magistra, No. 69
13. The population in 19th century Europe increased by 1 percent per annum, while it is increasing by two percent now.
14. Mater et Magistra, No. 182
15. Sir Ronald Gould, President of the Confederation of Organizations of the Teaching Profession, pointed out in his speech at the Seoul conference last July that Korea's educational planning is based on economic goals only to the neglect of the formation of a wholesome personality.
16. Constitutio pastoralis, 'De Ecclesia in mundo huius temporis,' No. 64.
17. *Scandaleuse verite*, J. Daniélou, p. 133, 1961, Paris,
18. Eglise et société économique, J.Y. Calvez, pp. 96-95, 1963, Paris.
19. Mater et Magistra, No. 109
20. Mater et Magistra, No. 191
21. Ibid, No. 190
22. Ibid, No. 192
23. Ibid, No. 199
24. *Eglise et société économique*, J.Y. Calvez, p. 199, 1963, Paris.
25. Mater et Magistra, No. 157
26. United Nations Secretary-General U Thant pointed out that the root of world disputes does not lie in the confrontation between communism and democracy but in the problem of levels between the rich and the poor nations of the world, and emphasized assistance through the United Nations. The first mission of world-wide assistance is to relieve the poor with food in times of emergency, which is the call of humanity and justice. However, since such assistance is not enough to eliminate the many and diverse factors that prolong the abject poverty, this is not the final answer.
27. Mater et Magistra, No. 163, 173.
28. Ibid, No. 176
29. Ibid, No. 171, 172.

# Marxism and Korea

by Shin Il-ch'öl

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Two basic issues from the backdrop to the ideological aspects of Korea's modernization movement in the early 1920's, namely, the 1884 political conflict between the conservatives and the progressives and the 1889 Reform carried out by the latter, were modernization efforts in Korea under the influence of what was to become Japanese colonial rule and in connection with the development of Japanese capitalism; and the other was the ideological change from the nationalistic resistance to Japan in the first decade of this century to a socialistic movement in the 1920's.

The ideology of the liberal and religious nationalism of the 1910's was epitomized in the principle of self-determination of nations and that of enlightened liberalism was manifested in the Korean patriots' Declaration of Independence on March 1, 1919. However, after the Independence Movement ended in failure, the nationalistic ideology gradually came under the influence of the October Revolution and socialistic thought tinged with leftism and the early '20's saw the emergence of such leftist organizations as the Chosön (Korean) Communist Party in 1925 and the Shingan-hoe in 1927. The latter was organized in order to seek the realization of a unified national liberation front by means of merging the left and the right. In May 1920, one year after the March Independence Movement, the Koryō (Korea) Communist Party was organized in Shanghai.

Yō Un-hyōng (1885-1947), who was in charge of the translation of party documents, translated and distributed the Communist Manifesto in Korea for the first time as well as socialist and communist literature sent to Korea by the British Labor Party.<sup>(1)</sup> With Marxism-Leninism introduced to Korea around 1920, such nationalist movements as that which derived from the 1884 Revolt, and as those of the Independence Society (*Tongnip-hyōphoe*, 1896-1898) and the Independence Movement of March 1, 1919, which derived their ideology

from Western thought, began to disintegrate. In this sense, the activities of the Shingan-hoe during the period from 1927 to 1931 constituted an apex of the unified national liberation front in cooperation with the socialistic movement. This group's activities resulted in the 1929 Student Uprising against Japan in Kwangju and ultimately in ideological splits between nationalism and communism.

The Shingan-hoe was a unified body of the nationalist movement that rallied around the common causes of resisting Japan and achieving national liberation and independence. The makeup of the Shingan-hoe was made public in January 1927 under the name of a single national party for the national cooperation front, and the party was formally inaugurated on February 15, 1927.<sup>(2)</sup> The ideological components of the Shingan-hoe were newly-imported Russian socialism and nationalism whose common goal it was to counter Japanese imperialism. However, the socialistic ideology of the Shingan-hoe made it inevitable to review and criticize, from the economic point of view, the principles of anti-Japanese struggle which had previously been held by the old nationalists. The degenerate "self-government movement under Japanese colonialism" and reformist thinking were also subject to reevaluation. As a matter of fact, the national anti-Japanese movement lost its sense of direction after the Independence Movement of March 1, 1919 ended in failure and when the Japanese colonialists changed their policy "from military to cultural rule." Some, indeed, were tricked by the Japanese appeasement policy which was advocated under the slogan "reconciliation of Japan and Korea."

Even though the Independence Movement ended in failure, it nevertheless provided a turning point in Japan's colonial policy toward Korea from military despotism to what was later called "cultural rule." New Governor-

General Saito allowed the Korean people to express their opinions to a certain extent and permitted the publication of such vernacular dailies as the *Chosun Ilbo* and the *Tong-A Ilbo*. This, however, did not imply any change in Japan's basic "policy of assimilation."<sup>(3)</sup> Instead the Japanese, in consideration of the Korean situation, simply continued their original policy under the new guise of "appeasement" with such bait as "reconciliation" and autonomy. However, the "assimilation policy" was but another form of imperialistic colonialism whose aim it was to annihilate the independent national consciousness of the Korean people in order to tame Korea and make her an obedient subject of Imperial Japan. The Japanese emperor, in an imperial decree dated August 19, 1919 used the slogan of appeasement "treating the Japanese and the Korean equally," while Japanese Prime Minister Hara, in a statement issued the same day, declared, "Korea belongs to Japan's domain and is not a territory nor a colony but an extension of Japan." Such decrees and statements were followed by policies to eradicate the Korean people's traditional ways of life, customs and language with a view to moulding them into "imperial subjects" through forced inculcation of Japanese ethos, teaching of the Japanese language and compulsory worship of the Japanese Imperial House and Shinto shrines.

Thus, the Shingan-hoe appeared in the intermediary period between the beginning of the colonialistic policy of assimilation and the ultimate "negation of the Korean people as a nation." From this point of view, the Japanese public opinion favoring the granting of autonomy to Korea and the autonomy movement among the Korean people was in the long run sympathetic to and in conspiracy with the aforesaid basic guidelines of Japan's imperialistic colonialism.

On the other hand, there were some Japanese who criticized Japan's colonial policy toward Korea. For instance, in 1926 two prominent Japanese<sup>(4)</sup> reproved Japan's colonial and assimilation policy but this criticism, however, did not evolve into the total negation of Japanese colonialism in Korea. The two asserted that Japan should respect the Korean people's traditions and allow them representation in the Japanese Diet and some autonomy. In the meantime, the Japanese socialists and communists went one step further and squarely opposed Japanese imperial rule over Korea. Korea's nationalist movement became left-

leaning at one time and right-leaning at another in accordance with changes in the Japanese socialist movement.

The Japanese Communist Party, which was organized in July 1922, stated in the draft of its platform, in accordance with the tenets of the Communist League for the Struggle Against Imperialism adopted at a conference of Far East nations held in January of the same year: 1) "To stop any attempts at interference and 2) To withdraw the military from Korea, China, Taiwan and Sakhalin." Thus the Japanese Communist Party came to maintain close relations with the Puksong-hoe, a communist organ of Korean residents in Japan. With Japan establishing herself as a strong imperial power in the Far East in 1927, the peoples of Korea and China who had fallen to prey to Japanese imperialism came to share the common goal of an anti-Japanese struggle.

At that time in the anti-imperialist struggle, some Korean nationalists initiated a campaign to win autonomy from Japan taking it for granted that Japan's imperialistic colonialism in Korea could not be resisted. Belonging to this group were Ch'oe Rin's faction of the Ch'ondo-kyō (a native religion) and the national reformists represented by An Ch'ang-ho (1878-1938) and Yi Kwang-su. Yi Kwang-su, in his "National Strategy"<sup>(5)</sup> which appeared in the *Tong-A Ilbo* in 1923, stated, "Under the condition that we recognize the Japanese right to rule (over Korea) it would be better for us to negotiate with the Japanese government for the right to conduct various political activities, e.g., independence movements, participation in the government and even 'self-government,' instead of movements that will antagonize Japan." He was concerned rather with a gradual movement to independence as can be seen in the cases of India and Ireland.

This was indeed the ideology underlying Indian and Irish movements aimed at self-government. The independence strategy of An Ch'ang-ho who exerted a strong influence on Yi Kwang-su, was also based on enlightenment which opposed progressive radicalism calling for immediate and total action and laid primary stress on "the reform of the self" by means of a gradual reform of the nation as the basis on which to win national independence. An Ch'ang-ho's plan for the modernization of Korea was, in other words, based on a nationalism patterned after European liberalism which premised the existence of the healthy individual and the reform of the individual

personality and ultimately of the nation as a whole. In the nationalistic philosophy of An Ch'ang-ho we can detect: 1) Christian love of one's enemies (e.g. the Japaaese police); 2) Benjamin Franklin's ethos of the citizenry love, sincerity, sobriety, perseverance, patience, and courage; and 3) The West European philosophy of citizenship cultivating healthy personalities. In this sense, An Ch'ang-ho's reform of the national character is said to have been along the lines of West European liberalism.

On the other hand, the reactionary idea of "autonomy" under Japanese colonialism was looming. It was advocated by a group of pro-Japanese Koreans who, under the guise of "one body of Japan and Korea" wanted to see Korea's abnormal development under Japanese rule by securing a certain status for the Korean people, for instance, by obtaining 10 seats for the Korean people in the Japanese House of Lords and having other Korean representatives elected from such big cities as Seoul and P'yongyang in the Diet. Disguised in this scheme was the fiction of "Korean modernization in collaboration with Japan" as Pak Yong-ku and his Iljin-hoe made a plea for the annexation of Korea by Japan under the name of peace among the three Oriental countries. These pro-Japanese reactionaries tried hard to justify themselves by citing the English annexation of Wales and Scotland.<sup>(6)</sup>

The climate of the time in which the Shingan-hoe initiated its activities, resisting on the one hand the assimilation policy of Japan under the guise of "one body of Japan and Korea," and on the other taking extreme precautions against the "autonomy" advocated by the Iljin-hoe, was such. However, the Shingan-hoe was not and could not but be a product of the so-called Japanese cultural rule permitted by the Japanese in order to contain the rise of explosive nationalism.

### The Shingan-hoe in the 1920's

The Shingan-hoe was formally inaugurated on February 15, 1927 as a single national party of the national cooperative front.<sup>(7)</sup> The *Tong-A Ilbo*, in its January 20, 1927 issue, reported on the Shingan-hoe's platform. "The Shingan-hoe was inaugurated in accordance with the awakening of the Korean people's political consciousness by the 28 charter members who announced a three-point platform.

According to a reliable source, the aim of the Shingan-hoe was to reject rightist ideology in order to form a leftist national front and its basic policies would be made public at an inauguration convention slated for February 25. The three-point platform was: 1) To promote the political and economic awakening of the people; 2) To consolidate national unity; and 3) To reject all opportunism." The names of the 28 charter members were then listed.<sup>(8)</sup>

We cannot overlook some major factors relevant to the events which led to the inauguration of Shingan-hoe on February 15. First, nationalism declined following the March Independence Movement with the introduction of leftist ideologies to Korea and the rise of the socialist and communist movements; second, Ch'oe Sok-u, who assumed the leadership of the Shingan-hoe, leaned toward socialism in cooperation with the old faction of the Ch'ondo-kyo rejecting the new faction which advocated "autonomy" under Japanese rule; and third, the Shingan-hoe, just before its inauguration, merged with the Hŭngmin-hoe whose membership was made up of the core members of the former Seoul Youth Association.

These factors helped the Shingan-hoe adopt "leftist nationalism" during its inaugural stages and later "socialistic nationalism" in collaboration of the right and left wings with the mass infiltration into the Shingan-hoe by socialist students from Tokyo and members of progressive youth organizations in Seoul.

Thus Korean socialists, who followed doctrinaire Marx-Leninism in the 1920's, decided to collaborate with other nationalists to form a single national party until 1931 when they voiced dissent and called for the dissolution of Shingan-hoe. In his book, Prof. Cho Chi-hun pointed out two factors that led the two camps to collaborate in the formation of a single national front.<sup>(9)</sup> First, they made it a necessary proposition to develop a legal nationalist movement; and second, they, the socialists, decided to participate in the national front which was primarily aimed at resistance to Japanese imperialism in order to earn enough time to rally themselves after the mass arrest of communists by the Japanese intelligence corps. Prof. Cho says that the Japanese, in order to blunt the power of the Korean socialists employed a deceptive ruse to have the Korean socialists and nationalists fight each other.<sup>(10)</sup>

Looked from this angle, the Shingan-hoe from the beginning was forced to embrace two conflicting ideologies which found their common goal in national independence.

The Shingan-hoe's inaugural declaration was confiscated by the Japanese police and we do not know what it contained except the ambiguous three-point platform the *Tong-A Ilbo*

repeated at the time. We do not know what "political and economic awakening" and "rejection of all opportunism" implied, but we can safely assume that the Shingan-hoe's underlying ideology is condensed in the term "leftist nationalism" from the statement that "The aim of the Shingan-hoe is to reject rightist ideology in order to form a leftist national front...in accordance with the awakening of the Korean people's political consciousness."

The religious and liberal nationalism of the 1910's, as summarized in the Declaration of Independence of March 1, 1919, was eclipsed in the 1920's by the rise of socialism and a new nationalism inevitably leaning to the left. Critics at the time<sup>(12)</sup> labeled the Shingan-hoe the "Singularization of National Leftist Movements" and held, "There is no specific form of socialism in popular movements in Korea, nor is there a specific form of nationalism. If a movement is promoted from economic aspects it becomes socialism, and if it is promoted from political aspects it becomes nationalism." It was further commented that "the Shingan-hoe, which incorporated in its inceptive period the Minhŭng-hoe, also recruited members of such dissolved socialist organs as the Chŏngu-hoe and the Chŏn-jin-hoe."

Accordingly, the two-fold nature of the Shingan-hoe's ideology may be considered anti-Japanese nationalism in the political field and socialism in the economic field. This ideological duality was further clarified later when the Shingan-hoe expanded with more than 200 branches in the provinces as is manifest in its following agenda: Exemption of school tuition fees for workers' children; need for Korean language teachers; abolition of organizations exploiting the Korean people and opposition to emigration policies; rejection of political movements based on compromise; abrogation of special laws suppressing the Korean people; opposition to county councils; implementation of an education system based on and for the Korean people; protection of the freedom to study science and ideology; use of the Korean language in the classroom; opposition to the imperial colonial education policy; abolition of rural Confucian schools; and the right to freely dispose one's properties.<sup>(13)</sup>

The following three categories may be deduced from the above mentioned agenda of the Shingan-hoe's local conventions and from the report and agenda of the second convention of the Tokyo Chapter of the Shingan-hoe:

1) Expansion of civil liberty...Freedom of the press, publication, association, assembly; rejection of political compromise with Japan; abolition of all laws dealing exclusively with the Korean people.

2) Economic socialism...Abolition of organs exploiting the Korean people, opposition to Korean emigration and the Oriental Development Company, exemption from tuition fees for workers' school children, freedom to study science and philosophy, especially social sciences and Marx-Leninism, and cooperation with the Japanese Labor and Peasant Party.

3) Study of the Korean language and education for the Korean people...Request for Korean language teachers, an education system for the Korean people, and opposition to colonial and imperial education policies.

It may thus be said that the Shingan-hoe's philosophy was radical liberalism advocating at the most legislation concerning labor and farm affairs and a fair maximum farm rent.<sup>(15)</sup>

Nevertheless, the ideological basis of the Shingan-hoe was in all respects nationalism aimed at "the political and economic liberation of the Korean people." Viewed from its leaders' ideological attitude, the Shingan-hoe was predominantly nationalistic. Therefore, the Shingan-hoe movement was in line with Korea's nationalist movement...a nationalism that aspired to the realization of a modern nation-state under the influence of Western liberalism and under the stimulation of Japanese modernization during the time of the Meiji Restoration. In this regard, the ideology of the Shingan-hoe may be called a "leftist socialistic nationalism" with the importation of socialism to Korean nationalism as manifested in the Independence Movement of 1919. However, the Shingan-hoe's ideology was greater in its dimensions than the religious and enlightenment nationalism summarily expressed by the Independence Movement in that it was characterized by an "anti-imperialist struggle."

Upon examining the contents of the Declaration of Independence, it becomes clear that its ideology was that of those who took the leadership of the movement, leaders of the three major religions. The Declaration of Independence contained a declaration of the Korean people's national awakening but not a branding of Japanese imperialism as the enemy of Korean nationalism while it failed to clearly indicate the essential nature of imperial economic aggression. It dealt with civil liberty but not with problems involved in economic equality. In



this sense, the Declaration of Independence also was a product of the times faithfully reflecting the ideological background of the 1910's.

In contrast to this, the nationalism of the Shingan-hoe implied ideological development in that it was a synthesis of religious nationalism coupled with the liberalism of the 1919 Independence Movement and the socialistic ideology of the 1920's. However, under colonial rule an oppressed people's ideology of modernization always finds its roots in "national liberation and independence." Therefore, socialism at that stage was simply a "means" and one aspect of nationalism.

That the nationalism of the Shingan-hoe in the late 1920's had socialistic shades meant the philosophy of Korean nationalism had developed into an awakening to the problems of "social sciences," e.g. the political and economic issues of the period. This, in the modernization of Korean intellectual circles, signifies that 1) A keen observation of Korean reality from the point of view of world history; 2) The development of a consciousness concerning the social sciences, e.g. economic problems; and 3) The development of a critical consciousness concerning Confucianism and other traditional ideologies.

### National Liberation vs. Class Struggle

As reiterated many times in the foregoing, the Shingan-hoe's ideological line in all respects revolved on the principal axis of nationalism, anti-Japanese struggles and national liberation. However, when we define the Shingan-hoe as "leftist," its leftism or socialism can in the main be classified into two trends. Since the Shingan-hoe's leadership was held by nationalistic intellectuals who absorbed progressive ideologies, its socialism was influenced by Western ideologies, particularly by conceptual Marx-Leninism transmitted to Korea by way of Korean students resident in Tokyo. Lenin's "imperialism," in particular, provided progressive intellectuals in the days of Japanese colonial rule with a theoretical weapon with which to wage a more systematic anti-imperialist struggle against Japan. Consequently, the introduction of socialism to Korea in the 1920's not only contributed to the ideological modernization of Korean intellectuals but also helped them to see their anti-Japanese struggle

in terms of anti-imperialism from the perspective of world history. This is, however, not to say that leaders of Shingan-hoe, especially those of the nationalist faction, accommodated "the theories of class revolution" as did radical Marxists. In this respect, two conflicting trends were manifest, namely progressive nationalism and doctrinaire Marx-Leninism which instigated radical class struggles. The schism became more pronounced in 1931 when the dissolution of the Shingan-hoe was openly discussed in connection with the issue of "national consciousness" and "class consciousness." From this argument the nationalist movement split into communist and nationalist camps.

The split of the Shingan-hoe into left and right was imminent from its inception and was finally exposed when a coalition was tentatively agreed to between the left and right soon after the group's first chairman, Yi Sang-jae, died. Especially, when Hō Hōn was elected chairman of the central committee at the national convention of delegates held on July 1, 1929, the nationalist faction opposed him, e.g. the Seoul Committee elected Cho Pyōng-ok as its chairman and conducted an anti-Hō campaign. After the mass arrest of the leading members of Shingan-hoe on November 5, 1930, the third central committee conference was convened and elected Kim Pyōng-no of the nationalist faction executive chairman.<sup>(16)</sup> In the following year, when the leftist faction advocated the dissolution of the Shingan-hoe, the newly-elected chairman made it clear that the Shingan-hoe was not a national movement based on "class struggle," and he countered the call for the dissolution of the Shingan-hoe by saying that the class-conscious leftists had made the question of dissolution an issue due to the fact that they had failed to take over the leadership of Shingan-hoe. The new chairman, referring to this, stated:

"In recent times a few local chapters have raised the subject of the dissolution of the Shingan-hoe. According to their reasoning the Shingan-hoe has eliminated the consciousness of class struggle and must therefore be dissolved. In other words, the reason why they originally joined and supported the Shingan-hoe was the express aim of making it a tool in class struggles but when they found that the Shingan-hoe was so organized of diverse social classes that it not only was impossible to develop class struggle but it rather helped hinder and eliminate class consciousness by spearheading non-class movements, they came out with the

question of dissolving the Shingan-hoe.”<sup>(17)</sup>

The above quotation shows the theory of proletarian class struggles held by the leftist faction, as interpreted by the nationalist faction. But it is obvious that the leftist faction accepted formal and doctrinaire Marx-Leninism, as manifested in the Russian revolution, with no effort to make it fit the Korean situation nor to subject it to criticism. Anyone with even a superficial knowledge of Korea at the time knew that Korea was not ready to take up the proletarian class struggle from the point of view of the stage of her economic development or of the class structure of her society. Korea at that time was semi-feudal colonial domain of Japan and had yet to develop a class consciousness between capital and labor. The communist of the time was preoccupied with the ideological illusion that the Korea of the time had developed capitalism to such an extent that Marx' and Lenin's criticism and class consciousness could be applied. Especially, Lenin's *Imperialism* and Soviet Russia's conspiracy to communize the Far East provided Korean socialists and communists, struggling under Japanese colonial rule, with ideological weapons.

At the time the Shingan-hoe was organized (1927) an article entitled "Korea's Newly-Rising Movement at the Turning Point" was published in the *Tong-A Ilbo* in 13 installments. It was an exposition of the class struggle on the basis of Lenin's *Imperialism*. From the context, the "newly-rising movement" obviously meant either the newly-rising class movement or the proletarian class struggle. The article held that "Our Newly-Rising Movement faces a turning point by the inevitable law of the dialectic transformation of our history under the circumstances in which world capitalism is plunged into its final decline and the world's newly-rising movement is rapidly advancing."<sup>(19)</sup> The above repeats verbatim Lenin's favorite slogan that imperialism is the monopolistic stage of capitalism and that imperialism is the last stage of capitalism. The author of the article pointed out the following characteristics under the premise that a capitalistic economy existed in Korea:

"In connection with the liberation movement of the newly-rising classes, the characteristics of Korean capitalism, conditioned by the imperialistic capitalism of the world, are summarized: 1) Korean capitalism was formed during the declining stages of world capitalism; 2) The condition that arbitrated the life and death

of Korean capitalism was purely state capitalism, therefore it could not become independent without direct and close conspiracy with world capitalism; and 3) A reactionary nature is the indispensable condition latent in Korean capitalism."<sup>(20)</sup>

The author obviously referred to the then weak Korean enterprisers when he talked about Korean capitalism, and to Korean comprador when he mentioned a capitalist class and Korean capitalism as "state capitalism," and meant that Korean capitalism would be not able to become independent "without direct and close conspiracy with world capitalism." These were, of course, attempts by the communists to justify the application of class struggle theories to Korean reality at the time.

It is true that the nationalist movement came to take on new aspects following the Independence Movement of March 1, 1919 with the introduction of communist ideology to student, intellectual, labor and rural groups. Student strikes, labor disputes, tenant disputes and communist agitation ensued. During the year following the Independence Movement the Koryŏ Communist Party was organized in Shanghai in concert with the Soviet Communist Party. The Seoul Youth League was formed in 1922, and the Puksŏng-hoe was established in 1923 in Tokyo under the auspices of the Japanese communist party. With the formation of the Chosŏn Communist Party in 1925 the communist movement in Korea became very active. The June 10, 1926 event and the Kwangju student uprising in 1929 were partly due to communist influence. The two events were no doubt nationalist movement aimed as they were at anti-imperialism and anti-colonialism, but we can detect communist and socialist influences in the ideological climate of the time.<sup>(21)</sup>

We can note the ideological leaning of the Korean youth of the time in an article entitled "Measures to Promote and Unify the Korean Youth Movement," published in the January 1, 1927 issue of the *Tong-A Ilbo* as a contest-winning article.<sup>(22)</sup>

"Among Korean youths of the 1920's I found two surprising characteristics—skepticism and frustration. A chronological study of the Korean youth movement may be naturally divided into two periods. The first period is that of a nationalistic youth movement and the second that of a socialistic youth movement. A clash of interests between the two classes is inevitable and so both are destined to confront each other. In the meantime, those youths who

belong to the have-not classes have come to realize that the platform of the Federation of Korean Youth Associations cannot bring forth anything beneficial to them and at the same time they vaguely know that the have-not classes can only free themselves by means of the organization and solidarity of the 'proletarian classes.' The first such manifestation was the secession in 1921 of the Seoul Youth League and eight other organizations from the Federation in total opposition to reformist bourgeois democracy. This is the first move that turned the nationalistic youth movement into a class-struggle youth movement."

From the above quotation, it seems that the socialist ideology of the times can be summed up in "the head-on clash of the interests of the two classes and therefore the two are destined to confront each other." They fanatically believed in the doctrine of class struggle as outlined by Marx in his Communist Manifesto and in the doctrine of the dictatorship of the proletariat which held that the proletariat can only free themselves by their own organization and solidarity. By calling the nationalists "reformist bourgeois democrats," they followed the convention of distinguishing Marxism-Leninism from other ideological denominations. Such naive belief in the theory of Marxism was a general trend among the leftists of the time and they merely imported the concepts of Marx believing Marxism to be an absolute dogma.

Against such a socialist ideology of the leftist faction of the Shingan-hoe, the rightists (nationalists) countered with opposition to the dissolution of the Shingan-hoe. Such opposition meant, in other words, a rejection of the class struggle and at the same time an affirmation of the mass enlightenment movement against illiteracy and iconocracy as a means of achieving national liberation and of conducting a legal (under the circumstances of the times) nationalist movement. The nationalists took it for granted that national independence preceded class struggle.

Kim Pyŏng-no, who represented the leftist faction of the Shingan-hoe, charged those who advocated a class struggle and opposed the dissolution of the Shingan-hoe by saying, "The Shingan-hoe from the beginning is formed as a unity encompassing the conflicting interests of diverse classes and factions, and from this fact it is obvious that the Shingan-hoe cannot and should not be permanently strengthened by a specific leadership theory with a view to

infusing the doctrine of class struggle into the Shingan-hoe, whose reason for existence is to wage the greatest possible struggle for the benefit of the masses. The Shingan-hoe's unified struggle is possible only through the unity of diverse classes and factions, and the Shingan-hoe is only concerned with the issue of each class when it is necessary. Therefore, the charge that the existence of the Shingan-hoe diverts and helps erase class consciousness is groundless reasoning and mere worry."<sup>(23)</sup>

The most revealing criticism of socialism by the nationalist faction of the time (1927) is found in an article by Yi Kak-chong, who reasoned that socialist ideology must be in accord with the ideology of nationalism, or that socialism must be understood in terms of nationalism. He wrote, "Nationalism is not a movement merely to recover the nation's consanguinity, history and tradition. Instead, it must safeguard the welfare of the entire nation in which equal distribution of wealth and power is an integral part. Therefore, there is no social problem that is not concerned with national problems, and vice versa."<sup>(24)</sup>

The author thus pointed out the weakest point in Korean socialism which followed the international socialist movement so blindly that it completely ignored the problems of the nation and of nationalism. The socialist and communist alike at the time tended to deprecate national problems under the principle of proletarian internationalism. The Communist Manifesto also clearly stated that the laborer has no fatherland. Especially, in rejecting communist ideology, the nationalist faction advanced the so-called "theory of special circumstances" that it was wrong to apply doctrinaire Marx-Leninism to Korean circumstances. In other words, "Even if there is a doctrine of social revolution in the teachings of Marx and Engels, it is very superficial to apply that doctrine to the solution of problems peculiar to Korea. The viability of any movement lies in the fact that it is based on the circumstances peculiar to Korean society... Even in the promotion of production, the starting point must be sought in the nation as long as there are nations, national laws and history in the world.... Even in Russia, the pioneer of social revolution, the rulers are solidifying the nation internally. As for the disputes between labor and capital, there is in Korea no such thing yet in the strict sense of the word."<sup>(25)</sup> The logic in the foregoing is that Korea was not yet at the stage where Marxism

and socialism could become issues. The socialist faction countered that the socialist movement was one which, when the interests of the bourgeois and the proletariat clashed, would thoroughly reform society on the basis of a class struggle. Therefore, it was wrong to confuse the two classes with conflicting interests as the "consanguine nation," and the socialist movement must be distinguished from other "vaguely conceptual" nationalist movements. "If the nationalists would try to see the interrelations of their interests correctly, they would find it difficult that even with national independence the entire nation could enjoy the same happiness and the same freedom. Therefore the laboring classes of the masses cannot free themselves from the shackles of capitalism unless the relations between production and distribution be realigned fairly...So long as labor cannot overcome capitalism, capitalistic aggression will continue unabated."<sup>(25)</sup>

### Nationalism vs. Marxism

The question of the significance Marxism has had in the ideology of the modernization movement in Korea can be approached from many angles. However, what this writer has endeavored to clarify in this paper is the encounter of nationalism and Marx-Leninism centering around the Shingan-hoe movement and, especially, the problem concerning whether it was possible in the modernization of Korean thought to "nationalize Marxism." The problem of "nationalizing an alien ideology" is to see whether or not it is viable after being transplanted in a different ideological climate. Ideology has a functional relation with the reality which begets and accommodates it. Above all, an ideology is the product of its time and circumstances. However, it obtains universality transcending the time and circumstances which gave it birth. The first stage in the importation of an alien ideology is abstract because it is an alien ideology which heretofore has had no relations with the new reality. Greek thought and Christianity were also accommodated as abstract universal principles when they were first transplanted in alien lands. The foreign ideology will not be transformed into a theory of belief by the subjective principle of the recipient nation until it displays social efficacy in its new soil.

In this respect, the prevalent defect found

in Korea's Marxists, as in the case of Japan and other European countries, is that they economize Western thought, especially Marxism, with the sense of the self-persecution on one's own history and culture rather than with an awareness to recreate a foreign ideology in the encounter between a foreign ideology and the reality in one's own country. In the study of Korean history and social structure the academic works of Korean Marxists do not appear to have digressed from the formalistic view of historical materialism. Neither have they raised the questions peculiar to Oriental societies in general and Korean society in particular nor have they attempted a Korean version of a revision to Marxism, but their common attitude toward communism was that they tried to apply doctrinaire Marx-Leninism to existing Oriental and Korean conditions. Their attitude in other words was to blindly follow the communist doctrine in Korean society before they critically reviewed the communist doctrine in light of the Korean society to which it was to be applied. Korean Marxists of the 1920's were so naive in their belief in communism that they accommodated the Marxist theories of class struggle and a proletarian revolution in complete disregard of Korean reality. The Korean Marxist, therefore, presupposed the existence of Korean capitalism and at the time he advocated the dissolution of the Shingan-hoe, he predicted in blind conviction that capitalism would decline and fall in the world-wide recession of the late 1920's. They completely ignored the inherent nature of theories and ideologies that they premise the task of understanding and reconstructing reality. Instead, they were so deceived by illusion that they took foreign ideologies as reality.

So the Korean Marxists of the 1920's were forced to distort the historical reality of Korean society in such a way as to make it fit the formulae of the developmental stages of historical materialism. The most important task facing the modernization of Korea at the time was nationalism—to get rid of the colonial yoke of Japan and the nationalistic ideological movement was aimed at enhancing and reconstructing nationalism. Marxism was an economic and social criticism of the political and legal freedom that emanated from "man's self-alienation" under capitalistic society. However, in the Korea of the 1920's under colonial rule, the task of achieving political freedom and national freedom and national liberation was the foremost and real problem and preced-

ed economic equality and labor issues. The ideological foundation of Korea at the time was nationalism—the establishment of national characteristics and self-defense. Some Marxists of the time, however, resorted to internationalism so as to ignore more pressing national problems by camouflaging ideological issues with Marxism. We see such a tendency in Hellenistic Rome in which stateless people settled complacently in cosmopolitanism. Stateless persons who lost their polis (community) gradually came to resort to the universal reason (logos) as citizens of a cosmopolis. Korea's ideological climate in the 1920's likewise unconsciously had the same tendency "to lose its own national character by universalization" in the 1930's when Japanese imperialism gradually expanded. Anticipating ruthless ideological oppression by the Japanese in the 1930's: 1) Those who advocated autonomy dreamed of autonomous subjugation to imperial Japan; 2) The reactionary pro-Japanese faction dreamed of the assimilation of Korea by Japan; and 3) The Marxists degenerated into cosmopolitan universalization dreaming of a communist utopia and a Soviet-style communist revolution.

As in the case of Western thought in general, modernization in Korea was identified with Westernization from the time the enlightenment ideology was first introduced to Korea. Modernization, in other words, meant the total negation of traditional values and the accommodation of foreign thought. The Marxists were more radical in this respect for they identified modernization with communization or socialization. Hence the equation of modernization and the class liberation movement.

It is no exaggeration to say that the Marxists, as well as the leftist faction of the Shingan-hoe, ignored the problems involved in the relations between tradition and modernization. Nationalism has two aspects. Politically it strengthens its independence against external forces and internally it rallies the masses around a nation's cultural and ethnic unity. When the nation, as a historical and cultural entity, launches the historic task of creating a modern state, nationalism is accompanied by the people's pride and allegiance to nation-state and infuses the people with a sense of attachment to the history and culture of the nation and, above all, patriotism. Especially, under the assimilation policy of the Japanese colonialists, the task of protecting national history and

culture and rediscovering tradition was the most urgent one facing the modernization of Korea at the time.

It is true that the peculiarities of modern Korean history require the affirmation of national self-control in the formation of the ideology of modernization. Therefore, any foreign ideology of modernization that does not accompany the establishment of a national character and national self-control will become an art without substance.

Generally, modernization implies 1) Rationalization—the advance of science, technology and mechanization; 2) Self-awakening—mature individualism; and 3) Political democratization, the universalization of compulsory education, and economic capitalism. Those elements of modernization must be based on the national spirit of independence and Korean modernization must seek its ideology from these. In this connection we must pay attention to the fact that the Marxists about-faced the advocacy of 'Korean studies' and the 'Koreanization movement' by the nationalist faction of the Shingan-hoe.

The confrontation of nationalism and Marxism in the Shingan-hoe movement, in this sense, may be said to have presented the basic principle of Korean modernization. The left-wing nationalists in the Shingan-hoe, like those who advocated a class struggle, gave priority to national problems, subjugating social problems to them, and tried to assimilate foreign ideologies from the viewpoint of national subjectivity,<sup>(26)</sup> and maintained the attitude to reevaluate the tradition of Korean national history and national culture with a view to 'Koreanizing' foreign thought. Especially, Shin Ch'ae-ho and other progressive nationalists in the Shingan-hoe contributed much to the establishment of an ideology of modernization from its historical aspects. In his search for a view of national history, Shin Ch'ae-ho, although not entirely immune from the influence of historical materialism, tried to establish a view of independent national history without being swallowed up by Marxist historical materialism. Instead of seeing history as a class struggle, he defined history as "a struggle between I and the non-I." He, in a word, characterized modern Korean history as that of a struggle between the national self and foreign powers.

"The Korean people call themselves "we" and they call the English, Russians, Americans and French "they"; but they also call the Ko-

reans "they." And the proletarian classes call themselves "we" and the landowners and capitalists "they," while the landowners and capitalists call the proletarians "they." Therefore history is a chronicle of struggles between I and the non-I."<sup>(27)</sup> His view of history was not, as previously mentioned, free from the influence of historical materialism, but he deserves the attention of posterity in that he tried from subjective principles to interpret Korean history in terms of the historical development of the Korean national self.

In conclusion, Korea's ideology of modernization, on the principal axis of the national spirit of independence, must rest in democracy by establishing national sovereignty and in the construction of a self-sufficient economy and a welfare society. As Daniel Bell said in his *The End of Ideology*, the ideology of modernization of today's newly independent states is economic development and national power. This means that the primary goal of modernization lies in the expansion of a nation's independent capability.

### Foot Notes

1. "Testimony of Half a Century," *Chosun Ilbo*, April 19, 1964; *History of the Struggle of Yŏ Un-hyŏng*, p. 98, by Yi Man-kyu.
2. "History of the Korean Nationalist Movement," *Hanguk Munhwa-sa Taegyŏ*, pp. 770-783, Cho Chi-hun
3. "The Japanese View of Korea," *The Asia and Africa Lecture Series*, Vol. 3, Hatada Takashi
4. In 1926 Yanohara Tadao, in his "Colonialism and Colonial Policy," criticized Japanese colonial policy toward Korea; Noritame Michimasa, as president of the organ of the Japanese Governor-General's Office, the *Keijo Mainichi Shimbum*, opposed Japanese domination of Korea in a pamphlet entitled "The Present and Future of (Japan's) Korean Domination."
5. *Ibid.*, Cho Chi-hun
6. "On the Theory of One Body of Korea and Japan," Sŏnu Sun, *Korea and the Korean Nation*, Vol. 1, p. 208
7. *Ibid.*, by Cho Chi-hun; "The Shingan-hoe Movement," *Chosun Ilbo*, May 3, 1964; *Brief History of the Shingan-hoe*, *Hanguk Ilbo*, August 7, 1958
8. This news was carried under a two-column headline on the second page of the *Tong-A Ilbo*.
9. *Ibid.*, Cho Chi-hun, pp. 805-6
10. *Ibid.*, Cho Chi-hun, p. 775
11. In its inauguration editorial, the *Tong-A Ilbo* presented its three-point motto: 1) The organ of expression of the Korean people; 2) Supporter of democracy; and 3) The advocate of culturism." From this it may be deduced that in the Shingan-hoe's political platform is included the political consciousness of democracy.
12. "The Present and Past of Korean Mass Movements," Cho Kyu-su, *Korea and the Korean Nation*, Vol. 1, p. 80
13. *Ibid.*, Cho Chi-hun, p. 781
14. *Ibid.*, Cho Chi-hun, p. 781
15. *Ibid.*, p. 781
16. *Ibid.*, pp. 805-9
17. "On the Dissolution of the Shingan-hoe," Kim Pyŏng-no, *Tongkwang-ji*, February 1931.
18. The author of this article was Kim Yong-shik
19. "Korea's Newly-Rising Movement at the Turning Point," by Kim Yong-shik, the *Tong-A Ilbo*, February 15, 1927
20. *Ibid.*, Kim Yong-shik
21. In the slogan of the Kwangju Student Uprising appeared the following: "Give us freedom to study social sciences." By this was meant Marxism and Leninism.
22. "Promotion Measure for the Unity of the Youth Movement," Yi Sok-cho, the *Tong-A Ilbo*, January 1, 1927
23. *Ibid.*, Kim Pyŏng-no
24. "An Outline of the Ideological Changes of the Korean Nation," by Yi Kak-chong, *Korea and the Korean Nation*, Vol. 1
25. *Ibid.*, Yi Kak-chong
26. According to records of the high court of justice (1931) Yo Un-hyŏng expressed the following opinion concerning socialism as a political ideology:
  - 1) "I agree with the theories of Marxism but do not believe they can be put into practice. In a country such as Korea, proletarian dictatorship cannot be imposed. Marxism became Leninism in Soviet Russia and "Ssan-min-chu-i," and it should be different when applied to Korea from the Russian and Chinese versions.
  - 2) "I was afraid when I met Lenin in Moscow that he might try to propagate communism in Korea. Even though Korea once enjoyed a highly-developed civilization, that is not so now and therefore it is wrong to apply communism to Korea. The wise thing is to put nationalism into practice.
  - 3) "I favor communism as an ideal. Communism cannot be applied to Korea as it is. Each country transformed communism when it adopted it. Even in Soviet Russia they try to make communism fit the changing circumstances by such means as new economic policies and five-year plans. (*History of the Struggle of Yŏ Un-Hyŏng*, Yi Man-kyu, pp. 58-9)
27. *Korea and the Korean Nation*, Vol. 1
28. *Ancient History of Korea*, Vol. 1, p. 1, Shin Ch'ae-ho
29. *The Nodong Shinmun* of the north Korean communist regime, August 12, 1966
30. *The End of Ideology*, p. 397, Daniel Bell

# The Role of Missionary Today

by Ji Won-yong

*This article, originally addressed to the Korean Language Institute of Yonsei University last November, was by Dr. Ji, director of the Lutheran Theological Academy and professor at the United Graduate School of Theology, Yonsei University, Seoul.*

## I. Korea and missionary enterprise, then and now

A. Culturally, many changes have taken place. A genius, who still remembers the old heyday so vividly and dreams of the future on the basis of past sentiments, is a fool, a veritable "pillar of salt" like Lot's wife (Genesis 19). The popular attitude toward the Christian religion has changed considerably. A different mental climate prevails. Christianity once pioneered culture and civilization and was an agent of man's enlightenment and set the pattern for man's thought with the challenge of a new Christian *Weltanschauung* (world-view). No longer, however, can Christianity depend upon curiosity. It must face the hard facts of life for the common, ordinary people. There are many new avenues, besides Christianity, that can be used to bring in a new mode of thinking, new ideas and a new way of life. In the meantime, the good old days when people used to think that the West knows all and possesses everything are over.

B. Politically, there is now a stronger spirit of self-determination with independent thinking and an ardent desire for genuine national sovereignty. Also, certain forms of nationalism are to be found although we should say nationalistic sentiments rather than nationalism.

C. Economically, the popular livelihood is improving, a stronger sense of self-respect is prevalent, and a reluctance toward accepting string-attached aid is increasingly noticeable.

D. Religiously, one can readily observe disorderly conditions, at least more so than

in the pioneering days of Christian missions, due to divisions in Protestant Christendom and the multiplication of indigenous religious groups and sects. The denominationalism of the West is definitely a negative factor.

E. In summing up this section, we may add a few lines on the Church and society. The church—then progressive; now possibly the most conservative and the most backward! The Christian religion, in its life with a society undergoing transitional turmoil might once have been the fastest runner and the pioneer in many new ventures. At that time the world in which the church worked moved at a snail's pace but, alas, the same world has now become the hare and the church crawls along like a tortoise. Some change is witnessed but in the race with a changing world the church is falling behind. This challenging situation often discourages, frustrates and embarrasses the church. No reminder may be necessary to the Korean church to face the strong tide of "secularization," "indigenization," "the problem of making the Christian message relevant to life," "the increasing problem of youth to remain faithful to the church," and the like. What is needed of the church now is not precepts, but to cope with modern predicaments by example. The problem is how to make religion relevant to changing times while not being caught in the mood of the times.

## II. The Problem of Mutual Concern

"There is growing recognition that the future need for missionaries to communicate

with non-Christians is going to be tremendous." This is the concluding statement in an article by a prominent missiologist, Prof. R. Pierce Beaver of Chicago University, in *WORLD ENCOUNTER* (Oct. 1965, pp. 14-7). Professor Beaver, however, is not optimistic about the role of missionaries in the rapidly changing regions of Asia and Africa. He frankly admits the predicament facing missionaries by saying that "even missionaries themselves are not sure" about their new role.

### A. The image of missionary

The word "Missionary" (*sōnkyosa*) originally conveyed a good image, indicating "a man who propagates Christianity in its broad context." However, the impression given by the word is not good now. The following comment can hardly be pleasing to any missionary:

The missionary is a man who lives in a mansion with a large and impressive garden. He receives a large salary, quite out of line with national standards generally and in comparison with his local national counterparts. He is invested with almost absolute authority. He frequently appears unapproachable and proud. He may be friendly, but he is strict and inflexible when operating on his own system of values. He is a preacher of a special kind, an ecclesiastical foreign agent representing a great nation with invincible power and abundant wealth.

Although this impression (or caricature, if you will) may not be completely true and valid, no one can deny its presence in the minds of many people who play host to missionaries. Such a bad image of the missionary is a serious drawback in the task of evangelism and easily damages mutual relations. The answer to the question "Why are missionaries not wanted in certain places" can be found in such an unfortunate situation. People with a growing nationalistic self-consciousness and self-respect are reluctant to meet "benefactors" on the same terms as did their forefathers.

### B. The most delicate spot

The most delicate spot in Christian mission enterprise is that of the interrelations between missionaries and nationals. When a national pastor or evangelist can meet the missionary

face to face with no emotional barriers, as a person and a colleague, mission endeavor, humanly speaking, will prosper. It is necessary for the missionary today to have more personality than intelligence, more sincerity than knowledge, more humility than precept. Nothing can replace the new posture of genuine humility with grace and goodwill. It is also necessary that he be more Christian than businessman type mission executive, more pastor than "missionary," more friend than an American or a strong representative of a foreign ecclesiology. Although missionaries and national church workers may be laboring together physically, their minds and intentions may not be one and the same. They may have different dreams in the same bed, so to speak. It would be a mission wonderland and paradise where missionaries and nationals truly get together, trust and respect each other, share their resources and genuinely work together. The missionary is there to introduce Christianity to the people. One cannot persuade people to embrace a religion without first winning their minds, and this can be accomplished only by establishing the right personal relations.

### C. Two worlds in one world

A realistic appraisal of the two worlds, the so-called East and West, is timely. East and West may meet but in two different worlds. An interesting title is given to a book by Prof. William Danker, a missiologist, namely, *Two Worlds Or None*. Religiously one may still talk about the two meeting as one in one God, but "non-religiously" and in practice this is impossible. For the average Korean the Western mind is very hard to comprehend. In the same way, I feel, the Korean mind is an irrational thing to the Westerner. Can the missionary truly understand the nationals among whom he works, and vice versa? They live in two different worlds, not thinking the same, not talking the same, not evaluating life in the same way and not living on the same level. The gaps, cultural, economic and axiological (that is, in dealing with values) are just insurmountable. They may pretend to know each other and to be one, but that ideal can hardly be realized in actuality. Therefore, it would be better to have an honest recognition of the differences and an empathetic attitude in the light of those differences, rather than to have the naive expectation of



becoming one or the pretense of being one. We can strive toward some kind of unity and oneness knowing that such striving itself is worth something.

#### **D. Not terminology but attitude**

Critics often say that we should stop using the word *sōnkyosa* and use such terms as partner, co-worker, fraternal worker, "ecumenical deacon" (Beaver), etc. Such suggestions are indeed worth considering. Nevertheless, a change of nouns is mere word-play and a superficial approach to the real issue unless there is a corresponding reform in the basic attitude at the level of man-to-man relations. The core of the problem is not in the term but in the attitude. A name can easily be changed but it is hard to alter an impression or an image.

### **III. Suggestions on the role of missionary**

#### **A. Spokesman for Korea**

The Christian missionary has been called to help the Korea people, both spiritually and physically. Naturally, he is expected to stand for Korea, for its cause and its needs, for its happiness and welfare, as well as for its grief and problems. The world-renowned missionary, Stanley Jones, once wrote in his book, *Christ On The Indian Road*, that each missionary should consider himself an "adopted son of India." The missionary to Korea is no exception. He must feel that Korea's problems are his problems, Korea's needs his needs. The missionary is neither a spectator nor a visitor nor a curiosity-seeker. Identification as much as possible with the people is very essential. A missionary can be a better PR man for Korea in his homeland than any of his national counterparts, the only possible exception being the nationals who are especially invited for mission promotion purposes in the West. Generally speaking, the people in the West trust their own representative missionary in mission undertakings. This is quite natural. The missionary, therefore, is in a good position to win the hearts and minds of the people in his homeland for Korea's cause. This aspect of support and cooperation on the part of the missionary is still indispensable.

#### **B. Co-driver**

The missionary is neither the driver, nor a back-seat driver nor a spectator with little concern and no interest. He is the co-driver for he is the partner with his national colleague with the same license from the same Lord. He has the same qualifications and, possibly, similar limitations as his national co-worker. They work together. One's welfare affects that of the other.

#### **C. Willing and humble consultant**

One can hardly be an ideal consultant and counselor without winning the good will of the people. In policy-making and planning, the missionary should be a ready consultant to the national church by sharing his insight, knowledge, experience and resources. Plans must be suitable to the Korean situation. The missionary is in a good position to relate the field situation and needs to the Church that dispatched him and to gracefully interpret the policies of the Home Board to the national Church. In this area of concern, the worst enemy is the master-complex or the employer-complex of missionaries and the employee-complex of nationals. The Christian concept of vocation must be fully understood by both. Neither is master. Jesus Christ is the only Master and the Employer who sends out His husbandmen to work in His vineyard.

#### **D. Encountering unbelief**

Missionaries today are less courageous, it appears, than their predecessors in confronting the secular world and encountering unbelief. Often their minds are too obviously attached to their homeland where there are loved ones, home church and security. With such flimsy armor one can hardly fend off the fiery darts of his enemies. The missionary, on the other hand, cannot be an effective rifleman in the front line. Then, what can he do effectively? He is at the most an artilleryman, a bombardier, an ammunition supplier, for the missionary is a spokesman for Korea. Only when circumstances so demand will the missionary also take up a rifle and stand in the firing line of the mission. In different capacities, missionaries and national workers encounter unbelief, secularism, indifferentism and all

types of atheism together.

### E. Further reminders

1. Be sensitive to the fact you (missionaries) are surrounded by a very sensitive audience.
2. Remember that you are a sharer, not a giver, of the gifts of the same Lord and Savior. Therefore there can be no room for "doing-a-favor" complexes. A sharer's attitude is most desirable.
3. You are not a watchman for the sending church nor a holder of the purse-strings, but a fellow-fighter and a fellow-laborer in God's Kingdom. In this respect, you are the comrades of your national colleagues.
4. You may correct all evils, unreasonable ways of thinking and life, foolish habits and disagreeable mannerisms and customs of the nationals, but do so with grace, love and respect. By no means give them the feeling that you are a disciplinarian who knows all. No one nowadays can lead people with a stick. There is a saying, "*Weiss leut Narrn groblich*" (The wise make the greatest fools.). Being disagreeable to the great does not necessarily mean the same to the small. Correction can be easily done when we win people's hearts.
5. "*Errare humanum est*" (Man makes mistakes.). The missionary is no exception, nor are the nationals. Perfectionism gives no guarantee to perfection. When the concern for lesser ones becomes too much, it turns out to be an undesirable paternalism with "old-womanish solicitude." The missionary should have the courage to let national colleagues make mistakes even as the missionary himself does. It is a wise step to compliment the national leadership, and to have confidence in it with a generous attitude. As time goes the national leadership can also be strengthened. As to the type and quality of a responsible leadership in a new age, Robert H. Bolton in his article "The Crisis in Mission" (Christian Century, May 18, 1966, pp. 647-50) puts stress on creating a "New" man. What kind of new man is needed? His answer is: "Men who maintain a continuity with much of the best in their culture and who do not fall into the pitfalls of the materialism of the West, men who are free from the many shortcomings of both the 'typical' Western capitalist and the 'typical' communist."
6. Never try to please your home Church at the expense of the national Church. By the same token, it is the most foolish thing one could ever do to please his fellow missionaries at the expense of his national colleagues.
7. Stand for right and not for nationality or for partisanship.
8. Above all, win respect. Nowadays personal integrity and human rights, the dignity and pride of man, play more significant roles than *money*. Therefore, great monetary assistance associated with disgrace on one's personality and integrity definitely brings hatred rather than gratitude. One disgrace or insult can erase nine favors. Aid can only be effective and appreciated when it comes with genuine concern, humility and love. Money can never win one's respect. No other crown is above *respect!*
9. Reducing gaps is one of the hard tasks confronting missionaries, especially the economic gap. There are two extreme views, namely, the missionary should live like his national counterpart, and the missionary may live as he wishes, as he would in his home country. Neither seems sound. Reduce the gap as much as possible. Naturally there are more expenses due to his foreign nationality, such as residence, health, food, education, etc. However, should the gap be so large?
10. Try to understand your national colleagues more seriously and personally, not as just another Kim or Lee but as a respected personage.
11. Remember that the primary task of the missionary is not to teach the nationals how to attain self-support for *jarip*. Men of 1966 do not feel honored to receive. They do not need to be constantly reminded of *jarip* by outsiders. Too many words can be worse than no words at all.
12. Keep open the lines of communication always. As long as candid and genuine communication between missionaries and national workers is maintained there is hope for improvement. Do not be afraid to be mutually criticized at times and, if necessary, corrected. No one, not even a missionary, is without fault.

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in the closet of the house I had just left, but somehow I did not want to try them on.

On the way to my home I passed by Ahyōn-dong, and I stopped short in the middle of the pavement. I was thinking what I would say in what manner if I should run into the woman on one of these streets. I was well aware that I did not have the courage to ask the woman to come back to my royal suite. Under the clear blue Seoul sky, the peaceful sky with no more noise of guns, with refugees trickling back everyday, what words could I utter? That the interim was not all darkness, not all misery? What other words could I utter with confidence?

Swiftly I turned back and hurried on. I walked by a long stretch of dreary and magnificent rubble and ruins.

Finding my own little shack intact, I drew in a deep breath. Something hot plugged my throat and I was moved to tears. Clearing my throat, I called out for Willy over and over. But Willy did not answer.

I turned around and went back to the heart of the city. The dusk crept in, breathing quietly before the night descended. I could not tell why, but I found myself headed for the house where I had had a taste of happiness not long ago. But I was astounded when I turned around the corner from whence I could view the house. There in front of the house stood the woman from Ahyōn-dong, a woman whose absence tormented me for so long and so bitterly! With a gush of delight and joy, I rushed across the street. But the next moment, I realized she was not alone. The man holding her hand so intimately and affectionately looked muscular and healthy. I felt tears streaking down my cheeks as I retreated. People who used to despise me, make fun of me, weren't they all healthy like the man whose hand the woman was holding?

A little while later I came out to a square surrounded by burnt skeletons of buildings. I had no place to go. My own shack where Willy was not around was no place for me to turn to, and I knew too well the western-style mansion where the woman from Ahyōn-dong had taken the muscular man was no place for me. I laughed and I wept. And the emptiness following the laughter and weeping was even more saddening. I knew I had to find some place to go before nightfall. Then I noticed a small boy walking in front of me. He wore an army field-jacket that covered his knees. A broken helmet was on his head. He

walked in a funny way—walking without moving his shoulders. He held a stick in his hand, and he hit empty cans whenever he found one along the way.

The glowing sunset was turning the dark hair of the boy into yellow. I walked toward the sunset, tagging along with the boy.

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## The Role of Missionary

(Continued from Page 23)

### Closing Remark

In my estimation there is still a great need for missionaries in Korea today. Missionaries are not out of a job; they have a new job. Their background and experience, different as they are from that of most nationals, are needed for various kinds of work. In the Christian mission enterprise, involving the presence of expatriate personnel, there is an ecumenical and theological significance symbolizing universal fellowship and unity in Jesus Christ which transcends race, language, nationality and all heterogeneous background. What missionaries need most is *courage*. Courage to depart from glorious reminiscences, courage to witness, courage to share, courage to be humble and courage to treat the national as one with them!

### Bibliography:

Besides the articles mentioned in the lecture-notes, see also, "Our Ten Most Crucial Missionary Problems," Robert Flood, *Moody Monthly*, July-Aug. 1965.

### A Question:

Isn't there also something to say to the nationals even as we speak to the missionary?

Indeed, there are also many things to say to the nationals. But that doesn't belong to this lecture. It can be another worthwhile subject for further study and discussion.

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**ABOUT THE COVER:** The cover picture of this issue is the new Unesco House whose dedication is slated for February 17 in a colorful ceremony to be held at its auditorium. The Unesco House is 15 stories high, two stories underground and 13 above the ground.

# Protestantism and Korea

by Hwang Sōng-mō

*The writer teaches sociology at the College of Liberal Arts and Sciences, Seoul National University.*

Protestant missionary work started in Korea with the establishment of the first Protestant church in Uiju in 1883 (20th year of King Kojong's reign), some 100 years after the propagation of Catholicism with repeated persecutions against Catholic believers. The Protestant force included many denominations, such as Methodist, Presbyterian, Christian Holiness Church, Salvation Army, Seventh Day Adventist, Anglican Church, Baptist and other newly-founded sects. Of them the Methodists and Presbyterians were most influential in the initial period of missionary work in Korea. As their bases of operation were headquartered in the American Methodist Church and the American Presbyterian Church, it is natural that their missionary work started with the conclusion of the Korea-U.S. treaty of amity and commerce in 1882. Of course, it cannot be denied that in the case of Presbyterian activities missionaries sent from Australia and Canada were also positive. In spite of this fact, the American Presbyterian Church played a leading role in Korea, and so it may not be too much to say that the propagation of Protestantism was carried out by patterning after America.

With this as the historical background, the mission work for Protestantism in this country underwent developmental transformation under the following two external social conditions: First, unlike in the case of Catholicism, Protestantism was imported with the opening of formal diplomatic relations between Korea and the United States, and so it was free from any political factor which might treat it as a perverse religion. Second, as is natural, the preaching of Protestantism was aimed at the lower part of the social strata. This was due to the fact that as Protestantism was import-

ed under a favor from the existing political force, it had no reason whatsoever of having a friction with it. Especially, the fact that Horace Newton Allen, an American missionary, established a royal hospital under the patronage of King Kojong indicates harmony rather than friction.

This writer's task here is not to describe the history of the Protestant mission work in Korea but to examine the basic view of values held by Protestant missionaries and the transformation their activities, with their view of values as the basis, may have brought about in Korea's traditional social life and to evaluate the nature of the transformation, if there was any, and the course it took. The characteristics of the view of values held by the missionaries and of their activities are classified as follows:

1. They not only regarded the Bible as the only source of God's revelation but believed it as the absolute authority dictating their faith and their religious life;

2. They asserted freedom of faith enabling all individuals to seek the truth in accordance with their free will. The freedom of faith meant not only the freedom to choose one among many existing religions but the right to keep themselves at a distance from a certain creed. A logical conclusion from this principle presupposed the formation of a pluralistic society and magnanimity among various forms of faith;

3. As churchmen, in actuality, represent God, church-goers must believe them, and this belief will bring church and society closer together. If, therefore, the church-goers are firm in their faith, the radius of their action as members of society will be substantially expanded exerting a greater religious influence;

4. As William W. Sweet pointed out (1), American Protestantism is strong in social activities though weak in the field of theology. If this premise is valid, then it can be presumed that Korea's Protestantism is also weak in the field of theological studies; and

5. On the other hand, Protestantism in Korea, where the Confucian background still exerted an influence, emphasized an individual ethical norm and his sense of righteousness too extremely prohibiting not only immoral conduct in an individual but also smoking and drinking. Rigorism advocating abstinence could act as a symbolic opponent against the existing social order unique to the Yi dynasty. This bears great significance when the fact is considered that the pre-modern social structure was in a process of collapse at the time Protestantism was first introduced.

These characteristics enabled Protestantism to act as an opponent against the traditional view of values and social system which were based on Confucianism and characterized by discrimination according to social standing. As the following rules were emphasized in sermons at the Protestant church in Korea, it is apparent that Protestantism itself was dedicated to a revolutionary task.

1. All believers are entitled to the same value ethically in disregard to their social standing, property, education and occupation;

2. All believers possess the moral or mental ability to solve their common problems in a responsible manner; and

3. Mission work should not be of compulsory nature rejecting the individual opinion of believers or their freedom of judgment or neglecting their voluntary will.

In fact, the ruling class in the traditional Confucian structure of government refused not only to treat the lower social strata as ethically equal to itself but to recognize their ability to solve their problems for themselves. Therefore, it was beyond imagination to entitle the lower people to political participation or to autonomy. The popular revolt or insurgence which frequently erupted in and after the latter half of the 19th century, though various in form, can be considered opposition of the ruled to the ruling. Although the Western religion did not instigate such a revolt in the turbulent period, its propagation suggested the possibility of establishing a radically new social order. Furthermore, to join Protestantism, though it was divided into many denominations, symbolized opposition to tradition.

In the cultural field, the introduction of Protestantism was equivalent to the invasion of an alien culture into a traditional culture, and this naturally brought about a cultural transformation. Three sociological hypotheses may be possible.

1. The propagation of Protestantism demanded a reevaluation of the view of values for various social relations and will exert an influence on formal education, economic and political attitudes, the family structure, and the class structure;

2. However, as the traditional does not remain in a passive condition, a change is necessary to link the new with the traditional (cultural adaptation); and

3. Now that the age has passed when Protestantism brought about cultural transformation, the degree of cultural adaptation it accomplished in Korea will indicate the possibility of its function as a factor for further cultural transformation.

When Protestantism was first introduced to Korea by H.G. Underwood of the American Presbyterian Church and H.G. Appenzeller of the American Methodist Church in 1885, according to Yun Sōng-bōm (2), it consisted of Lutheranism and Calvinism rather than, in the strict sense, the "orthodoxism" (conservatism or radicalism) of Europe though no missionary belonging to the Lutheran church was active at that time, and "sola fide," the basic spirit of Lutheranism, was accepted as the dominant truth. Therefore, "viewed as a whole, the Korean church held fast to 'uniformity based on faith'... and the Lutheran creed of 'doing right with faith' won so dominant a place that its practice or its ethical aspects were almost totally neglected." Stressing this fact, however, Yun cites the following as factors conducive to the rapid propagation of Protestantism in Korea:

1. Protestantism acted as a popular religion from the start. It was in sharp contrast to Catholicism which was first received by the Yangban (noblemen) belonging to the *Namin* (Southern Faction).

2. The Bible and other missionary literature of Protestant churches were written in Han'gŭl (Korean alphabet) instead of in Chinese characters, and this proved most conducive to the rapid propagation of the religion.

3. The Christian concept of paradise and

hell is similar to the Buddhist notion of *Sukhavati*, and so the Christian religion attracted a large number of people.

4. The political situation prevalent at that time converted churches into bastions for the nation's independence movement which assumed the aspect of a long-range struggle.

5. Unprecedentedly good results were obtained from mission work on an individual basis rather than on an organized group basis.

6. Protestantism, by taking the van in Korea's enlightenment movement, started modern education in this country (3).

These characteristics of Protestantism pushed that religion into social activities away from the realm of purely missionary work. By 1920 Protestantism had attained remarkable growth that can be summarized as follows:

—315 foreign missionaries of both sexes (of whom 280 were Presbyterians and Methodists);

—354 Korean ministers (including 264 Presbyterians and Methodists);

—823 Korean evangelists (including 667 Presbyterians and Methodists);

—213,051 believers (including 204,651 Presbyterians and Methodists);

—41 schools operated by the Protestant Church (of which 40 belonged to the Presbyterian and Methodist churches); and

—27 hospitals operated by the Protestant Church (of which 26 belonged to the Presbyterian and Methodist churches).

In addition, there were three leprosaria (all Presbyterian), and by the time the March 1, 1919, independence movement was launched, the Protestant Church operated three colleges and more than 600 elementary schools (4).

In 1920 the nation's population was recorded as 16,920,000. Of them 213,051, or slightly more than 1.1 percent, were Protestants of whom 204,651, or 96 percent, belonged to the Presbyterian or Methodist church. These figures indicate the fact that Protestantism attained exceptional success in mission work since it first reached the shores of Korea in striking contrast to Catholicism. This again signifies the fact that the growth of Protestantism ran in parallel to the transformation of the traditional social structure. Such transformation first erupted in areas where the feudalistic agricultural structure presented weak spots, and then the change spread to newly-peopled areas, to urbanized areas, and then to industrialized areas. The transformation did not succeed to present any conspicuous aspect, but it

conceived a factor which later generated the formation of a new class. Such a trend was given rise before or after World War I and, through gradual progress, became overt with the 1919 independence movement as a turning point.

The fact that an alien religion called Protestantism was propagated at a rate corresponding to the degree of confusion in areas maintaining the Korean social tradition is not the only important transformation Korean society underwent. To be dealt with with equal importance is a question concerning how Protestantism was accepted by small and medium landowners who, still belonging to the category of farmers, continued steady growth though neglected under the patriarchal ruling system. Although the areas where such petty landowners held hegemony did not excel other districts in terms of both the scope of mission work and the number of converts, their opposition to tradition and foreign influence formed the backbone of social transformation in the first half of the present century. These areas, historically and in reality, formed a typical "frontier society" and their structure was greatly different from the prototype of traditional Korean society. Most representative of these areas, needless to explain, is P'yongan Province.

When Protestants were faced with the controversial issue of worshiping at Japanese Shinto shrines in 1938 after the passage of turbulence touched off by the 1919 independence movement, the cultural role of their religion, now deprived of its initial dynamism, had to be transformed into that of "inner cultural migration" under the pressure arising from the exercise of Japan's colonial cultural policy toward Korea. Nevertheless, the number of Protestants more than tripled, to reach 700,000, during the short period from 1920 to 1938. The Japanese persecution of Protestantism up until the liberation was totally of a political nature, and the role of Protestantism as a generator of social transformation lost its meaning as it was faced with a more imminent and grave problem—that of how to save itself from annihilation.

Needless to say, the liberation served as a turning point for reviving the structure of Korean Protestantism. Although the liberation, the Korean War and the subsequent social transformation posed serious trials for Korean Protestantism, the period on the other hand witnessed a resurrection. According to statistics



compiled in 1956, Korean Protestantism bulged into 10 denominations (including Presbyterian, Methodist, Christian Holiness Church, Salvation Army, Southern Baptist Church, Assembly of God, Church of the Nazarene, Christian Church of God and Jehovah's Witnesses, the number of churches increased to 4,591, including 3,744 Presbyterian and Methodist churches, and the number of believers to 1,028,347, including 862,927 Presbyterians and Methodists (5).

Viewed comprehensively, it is evident that the rapidity recorded in the propagation of Protestantism which was received into Korea with modern Western institutions corresponded to the rate of Korea's cultural transformation. This is more so if we consider the fact that Protestantism from the start lived up to the ideal of being a popular religion. "By negating the caste system, the church contributed to elevating the social status of commoners and low people, and the Christian ideology of liberty and civil rights exerted a profound influence on the Kapo Reform in 1894 which abolished the public and private serf system and liberated lowly people such as butchers, actors and actresses, and bier bearers" (6).

Nevertheless, missionaries were never immune from hardship arising from strong antagonistic elements opposing the propagation of the foreign religion in a land where a strict caste system was still observed, most dominant among them being the monopoly of the power of social control by the conservative, large-landowner class and clan unity. Numerous notes by mission workers reveal that a newly converted Christian would become the target of censure and ridicule from not only inhabitants in his own village but his relatives. Although such a phenomenon is an inevitable clash which takes place wherever a new thing claims its position, it indicates that as supporters of a new religion, though covert, are in most cases members of the low class who are exempted from favor under the traditional social structure, a difficulty arises, namely, their economic dependence on the traditional ruling class. Removal to a city or a newly-peopled district was the only means of escaping the difficult situation, a place where they could liberate themselves from the traditional system of social control and where they could join a group (church) which protected them from traditional restraint in terms of both social structure and individual philosophy.

However, it may not be correct to under-

stand that Protestantism fulfilled its cultural mission only with the liberation of individuals from tradition. Individuals who were suddenly severed from the protection of his clan and large landowners and who entered a new strange social system confronted the difficult task of realizing their own standpoint and replacing their old views of values with new ones. Moreover, they were now deprived of the institutional protection they had enjoyed under the traditional common unity. A feeling of isolation and economic unrest affecting them became worse with the addition of a new poverty-stricken domain created by the migration of numerous refugees from the north during the war.

Unrest came to the fore in the form of friction between the various denominations in the post-war period. The friction did not remain in the religious domain alone, but it also developed into political clashes. The masses in cities who lost their spiritual prop due to such religious friction, failed to find a breakthrough from the maelstrom of religious fanaticism and political radicalism. Furthermore, they were affected by the friction arising from the conflict between spiritualism and formalism. Prospects for unity in Protestantism lessened as friction among denominations intensified. It is natural to interpret such chaos as a reflection of social disorder in the transitional period in which the nation was situated rather than as indicating any defect in the creed of a denomination because most Protestants joined a certain denomination in the hope that their personal problems could be solved through their religious faith.

It cannot be denied that the propagation of Protestantism brought about a change in technology, economics, politics and family structure. This does not mean, however, that all the cultural changes which have taken place in this country in the present century were due to the influence from Protestantism. Three factors, however, exerted a distinct influence on such changes, namely, the economic attitude of Protestants, their role in transforming the family structure, and their influence on the formation of classes.

1. **A change in economic attitudes**—As there are no statistical data concerning the economic activities of Protestants in Korea, this writer, dictated by his personal experience and

observation, proposes to establish the following three premises as criteria for judging the change which took place in the economic attitudes of Protestants:

a. The social relation between Protestants and non-Protestants is being formed to the advantage of the former.

b. There are many Protestants who believe that they are led to favorable economic conditions by their affiliation with Protestantism.

c. Though limited in area, economic changes among Protestants or in some segments of the population can, in certain cases, be surveyed objectively.

These observations serve as the basis for the presumption that Protestants have won the confidence of non-Protestants and their diligence is recognized by the latter in various social fields. Among employers engaged in various occupations, there are many who evaluate the labor of Protestants more than that of non-Protestants. This can be further proved by the fact that many pastors act as employment agents. Furthermore, some pastors run enterprises themselves. They assert that conversion into Protestantism entails economic improvement. They believe that the improvement is due to their renunciation of smoking and drinking, gambling, luxurious clothing, makeup, movies etc., all luxuries they indulged in before their conversion, and this, in turn, acts as a strong impetus to labor, thrift and saving. The subjective improvement of the economic life of Protestants is understood as a reward (God's favor) for their observation of Puritan ethics.

Important is the fact that this attitude of Protestants is being formed in the process of cultural transformation of Korea. The attitude—renunciation of consumption and pleasure in the Korean economic structure which is characterized by a trend to luxurious consumption in defiance of the reality that the productive or technological basis is fragile—bears great significance in the nation's economic life. So conspicuous that statistical demonstration seems unnecessary is the fact that Protestant families which are considered to adhere to Puritan ethics, live in better houses, are clothed better, have a larger number of household utensils such as sewing machines, bicycles and radios, and are more enthusiastic about the education of their children than non-Protestant families. In short, the phenomenon that the condition of economic despair which affected the lower classes in the traditional social structure is being eliminated in the process of industrialization is more con-

spicuous among Protestants than among non-Protestants.

Economic and technical changes which have had close interrelations with the propagation of Protestantism were made possible due to the intentional initiative taken by the church. This fact cannot be denied by anybody if he has but a little knowledge of the vehemency displayed in activities undertaken by the 10 denominations listed above and others. As pointed out by Emile Leonard, the pragmatism embodied in American mission work was aimed at the installation of facilities for indirect propaganda conducive to the creation of a Christian civilization and the realization of a paradise on earth, and these facilities, though in varying degrees, can be considered the same as those existing in the American economic system (7).

In fact, beginning from the latter part of the 19th century, Protestantism positively asserted the necessity of education, technical and vocational training in particular. The Protestant church was also faced with the task of eliminating illiteracy among its believers because of the urgent necessity of helping them read and understand the Bible and other mission literature. Efforts made in this line constituted a substantial contribution to reducing the illiteracy rate in the Protestant church.

Numerous higher educational institutes established by American missions won a special favor from the Korean people, especially from those in the higher social strata. Although these mission schools were originally aimed at providing Protestant education and training leaders for Protestant mission work, they, as the political situation changed under Japanese colonial rule, came to be known as organs of anti-Japanese education even for non-Protestant students. It is for this reason that students studying at these institutes were in the main interested vaguely in the Protestant creed or religion as a whole not only in the Japanese days but in the post-liberation period despite the goal of such institutes as mission schools. The people also expected modern education rather than religious education from these mission schools. They naturally grew into forerunners of modern education in this country and found many patrons in the classes which had political influence.

**2. Change in family structure**—It is generally acknowledged that the traditional Korean family structure is based on patriarchy. In

actuality the structure still recognizes privileges for the male in social life, in legislation, and in family life. It is also a well known fact that the patriarchal system<sup>6</sup> is characterized by dualism in respect to sex morality. The dualistic system of sex morality consists of two contradictory standards—for instance, what is most strictly forbidden to women is permitted to men. It is apparent that such dual morality was not in accord with Puritan ethics. Therefore, the Protestant church naturally did its best to reform the traditional system of sex morality from the very beginning. As a concrete measure for such a reformation, the church asked married male believers to change their views on sex morality. It was not infrequent that the church issued warnings to those guilty of sexual immorality and that she resorted to dismissal from membership in the case of those who continued in their old ways. In some cases, punitive action was taken on the basis of complaints by women. However, this change in attitudes toward sex morality was mostly due to the influence of Protestantism itself. To look deeper into the fundamental aspect of the situation, it is pointed out that the change took place side by side with the advancement of women's social status which formed one of the most important contents in the general cultural transformation. The farther modern industrialization proceeds, the greater becomes women's participation in the economic process and to a greater degree are they liberated from the past restrictions. Most conspicuous was the trend of the Protestant church to encourage equality between husband and wife and, at times, it was intentionally promoted. Furthermore, the Presbyterian church demanded its believers that they follow decisions made by the pastor or stewards concerning their marriage or family matters. This fact clearly indicates the great revolution which took place in the traditional order of the social system. According to traditional morality, it was regarded as a serious social infringement to interfere in family matters.

**3. Influence on the formation of social classes**—According to Richard H. Niebuhr, a noted theologian, the number of denominations in Protestantism corresponds, to a certain degree, to the ability of new denominations to respond to the agonies facing and the demands arising from lower classes. He pointed out that although denominations win respect from citizens on account of their creed, the creed itself, in due course, forces them to neglect the people

and as a result they are divided into new denominations. This process, he explains, repeats itself in the history of Christianity with remarkable regularity and the Anabaptists, Quakers, Methodists, Salvationists and similar new denominations illustrate the emergence and development of a proletarian church (8). His observation is confirmed in Korea in many respects.

As mentioned earlier, the first Protestant converts in Korea belonged to the lower social classes despite the fact that members of the ruling class provided financial support for the establishment of churches. It is not clear what difference exists between denominations and how each of them is recognized and accepted by the various social classes. However, one thing is certain: as no strong ties existed between the traditional ruling class and the Catholic church there were no basic difficulties facing Protestant penetration into the upper social classes. Rather, the real fact is that because of the liberation and independence the leading class in the Protestant church could identify itself with the national ruling class so that Protestants at one time were faced with the problem of how to work out an effective means of penetrating the lower social classes.

If one asks what classes form, for instance, the Presbyterian and Methodist churches which are dominant in Korea, all people are perhaps unanimous in answering that they are the middle and upper classes without recognizing any great difference between the two denominations. It will require some time to answer whether the other denominations followed the same path as those two. But it is clear that the existence of the Presbyterian and Methodist churches, which represent the upper classes, will pose an obstacle to the social ascension of the other denominations and that this fact must be regarded as a standard on which to define the class formation of each denomination.

Now let us examine Protestantism as a political force. As Protestantism had no reason to feud with the traditional government system, it was not a significant existence politically. The Protestants did not express their political views at the time of the great political turmoil caused by Japan's annexation of Korea. It was at the time of the March 1, 1919, independence movement that they showed an organized anti-Japanese attitude on a nationwide

scale. According to statistics compiled by the churches, Protestants numbered 300,000 at that time while there were 3,252 churches and 2,441 clergymen and missionaries. These figures indicated Korea's superiority to Japan's Christian force, and especially it is recorded that the foreign missionaries operating in Korea at that time numbered 400. As most of them were Americans, it is not too much to say that the American missionaries exerted a profound influence on the formation of the attitude taken by Korean Protestants. The political attitude of the American missionaries was not a reflection of the formal American government's policy toward Korea but an expression of their philanthropic feeling toward the Korean people who were suffering under the iron grip of Japanese colonial rule.

Classification of the religious leaders imprisoned by the Japanese gendarmery during the 40 days from March 1 to April 30, by religion, will help in understanding the political attitudes they took at the time of the independence movement. The table below classifies only six religions or denominations—Ch'ōndo-gyo (a native Korean religion), Confucian, Buddhist, Catholic, Presbyterian and Methodist, and the figures include those imprisoned and indicted later.

#### Imprisoned Religious Leaders

Ch'ōndo-gyo	Confucian	Buddhist	Catholic	Presbyterian	Methodist
1,323	55	53	1,155	398	396

The table shows that the Presbyterians and Methodists are almost on a par and that the Protestants, when added to the 334 whose denomination is classified as not clear, correspond to more than half of the imprisoned religious leaders, excluding the Catholics. This is clear testimony to the fact that Protestantism lived with the common people. It was at no time other than at the time of the independence movement that Protestantism displayed its spirit most clearly, and the period witnessed Protestantism reach its apex as a spiritual movement.

During the period of Japanese colonial rule, especially beginning with the controversy arising from the issue of worshipping at Japanese Shinto shrines, Protestantism had to maintain itself as a passive and potential anti-Japanese force and therefore it failed to form an overt

political force. The liberation brought about new internal and external conditions in which Protestantism could no longer maintain a passive and self-defensive attitude. In the northern half of the Korean peninsula Protestants were forced to develop into a positive and resistant political force, and in the southern half they became the main political force. The political function of Protestantism after the liberation formed two extremes—negation in north Korea and affirmation in south Korea.

In the area north of the 38th parallel, Christianity had to write a history of repeated opposition in the wake of the liberation. The Christian anti-Communist struggle, with the bloody student uprising in Sinūiju on November 23, 1945, as a signal, was carried out consistently, dotted with such incidents as the March 1, 1946, incident affecting the P'yōng-yang church, opposition to elections being held on a Sunday in November, the large-scale anti-Communist uprising in Chōngju in December, both of the same year, and the Christian Liberal Party incident in November 1947. The resistance movement finally incurred systematic and wholesale persecution by the Communist regime starting in 1949. The persecution became most cruel shortly before and during the Korean War, and the massacre of Christian ministers and believers in September 1950 marked the zenith.

In south Korea, on the contrary, Christianity saw a great revival. That Dr. Syngman Rhee entered office as the first President of the newly-born Republic of Korea with a Christian prayer on August 15, 1948, provided Christians with an opportunity to legalize their political force. Furthermore, President Rhee ordered, through his secretary on May 22, 1955, that no event would be held on Sundays, and this instruction even obscured the dividing line between administrative authority and church authority.

However, the Christian church at no time appeared at the forefront in party politics which is a consummation of various social relations. This should not be interpreted as meaning that there was and is no Christian party, but it is indicative of the fact that the inactivity in partisan politics was caused by the original Christian attitude toward politics advocating the separation of religion and politics and more aptly it was due to an unsuccessful attempt to enlarge the Christian creed so as to give birth to a political theory.

*(Continued on Page 15)*

# Non-Western Religion

by Sök Do-ryun

*The writer, formerly a celibate Buddhist monk, now writes on religion and arts in newspapers and magazines.*

Religion from the Western point of view, is "a chain that links man and God," as a fourth century Roman apologist defined it using its original Latin connotation. Since then religionists and philosophers have generally agreed that "Religion is a state of personal relationship between men and God."

Can Buddhism, then, which embodies the characteristics of non-Western religion, be defined in the same way? The answer is obviously "no." The concept and system of logic of the Buddhism of East Asia are basically so different from those of the West that any Western definition of religion loses its validity when applied to the non-Western religion of Buddhism.

Non-Western religion fails to make an issue not only of the personal relations between man and God but also of such concepts as eternity and miracles. Neither does it recognize the fixed idea of man's soul as an object of, nor God as the subject of, religious consciousness.

Discussion as to whether or not God is dead is gaining momentum of late. In retrospect, doubt and controversy concerning God are not restricted to the present. Man's imagination and his native desire have from time immemorial been constantly at work to make life easier and happier and free from the ups and downs. Such doubt and controversy will last as long as men live and think. Is not, indeed, the crisis of consciousness and the anxiety concerning God a circumstantial phenomenon peculiar to the West? And unless the problem becomes involved in politics and economics, why should a problem involving Western religion have such deep repercussions on a non-Western society such as ours?

From the time of the invention of the steam-

ship in the 15th century down to the very recent times the West has unfurled a net over the surface of the inhabited earth and the world from then on has inevitably been forced to compromise with the West. The present reality in the non-Western world is such that it is virtually impossible to think of a total negation of Western civilization.

This writer deliberately uses the word "non-Western" as Arnold Toynbee loved to use it in his writings with a view to clarifying the fact that Westerners, consciously or unconsciously, do not fail to advance the opinion or entertain the attitude that non-Westerns cannot lead a better life unless they compromise with their Western counterparts. This may be so, but the West cannot force the East to compromise as far as controversies over God are concerned.

It was not until the recent times that "Oceanic" civilization, as Fenollosa called it, began to tap shorelines of the East with huge waves. This was at a time when Chinese civilization was losing its influence over Korea and a bridge was strung over the middle ages to the modern times as far as Korea was concerned even though that bridge may have been shaky.

Whether or not Korea was scooped up in the net called "world conquering Western civilization," she began to absorb many of the elements of Western civilization which, it is often said, go to make up an advanced or enlightened civilization. From 1910 to 1945 we accepted Western civilization in a willy-nilly manner through the intermediary of Japanese imperialism and since 1945 our enthusiasm for Western culture could not have been more fervid.

As has been observed in Africa and Asia, Western civilization came in the person of a Puritan armed with medicine, tools and the Bible whose first work it was to build a school system.

In the course of the propagation of Western civilization in Korea national independence was learned in the name of democracy and in independence we expanded the scope of our freedom of effort. We do not know whether this is fortunate or not for it is still too early to pass judgement. We can, however, say that the spiritual essence of Western civilization, called Christianity, is lacking.

Returning to our original subject, if the prime object of religion is grasped, according to the Western definition, in terms of a relative relation between men and God, in what terms should we grasp the non-Western religion of Buddhism which recognizes neither the existence of God nor of the soul? Is it entitled to be called a religion at all? If so, where can we find the relativity?

If we try to use the Western definition of religion, the non-Western religion of Buddhism loses its religious foundations. As a matter of fact, from the Western point of view religion as such does not exist at all in the Orient and, indeed, this point has long been discussed from the Western standpoint.

Some Western scholars and religionists, as well as Western trained indigenous religionists, appear to take the view that non-Western religions are not religions at all and that Buddhism is either a form of Indian Brahmanism, a philosophy or a moral campaign. Indeed, an American Methodist preacher went so far as to say that it is a mistake to treat Buddhism as a religion.

Some Korean philosophers, who love to preface everything with the word "modernization," try to consider Buddhism as making avowed efforts to modernize in merely philosophical terms and others in scientific terms. This is because they have lost sight of the substance of non-Western religion and have tried to find the relativity of the Western definition of religion in Buddhism and other non-Western religions.

Even some followers of Buddha assert that the later-day "Larger-Vehicle" Buddhism gave rise to the absolute worship of Amitabha and Buddha or that it gave rise to the worship of Buddha as a supernatural personality. In other words, Buddha became the object of religion. This, however, is not only different from his-

torical facts, it is also different from the very essence of Buddhism.

In primitive Buddhism, Buddha himself as the first leader of the Buddhist Order asserted that the higher enlightenment of religious consciousness lies in individual experience and effort rather than in purification and redemption from sin. It can be said, therefore, that Buddha took the supreme road while living among the masses or in a class which is more self-conscious of life itself.

There are also some who tend to explain Buddhism in terms of the law of causality. This cannot be said to be absolutely valid for, although Buddhism attaches importance to facts and considers reality the absolute, the basic purpose of and theory underlying Buddhism do not rest here. Buddhism cannot remain a mere object of scholarly scrutiny.

As mentioned earlier, primitive Buddhism may have coexisted with the Indo-Aryan pattern of philosophical thinking and religious rites, but Buddhism, unlike its primitive version, developed its own system of logic and object-consciousness as it moved toward East Asia. In this process, the atheistic thinking inherent in continental China from olden times may have permeated Buddhism.

The West is symbolized by the rose and the cross, Greek Hellenism and Hebraic Christianity. Their Oriental counterparts may be found in Buddhism and Confucianism, including the anti-Confucian philosophy of Lao-tzu and Chuang-tzu. In East Asia these two mainstreams combined to produce a very creative and powerful driving force.

Returning again to our subject, it is necessary to trace the origins of Buddhism in order to explain its essence. It may be better to probe the origins of this religion from the psychological rather than sociological viewpoint. The human consciousness is so complicated, indeed unfathomable, that it cannot be explained by a cultural or social structure.

In ancient times religion only existed as an object of faith but modern man in his social chaos and spiritual anxiety probes the reasons for the existence of religion relying entirely on the present life. Religion is not, at least as far as our society is concerned, embodied in the social organization and system and its influence does not reach the masses who are thus driven

to consider religion useless and adopt religious nihilism. Modern man cannot live in obedience to the government and the time men obediently followed the dictates of God has long passed. Nor can man liberate himself from hunger or find happiness on the basis of faith, independence and liberty alone. The characteristics differentiating modern man from man of the ancient world, of the middle ages and of pre-modern times lies in this point.

When man lived in reliance on God, God was his last resort. When man lived in reliance on the state, the state to which the individual owed his allegiance was his last resort. In the age of reason man lived according to the dictates of reason. However, the number of people who believe in Christ as the incarnation of God is now diminishing and the number of skeptics is rapidly increasing. And yet the non-Western religion of the East has not been put on trial.

Modern man, of course, no longer thinks of the state as supreme. Modern man lost the object of religion when he came to understand that there is neither an absolute dogma nor a perfect ideal. The ever-diminishing and changing reality cannot become the standard of absolute life. In the long run the Savior will not appear.

Modern man appears to think of religion as either some primitive tribe or the heritage of a forgotten past. He tolerates it because its existence does not overly disturb him. How many, indeed, have a stronger religious consciousness except the fanatic and those who are directly concerned?

Modern man, who abhors a certain fixed *weltanschauung*, has instead the very clever subjective idea that life is for human beings. He may be beginning to understand the fact that he must overcome himself and reality in order to become a sort of surrealist. He may, however, be thinking thus in utter resignation.

Man may have been given birth in order to accomplish something. Still, he exists as part of nature as do the birds, deer, stones and plants. The universe as such does not exist for man alone.

Pascal wrote that the silence of nature evokes a sense of horror. Since nobody dares violate the laws of nature, man can be said to grope in the dark. Therefore, man must come to terms with, and at the same time conquer, the whims of nature. Thus, man lives

subject to constant intervention from outside. Those who come to terms with nature may be said to have been blessed by nature but those who have not must cope with nature.

Thus man, whether his object is the same man, society or nature, sometimes loves them and at other times he hates them. The human psychology can be roughly divided into reason and emotion. The former, as part of nature, is an organic function to obediently suffer outside pressures in cognizance of nature in which human existence is possible, while the latter has a tendency not to abandon individual vices such as desire.

Man, in a word, has lived in the dual conflict of reason and emotion. Man's agony arises from this latent conflict in his mind. The world's agony is also derived from this. Reason's necessity and reasonability and emotion's destiny and liberty—these oppress man to cause him agony and distress and in them it may be reasonable to seek the origin of all religions. To reassert this, a first-century Roman said that the origin of religion lies in the human sense of horror.

In Buddhism these agonies and distresses are represented in terms of the Four Agonies and Eight Distresses.

The Four Agonies are those of life, aging, sickness and death; and the Eight Distresses include besides the above four, the agony of love and leave-taking, of hating and being hated, of not acquiring what one seeks, and the agonies arising from life and death and ceaseless change. Where there is a life there are agonies, distresses and horror. This is much more so where there is poverty and where philosophy, religion and national consciousness cannot become the last resort of modern man who is absorbed in the fathomless abyss of anxiety.

Man's concrete existence takes on such diverse forms that it is impossible to imagine a society that has no conflict of interests, no struggles, no agonies, no social sins. Must man suffer from agonies and distress? How can he escape them? Can man's latent desires and needs transform these inevitables called agonies and distress?

Science is the primary means to this end. Although it cannot directly arbitrate the course and rules of nature, science nevertheless can help man understand them and thus attain harmony with nature. Science has exerted influence and contributed to the transformation of the outside forces that affect man's free will and desire. Science indeed gave birth to modern

civilization and the development of science has had much to do with the decline of religion in modern times.

The newly developing countries, without exception, take it for granted that modernization means the absorption of Western scientific knowledge. It may be so, but, science still cannot be entrusted with the mission of a religion. This is attested to in the fact that the highly-developed popular capitalism of today cannot bring ultimate happiness to mankind while the humanists know they cannot replace religion with their movement.

All know that the development of science will end in the manufacture of the doomsday bomb to enhance worldwide horror. To advocate the uselessness of religion in the belief that science is capable of resolving every problem facing modern man is to dogmatically predict the bankruptcy of our modern scientific civilization.

Science has its own way of contributing to modern religion. If religion is swayed and exhausted by the development of science it will sooner or later be replaced by a more productive and resourceful philosophy and power of judgment. Therefore, science must be helped develop itself on the one hand while, on the other, those matters that science cannot deal with must be entrusted to religion. Therein lies the ultimate mission of religion.

It is one of the functions of religion to resolve the psychological discord that arises from the conflict between the necessity of reason and the liberty of desire. Every human being has this duality and there is no religion that does not play the role of conciliator and arbitrator between these two aspects of human nature.

God came into being as an entity of that duality of nature. For instance, if snowstorm rages it is merely a natural phenomenon and yet men think they can stop that snowstorm by praying to God. God's miracles also became a reality merely due to man's belief that God is capable of doing exceptional deeds from the law of necessity.

In retrospect, there is no limit to man's desire and needs as in the case of man's power of imagination. The structure of the human consciousness is such that it is still far from awakening and mobilizing the potential of man's psychology. It is thus reasonable that man expects miracles.

Western religion generally stands on the proposition that miracles can happen. Can we

not think thus that men created God as a last resort, unable as he was to cope with his agonies and terror? Modern man, who has had his full of modern philosophy, does not believe in miracles because he is not convinced of God's validity. It cannot be imagined by modern man that God commands the power of necessity on the one hand and gives the power of liberty on the other hand.

Kant investigated this problem philosophically for he was of the opinion that God could not be recognized intellectually. In Feuerbach God became a phantom created by man. If something comes into being simply because man so desires and wills it, it is either an illusion or casuistry. The critical faculty of modern man thus leads him to distrust religion.

Buddhism is a religion that has taken note of this point. In fact, non-Western religion in general is very responsive to this problem. Buddhism teaches "To think something that does not exist as an existence is a mental perversion which every living being who lives a self-enlightened life must avoid."

Buddhism resolutely denies the existence of God, but it also recognizes reality and facts. How, then, does Buddhism realize harmony between the laws of necessity and the liberty of human desire? In this connection Buddha said:

"The human being agonizes due to the conflict between necessity and liberty, both of which exist in man's inner consciousness. Man agonizes and suffers because he is bound by his extremely personal desires and cannot abandon the habit of mean disputes and internecine war. In order to be completely free from his agonies and distress man must give up his self-attachment and bigotry that disregard the laws of necessity."

When we feel the inconvenience of being deprived of our liberty we often find that, being bound by our desire and needs, our self-attachment and bigotry, we cannot free ourselves from old habits of feuding and hate. Man cannot command the laws of necessity and the power of liberty until he is free from bigotry.

We have a saying that "a prayer in time of need." Even if we resort to miracles and God's omniscience and omnipotence the ultimate religious satisfaction cannot be realized.

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## Non-Western Religion

(Continued from Page 14)

Man's innate nature to feud and hate is an element that cannot be completely eradicated.

The foregoing aims and theories of religion are not, of course, the monopoly of Buddhism. The advanced religions of the world have these basic elements. One aspect of religion is its eternity and the other is the sense of liberation and ease it gives. Western religions seek these elements centering around God, while non-Western religions seek salvation from man's inner conflicts and his nature to hate.

If the essence of non-Western religion lies in the dissolution of man's innate nature to hate and of the conflicts between his necessity and liberty, it is qualified to probe the inner structure of atheistic modern man's consciousness. As Arthur Dremis said, "The purpose of a religion is to overthrow worldwide oppression and to compromise man's nature to hate."

The non-Western religion of Buddhism, as explained above, is without the fixed idea of God and man's soul and has its reason to exist in the society of modern men. Many scholars and religionists in Korea and abroad are so accustomed to the idea of Christianity that they are very apt to identify religion with the God-centered types of the West. However, in recent times some Western scholars have come to recognize Buddhism as a world religion which will prevail in the future as part of world civilization. Buddhism can be expected to meet such expectations.

It is, of course, beyond the scope of this article to deal with the non-Western religion of Buddhism in any way that could be called comprehensive, but the writer believes that the way in which Buddhism differs from Christianity has been made clear.

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## Protestantism

(Continued from Page 10)

This also reflects philosophical sterility in developing Christian political ideology synthesizing the view of the world, the view of history, and the view of man in order to provide spiritual support for the vehement anti-Communist movement launched by Christians in both north and south Korea.

It is only natural, in view of the political standpoint assumed by the Christian church after the liberation, that Christians should be deeply interested in realizing the principle of democracy. More concretely, they must believe that there is no other means for the preservation of the freedom of faith than to uphold the principle of democracy. However, this idea still remains passive and the Protestants, by taking a positive attitude, should defend the

church in the political field and fulfill their mission of realizing the ethical norm in the process of politics. But the reality is that no distinct ethical difference can be found between Protestants and laymen who occupy leading positions in the administration, legislature, judiciary, cultural, economic and other fields. The foremost political task assigned to Protestants is to equip themselves with competent political ability for organizing the masses under Protestantism.

## Foot Notes

- (1) Sweet, William W., *The American Churchman*, N.Y. and Nashville: Abingdon-Cokesbury Press, 1947, p. 110.
- (2) Yun Sōng-bōm *Christianity and Korean Thought*, Seoul, 1964, p. 240 ff.
- (3) Yun Sōng-bōm, *Ibid.*, p. 248
- (4) Kim Dūk-hwang, *The History of Korean Thought*, (revised edition), Seoul, 1963, p. 241-249
- (5) Kim Nyang-sōn, *The 10-Year History of Korean Christianity since the Liberation*, Seoul 1965, p. 291
- (6) Kim Dūk-hwang, *Ibid.*, p. 243
- (7) Leonard Emile, *Protestantisme Brasileiro*, in *Revista de Historia*, Ano II, No. 7. (1951) p. 180 is cited from Kölner, *Zeitschrift für Soziologie und Sozial-Psychologie*, Sonderheft 7, p. 323.
- (8) Niebuhr, H. Richard, *The Social Source of Denominationalism*, N.Y. Henry Holt and Co. 1929, p. 28
- (9) Hwang Sōng-mo, "The Classroom of March 1 Movement," *Chōnggyōng Yōn'gu*, March, 1966

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## UNESCO

(Continued from Page 28)

(Unesco's fellowship administration) has been expanded. In order to help the younger and developing nations build an infrastructure of potential leaders within Unesco's fields of competence by means of providing them with international training opportunities, the conference appropriated approximately \$2 million from its regular budget for this particular purpose so that during 1967 and 1968, 1,400 persons will be able to study abroad. In addition to this, about 1,400 persons will benefit from the Technical Assistance sector of the United Nations Development Programme, on the basis of a fund estimated to be about \$3 million and under the Special Fund section an estimated 400 persons will receive various fellowship grants through Unesco.

The foregoing is a brief introduction to the work of and decisions reached at the 14th session of the General Conference of Unesco held at Paris. In conclusion, it would be proper to quote from the speech delivered by Mr. René Maheu that "Unesco is more aware of what it wants to do and what it can do. Future progress must be made along three lines: improvement of the quality of its activities following a large-scale quantitative mutation; more profound reflection on the reasons underlying our action; and, finally, an increase in public awareness of Unesco.

## 14th General Conference of Unesco

*by Won Chang-hoon*

Coinciding with the 20th anniversary of the founding of Unesco in 1946, the 14th session of the Unesco General Conference opened on October 25, 1966 at Unesco House in Paris with the attendance of about 1,500 delegates, of whom 45 were ministerial chief delegates from 120 Member States, together with a large number of observers from various international, inter-governmental and non-governmental organizations. The session concluded on November 30, 1966.

Before proceeding to the primary task of the detailed examination and approval of the draft programme and budget submitted to the General Conference by the Director-General, René Maheu, upon the recommendations and comments of the Executive Board, the plenary meeting, composed of the delegates from 120 Member States, established the organization of the session which included the formation of two major commissions, namely the Programme and Administrative Commissions, and various committees. The adoption of some 45 items on the agenda and the election of Professor Bedrettin Tuncel of Turkey (formerly Turkish Minister of Education and now head of the French language and literature department of the University of Ankara) as Conference President and of fifteen Vice-Presidents were realized by acclamation at the plenary meeting. However, the report of the Credentials Committee at the outset of the Conference, in particular with regard to the so-called question of the representation of China, was hotly debated.

It was indeed sad to hear the same old propaganda concerning the delegation from Free China and the intentional raising of merely political matters by several delegations. A Korean delegate, however, took the floor to denounce the question of inviting Red

China to sit at the Conference by reminding all the delegations that Communist China invaded Korea in 1950 in total defiance of the authority and Charter of the United Nations. Furthermore, mindful of the undesirable delay in disposing of numerous items on the agenda due to the discussion of such an irrelevant and highly-political question, the Korean delegation stressed that by its nature and functions the Unesco General Conference must be absolutely non-political and that Republic of Korea fully supports the able representation of the Republic of China at Unesco. Thanks to the wise and sound judgement of most of the delegations, this highly political question was finally settled in favor of Free China, with 56 votes in favor, 40 against and 19 abstentions.

One of the important tasks at the beginning of the Conference was the election of 15 members to the Executive Board to succeed those who had completed their four-year terms. The members of the board not only represent their respective governments but they also exercise powers delegated to the Board by the General Conference and take all necessary measures to ensure the effective and sound execution of Unesco's various programmes. Consequently all Member States are very interested naturally in and deeply concerned about the election of Board members.

However, after vigorous campaigning and diplomatic negotiations among Member States (particularly on a regional basis) eight candidates were reelected to second terms and seven were newly elected. In order of votes received, those elected or reelected were from Argentine, France, Chile, Nigeria, Finland, Lebanon, the United Arab Republic, the United Kingdom, Mali, Costa Rica, Senegal, Italy, Zambia, the Netherlands and Israel.

The failure of five Asian candidates (Pakistan, Laos, the Philippines, Indonesia and Singapore) to win election was a lesson to all Asian member states. The need for a true sense of regional solidarity, by avoiding unnecessary and harmful competition and to create a united front among Asian nations was strongly felt.

In this connection, the Korean delegation repeatedly urged Unesco to study necessary changes to the rules so as to enable every member state to share in the activities of the Executive Board in turn. If Unesco is to display the principle of universality in the practical realm of Unesco proceedings, the duties and responsibilities of its central body must be shared by all member states. It is only when Unesco member states work in harmony and cooperate fully with one another that equality and justice will be realized in this as well as in all other aspects.

One of the highlights of the General Conference was the reading of reports by the Director-General. These reports include an account of the over-all activities of the Organization from 1964 through 1966, and the evaluation of the main developments during 1964 and 1965 and estimate of future prospects. The Director-General also submitted a special report on Unesco's contributions to the promotion of the aims and objects of the United Nations Development Decade. This was followed by a report of the Executive Board concerning its own activities and that of the Reports Committee. As many as 95 delegations took an active part in the general debating of the executive reports during the plenary sessions which lasted from October 26 through November 17.

The Korean delegation was led by Dr. Helen Kim, President Emeritus of Ewha Womans University and concurrently a member of the Korean Unesco Commission. Dr. Kim praised the achievements of Unesco in glowing terms in her speech to the 18th plenary session. Said Dr. Kim, "On this great occasion Unesco stands at the threshold of maturity. We pay sincere tribute to the brilliant achievements of Unesco over the past twenty years... As the basis for a better and safer destiny for all mankind,...we must recognize the importance of the growing interdependence among men and nations in these

exciting and complicated times. Indeed, our recognition of the interdependence of all mankind and our absorption in the solution of the world problems should lead us to realize that the supreme human goals are peace, justice, liberty and freedom. The very existence of the United Nations is recognition of these principles, and the transformation of these lofty concepts into reality is indeed a high task in which Unesco must, and should, play an important part."

Dr. Kim further stated. "We are greatly impressed by, and pay deep tribute to, the splendid achievements of our able Director-General and to the staff of his Secretariat, in the conduct of the all-important Unesco programmes and projects during the past two years. We also, with great pleasure, pay high tribute to the truly admirable work they have done in preparing and producing the proposed programme of our organization for the coming two years...we observe the careful, deep and inspiring thought that is apparent in every aspect of Unesco programmes. We find ourselves in general agreement with the clear presentation of the underlying principles and guidelines of Unesco's overall programme and its plan of operation...which is to contribute to the evolution of the state and of the world community."

Another important and significant part of the General Conference was the celebration on November 4 of the 20th anniversary of the founding of Unesco. The celebration was attended by French President Charles de Gaulle, Mr. André Malraux, Minister of Cultural Affairs, and Mr. Maurice Couve de Murville, Minister of Foreign Affairs, and by almost all the members of all the delegations of the 120 member states gathered in Paris.

To make this historical occasion more important and solemn, the world recognized the significance of the founding of Unesco 20 years ago as over 100 heads of state sent special messages. His Excellency, Park Chung Hee, President of the Republic of Korea, also joined in the praising of Unesco's achievements and in stressing its future role. President Park stated in part, "Unesco has thus far accomplished many monumental tasks which no single nation could have achieved without the mechanism of Unesco and its call for sound international cooperation. In our time the world



Members of the Korean delegation are shown at the plenary session of the 14th General Conference of Unesco in Paris. From left: Cho Sung-ok, director of the Bureau of Cultures and Physical Education, Ministry of Education; Cho Min-ha, former secretary-general of the Korean Unesco Commission; Lee Jai-hyon, director of the Korean Public Information Service in Paris; Dr. Helen Kim, chief delegate and President Emeritus at Ewha Womans

University; An Jin-Sang, minister at the Korean Embassy in Paris; Won Chang-hoon, director of the Programme Division, Korean Unesco Commission (the writer); and Chi Sung-Koo, first secretary at the Korean Embassy in Paris. Two other members, Joo Kwan-joong, secretary to the President; and Koh Won-chang, chief of the International Organizations Section, Foreign Ministry, are not shown in the picture.

is confronted with the incessant threat of highly developed nuclear war devices ominously designed to destroy in a matter of seconds all that mankind has developed and inherited throughout its history. This alone most eloquently convinces us that Unesco's role of bringing the human family together for its peaceful prosperity by means of the exploitation and development of the human educational, scientific and cultural heritage on an equal basis cannot be over-emphasised in our time."

Opening with speeches by Director-General René Maheu and Professor B. Tuncel of Turkey, president of the 14th General Conference, the gathering heard an inspiring special speeches by President de Gaulle; by Mr. Mohammed El Fasi of Morocco, Chairman of the Executive Board; by Princess Ashraf, representing the Shahinshah of Iran who generously donated \$ 700,000 to the World Literacy Fund; and by Miss Jeanne Chanton, Chairman of the Permanent Committee of International Non-Governmental Organizations. Messages from Mr. Abdul Rahman Pazhwak, President of the United Nations General Assembly, and U Thant, Secretary General of the United Nations, were also read.

The Conference then approved, by acclamation, the declaration of the principles of international cultural cooperation which had been drawn up and thoroughly studied by the Executive Board. Recognizing that "each culture has a dignity and value which must be respected and preserved," the declaration lays down basic guidelines for nations to observe in their relations and exchanges in the fields of education, science and culture.

Finally, the conclusions of round-table dis-

cussions on Unesco's contributions to peace, held at Unesco House, as a commemorative event, from October 31 through November 4, were officially presented to the Conference. Issued in the form of a solemn appeal to all peoples and all governments, it was signed by all twenty participants in the round-table discussions, including three Nobel Peace Prize winners—Lord Boyd Orr and Philip J. Noel-Baker of the United Kingdom and Linus Pauling of the United States—six former presidents of the General Conference, five former chairmen of the Executive Board, four former directors-general of the Organization, and Professor Tuncel and Mr. René Maheu. The appeal calls on mankind "to reject war once and for all as an instrument of their national policy; to renounce all recourse to violence in the settlement of differences; and to condemn all forms of direct or indirect aggression or interference in the domestic affairs of States." All peoples and governments are also asked to "take all necessary action to give effect to the United Nations resolution on general and complete disarmament under international control," and "to associate themselves more closely than ever with the constructive work for peace through education, science, culture and mass communication with which Unesco is directly charged."

After protracted and diligent deliberations at numerous meetings of the programme and administrative commissions the (former was divided into two sub-commissions) as well as at plenary sessions, the Conference decided upon a diversity of complex programmes to be implemented by Unesco during 1967 and 1968, and it also devoted a considerable time to the

consideration of future programmes. To finance such two-year programmes, a regular budget of about \$62,000,000, to be financed from contributions by all Member States, was voted upon, and for the first time in the history of the Unesco General Conference, the budget ceiling proposed by the Director-General with the recommendations of the Executive Board was unanimously approved. This unanimous adoption of a regular budget, coinciding as it did with the 20th anniversary of the founding of Unesco, reflects the confidence placed in Unesco by all member states and constitutes a true expression of their pride and sense of international cooperation. The new budget saw an increase of some \$6,000,000, or 11 percent, over that for the previous two-year period. In addition, Unesco will have budget resources at its disposal from the United Nations Technical Assistance Programme, estimated at about \$18,000,000, and from United Nations Special Fund projects, estimated at about \$38,500,000, by means of serving as the executive agency for such important undertakings of the United Nations.

The first priority at the General Conference was given to the extension and improvement of education throughout the world. During recent years the economic value of education had been well recognized by economists who now consider education as a productive investment. However, its moral values and the qualitative aspects of its contents must be given due consideration. In other words, while more and more schools must be built and more and more teachers trained, the true needs and the goals to which such efforts must correspond must also be determined. In this spirit, the Korean delegation noted with deep satisfaction on the decision of the General Conference to give priority to educational planning—a pilot sector for all the Organization's activities; the improvement of teacher's status and training; continued literacy campaign; the development of out-of-school education for young people; and the access of women and girls to education.

Of Unesco's total regular budget for 1967 and 1968, the conference voted about one quarter or \$14,034,984, for education. This sum reflects increased emphasis given to educational planning in development and also special attention given to the goal of world literacy. In order to develop educational planning in Member States, Unesco will continue

to organize advisory missions at their request and it will also work closely with the International Institute for Educational Planning, which was organized under Unesco auspices in Paris in 1963. Unesco will continue to receive assistance from the World Bank and other international agencies for this project.

As the improvement of the status and training of teachers is an essential prerequisite to the effective expansion and improvement of an educational system, the conference decided to extend the scope of its work, in cooperation with such international agencies as Unicef, FAO and ILO on the basis of the extra fund resources available through the United Nations Development Decade programme. The conference also approved Unesco's decisive move in the literacy campaign by urging all measures calculated to accelerate the preparation and improvement of Unesco activities in this regard, including the functional literacy projects in Algeria, Iran and Mali, through the United Nations Development Programme. In this connection it is well to mention the generous donation of \$700,000 to Unesco's World Literacy Fund by the Shahinshah of Iran. This amount represents one day's military expenditures in Iran.

With the aid of the International Committee on Youth, established as a result of the Conference on Youth held at Grenoble, Unesco is to concentrate on the development of out-of-school education for young people on the basis of a long-term programme directed to the promotion of various youth activities for international cooperation and understanding. At the same time, Unesco approved a new long-term programme aimed at providing all women with access to education with a view to ensuring the increased contribution of women to the common task of development, in particular scientific and technological progress.

Aside from the five above-mentioned priority fields in education, the conference also discussed many other educational programmes such as the development of higher education, education for international understanding, the promotion of the use of audio-visual aids in education, research and information on education, the development of curriculum and new techniques, and adult education.

With regard to educational development in Korea, and with particular reference to the Asian region, Dr. Helen Kim expressed the views of the Korean delegation by saying, "The overall development of education in Korea, in our

opinion, has been satisfactory in recent years due to full recognition by the Government and the people of its vital and, indeed, indispensable role in every aspect of political, social and economic progress. For example, despite financial difficulties, the Government of Korea has appropriated increasingly larger funds for educational development. In fiscal year 1965 more than 16 billion won (abt. \$6 million) was spent on education, representing 16 percent of the total national budget. The past two decades have seen an unprecedented number of children receiving education, and a phenomenal expansion in the number of schools at all levels. However, in addition to the immediate problem of providing equal opportunity for education to the increasing flood of students, the nation is also deeply concerned with the qualitative improvement of education." She further commented: "As an Asian country, Korea is naturally most eager for the successful implementation of the Karachi Plan and its principles which were reaffirmed at the Education Ministers' Conference held in Bangkok last year. We pledge our active support for and participation in this realistic regional programme for education."

During discussions on the development of out-of-school education for young people at the First Programme Commission, the writer, on behalf of the Korean delegation, urged that the young must take a more and more active part in Unesco's work and he also related some of the accomplishments of this programme in Korea. "The growing importance of the promotion of youth activities cannot be over-emphasised in view of their intrinsic value and the desirability of continuing the out-of-school education of young people on a long-term basis... The encouragement to be given to the establishment and development of national networks or institutions for out-of-school education, the provision of facilities for the training of young people and the promotion of their service to the community are Unesco activities worthy of special commendation. In this connection, for the implementation of the recommendations made by the General Conference in 1964 and by the regional youth meetings held in Tokyo, the National Council of Youth Organizations in Korea was organized under the auspices of the National Commission in 1965 to encourage youth activities at the international and national levels. Its membership had covered 15 local groups. Recognizing the increasing impor-

tance of youth activities, the Korean National Commission had since established an Operations Division within its secretariat and this division is responsible for youth and student activities coming under the Unesco programme. In 1965, the Commission organized Unesco summer and winter schools on a permanent basis, thus providing students with training in vocational, cultural and social education, and opportunities to promote the welfare and development of local communities. Students who have attended those schools had since formed their own association, the Korean Unesco Students' Association (KUSA). Two international work camps had also been sponsored by the Commission, with government support, in order to promote the ideals of peace and mutual respect and understanding through service to less-fortunate neighbors. It is hoped that these camps, like training schools, will be able to continue on a regular basis, possibly with financial and technical support from Unesco Headquarters."

Unesco's programme for the natural sciences and their application to development prepared under three broad lines of action, namely, assistance in the planning of scientific policy, international cooperation in the advancement of science teaching, research and documentation, and prerequisites for and promotion of application of science to development, received priority along with the educational programme at the conference and this was enthusiastically supported and welcomed by all member states.

A regular budget allocation of some \$9 million for 1967 and 1968 represents an approximate seven percent increase over Unesco's science budget for 1965 and 1966. Supplemental fund sources from the United Nations Special Fund and the United Nations Expanded Programme of Technical Assistance bring the total sum available to Unesco during the 1967-68 period for science and technology to almost \$38 million.

Foremost in the field of science, special importance is placed on the planning of science policy, which is called upon to play a role similar to that of educational planning. This programme is aimed at the development of the government structure in relation to the sciences in member states by means of operational activities and studies.

While continuing its various scientific ac-

tivities, Unesco will maintain and continue to strengthen its traditional role of promoting international cooperation and exchange of scientific research and documentation and also of developing science teaching and fundamental scientific research especially in the fields of the basic sciences, earth sciences and life sciences. As in the past, it has invited the International Council of Scientific Unions to act as its principal advisory body. The natural resources research programme will concentrate on hydrology, geology, soil sciences and geomorphology, ecology and nature conservation. Initiated in 1965, the International Hydrological Decade, conceived as a way of gathering scientific information required for better water management and for the training of the specialists needed to develop water resources, will be further developed as a major venture in international scientific cooperation.

Of all the different aspects of the programme for the natural sciences, Korea has shown keen interest in international cooperation related to oceanographic research through the activities of the International Oceanographic Commission, especially in the international cooperative study of the Kuroshio current in the Far East. Initial results already obtained from this cooperative study in which ten nations are participating have proven most satisfactory and Korea is most anxious to contribute even more to this international undertaking. In this connection, the writer expressed his delegation's views before the Programme Commission that a certain standard should be observed in implementing future programmes by Unesco Headquarters. "As a member state from the Asian region, Korea favors proposals to strengthen regional and national activities, as outlined in the proposed programme, and in particular Korea welcomes the proposed regional meeting of oceanographers of Southeast Asia and the Far East. However, with regard to the convening of international meetings by Unesco, the universality of participation by all member states in full observance of the basic principle of collaboration and the advancement of knowledge must be assured. Korea would like to invite attention by citing a certain instance during 1966 when a meeting was held and at which the principle of universality was not upheld for it was made impossible for representatives of twelve member states. The meeting was one for marine scientists. In future Unesco must ensure that all member states

are given an equal opportunity to participate in international gatherings."

Most of the increase in the budget for science, especially the financial provisions coming from the United Nations Development Programme, will go to activities aimed at the application of science to development. The newly-established department within the Secretariat charged with these activities will develop methods to apply science and technology to national and regional problems. Such activities will, however, first cover general conditions for technological progress such as its need, potential and structure; second, technical and technological education and training; third, the promotion of the technological sciences and applied research; and lastly, the improvement of agricultural education and science.

In the field of technical and technological education and training, Unesco will continue to devote the largest part of the funds at its disposal to projects entrusted to it for execution under the United Nations Development Programme. As one such project mainly aimed at contributing to the establishment of necessary institutions at the post-secondary or higher levels in member states, Korea is indeed fortunate and grateful with respect to the founding of a Fine Instruments Center in Seoul as a United Nations Special Fund project. The center is designed to train technicians in the manufacture and servicing of fine scientific instruments, and to improve the level of skills of craftsmen already employed in such work. With this project in mind, Dr. Helen Kim mentioned Korea's need in the application of science and technology to her development in general. "It is unfortunately true that Korea is somewhat behind in the development of the natural sciences and technology. In this respect she, as a developing country, hopes to benefit greatly from our Organization and to utilize effectively as many facilities, scientific techniques and funds as Unesco can offer so as to catch up with the ever-advancing standards of science and technology in developed countries."

In the field of the social sciences, while the conference encouraged the promotion of inter-disciplinary collaboration among scholars and philosophers in the human implications of development, it also endorsed various as-

pects of study projects and activities related to studies into the effects of education on demography as well as of social and cultural problems raised by the implanting of science and technology in contemporary societies; human rights and the elimination of racial prejudice; the economic, social and cultural problems of newly-independent countries; the economic and social consequences of disarmament; new peace research; and the role of education, science, technology and information in economic development, etc., to name but a few.

Other activities will also include improvement of the collection and publication of various statistics; basic research into the social sciences; and the improvement of its teaching. The conference also approved the pursuit of the final phase of an international study into the main trends of research in the social and human sciences.

As regards to cultural activities, it was decided at the conference to follow three main lines: first, the study of cultures in order to extend and deepen knowledge of them and to understand their relation to the contemporary world and to facilitate interrelations between them; second, the development of artistic creation which includes the analysis of present conditions; and finally, the preservation, presentation and distribution of cultural works by the most modern techniques so as to allow people in general to participate more fully in cultural life.

With the termination of the Major Project on the Mutual Appreciation of Eastern and Western Cultural Values, Unesco initiated a new programme for the study of specific cultures on a regional basis. This innovation in cultural activities is aimed at promoting the understanding of the inner life of the cultures of the East, Africa, Latin America and Europe instead of their mutual relations with each other. In full agreement with the new programme for the study of Eastern cultures, whose purpose it is to promote mutual appreciation and to enhance the traditional originality and living reality of its culture, the chief delegate of Korea remarked in her debate. "Although the Major Project on Mutual Appreciation of Eastern and Western Cultural Values is nearing its termination, we are delighted to see new dimensions emerge from this Major Project, namely the study of Eastern, African, Latin American and European cultures. These widen-

ing horizons, we believe, will soon lead us to broader plans for inter-cultural studies and exchanges on a worldwide scale. Bearing in mind that the continued study of Eastern cultures will be of great service to developing countries by giving them a clearer sense of their contribution to the preservation of and addition to the cultural heritage of mankind, the Korean delegation hopes for encouragement and inspiration of the Headquarters in our efforts to gain world recognition for our innumerable and ancient masterpieces within the context of Unesco's programme for the dissemination of works of art."

The conference also reaffirmed the continuation of the famous International Campaign to Save the Monuments of Nubia to ensure the final success of this international cooperative undertaking with the government of the United Arab Republic, which includes the completion of the project to save the Abu Simbel and Philae monuments and to continue archaeological excavations in Sudanese Nubia.

Believing that Unesco activities in the field of communications—that is, information and its techniques—are not an end itself but it offers us the most modern media to carry out education, science and culture as an integral part, the conference emphasized three approaches, namely, the promotion of research into the media, techniques and effects of communications; assistance in the development of mass communications media and in the training of personnel, especially in developing countries; and the use of mass communications media and techniques in out-of-school education. While Unesco will also continue to encourage various activities related to the free flow of information, it has also approved long-term programmes designed to promote the use of telecommunications satellites for the purpose of education and inter-cultural exchanges, and to undertake a large scale, ten-year book development programme which includes studies on all aspects of book production and distribution throughout the world. The conference at the same time endorsed the continuation of such traditional activities as the development of museums, libraries and archives, and the promotion of bibliography, documentation, etc.

Not only to pursue more effectively the free flow of information but also to promote the movement of persons engaged in educational, scientific and cultural activities, Unesco's programme for international exchanges of persons

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