

Other causes, Mark Johnson believes, are cultural and sociological. Language patterns are acquired and formed by age seven or eight. "If these early years," he says, "are spent listening to television, reading children's books, having conversations only with other children, without even minimal parental in-put, it is little wonder that many children grow up with a contorted, deficient, and imprecise grasp of linguistic skills." Moreover, he feels that "popular song lyrics, advertising slogans, teen magazines, textbooks intentionally written for below the grade level of those who use them, and the inability of many to capture the music of language which offsets pedantry—all of these factors are to blame, some of which defy all efforts to control or remove them.

What, then, about the problem of cure? Paula Johnson sees no overall panacea in mandatory Freshman English. There has always been a built-in tension in such instruction because the teacher has felt the need of doing two things simultaneously: (i) to develop some appreciation of great literature; and (ii) to instill the basic mechanics of elementary writing. On the opposite side, wherever Freshman English was made optional, the curriculum in the area became pluralistic and each segment became an empire unto itself. A gleam of hope was found, however, in courses in "expository writing" where "students are reading the same kind of writing that they are trying to produce." Another experiment has involved the use of tutors who helped students with their papers in other areas and disciplines and who came into each enterprise at the stage at which they were most needed, whether at the planning phase or even for final polishing.

The problem of how to effect a cure is seen by Mark Johnson in this way: "No one person and no one department can adequately prepare students to write all the various types of prose they will need in the course of a college career—much less a lifetime; therefore responsibility for the teaching of English should be explicitly shared by all departments." Learning to write, he believes, is the occupation of a lifetime, not "something one does in high school or college and then never touches again." Probably no one has put the issue more sufficiently than he does: "We need to bring expressive content back into balance with correct form, so that the clear communication of ideas and feelings will return as the goal and result of writing."

Letter from Korea

Our year-end letter from Sam Moffett in Korea brings a combination of joy, expansion, and concern. From the perspective of a quarter of a century in the orient and of a family long committed to the Christian missionary tradition, few persons are as able as Sam Moffett "to tell it like it is."

His letter opens with a note of concern: "For the first time since Protestant missions entered Korea the growth of the Roman Catholic Church is outstripping us. We are thankful for their growth, but wonder why Protestants who outnumber them here 3 to 1 are falling behind." Moffett attributes the reason mainly to the fact that "Presbyterians, who represent 64% of the entire Protestant family in

Korea, are downgrading mission structures and reducing the number of missionaries, while our Catholic neighbors emphasize the strategic role of independent missionary orders and are pouring missionaries into the very areas we abandon." In South Korea there are almost thirty million still unreached by any effective witness for Christ.

There are, on the other hand, facts and figures of a positive nature which provide reasons for enthusiasm and confidence. In 1975 the Presbyterian Church in Korea established 99 new congregations and projected 300 new churches for 1976. (Incidentally, there are three other major Presbyterian bodies in Korea). The Christian roster lists 1,580,000 Presbyterians, 900,000 other Protestants, and some 800,000 Roman Catholics. No one counts the "brainwashed followers of the 'Korean Christ,' Moon Sun-Myung's Unification Church as Christians here."

The seminary in Seoul reports a record enrollment: "550 jammed into a campus built fifteen years ago to accommodate only 300." The increase, however, is due partly to a new study program for lay evangelists who have been responsible for the phenomenal church growth.

Among the more interesting and exciting educational projects has been the opening one year ago of the Asian Center for Theological Studies (known as ACTS) where, on a post-seminary level, an international alternative is provided to "an over-reliance on Western graduate studies." "We train Asians in Asia for mission to Asia," Moffett writes. And the emphasis is upon "theologically-minded evangelists and evangelically-minded theologians."

Other programs and projects include: social outreach into slum areas with a team of seminary students under Eileen Moffett's leadership; Bible Clubs to prepare teachers for new schools in undeveloped areas; graduate students of Asian nationalities at work on translations of the New Testament for ethnic churches; and even a special Bible class for Korea's top radio and TV personalities.

In view of "all this bursting vitality," why should Korea be calling for more missionaries? Some questions are raised also about perpetuating "the 19th century colonial missionary mentality" or, granted that all Christians are missionaries, why should the Korean church need assistance from the outside? Moffett responds: "Of course the Korean church can stand by itself and keep growing. But Christians don't stand by themselves. They need each other, across all boundaries." Moreover, "there are nine million more non-Christians in Korea today than when we came twenty years ago. Some whole sectors of society are still scarcely touched by the Gospel," he added.

In conclusion, Moffett writes, "Too much is still undone for United Presbyterians to be able to fade away with a clear conscience and leave the rest of the hard work to out-numbered Korean Christians, or to mission-minded Catholics, or to anyone else for that matter. Missionaries do not work by proxy. And if Korea which is more than 10% Christian still needs missionaries, how much more the rest of Asia where half the people of the world live on a continent which is only 2% Christian."

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