

Proclaiming the Lord's Death

Scripture: I Cor. 11:23-26

Text: "For as often as you eat this bread and drink this cup,
you proclaim the Lord's death until He comes." (I Cor. 11:26)

"As often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes." How often these words have come alive in our experience, especially when holding the communion service in small pioneer churches in Korea for the very first time! Picture the scene. The little church is remodelled from an old house. Partitions have been removed, the little porch enclosed, sliding windows inserted into the walls. The usual dim lamp light for an evening service has been temporarily ^{obscured} ~~eclipsed~~ by the brilliant light from the pressure lantern brought by the missionary and can easily be seen by most of the villagers now fully aware of the arrival of the American missionary guest.

The Christians gather, leaving their shoes inside the door on the shelves of what looks like a bookcase. They find their places, sitting in rows on the floor, men on one side and women on the other. Their eyes are drawn to the little table below the crude pulpit where a white cloth covers a communion set...still something mysterious to these new Christians. To one side is set a stainless steel rice bowl filled with water for the baptismal service. While waiting for the formal service to start they sing their beloved hymns: "Come thou fount of every blessing," "What can wash away my sins, nothing but the blood of Jesus," "Jesus, keep me near the cross."

The local leader opens the service with a hymn and prayer and then the missionary preaches, perhaps on the story of the visit of Jesus to the home of Zaccheus the publican...emphasizing the Master's words: "The Son of Man is come to seek and to save that which was lost." They hear of the love of a Heavenly Father, His deep concern for His world, His yearning for wayward and lost children, His sending of His only Son to live in the world and to give Himself in death on a cross to redeem His children, His offer of full pardon and complete restoration to the status of sonship in His house to all who repent and believe. The missionary concludes by pointing to the communion table and the symbols by which we remember these things.

All the time in the darkness outside the little church stealthy footsteps have brought a growing crowd around the open windows. The bright light draws them like moths to a candle, and the firm voice of a foreigner speaking their language with an American accent and occasional mistakes attracts their attention until every window and doorway is alive with faces. Conscious of this golden opportunity the missionary understands why our Lord, the Master teacher and expert in audiovisuals, instituted this sacrament, and he determines to make this truly an occasion to "proclaim the Lord's death" for the eternal salvation of those now outside the church.

The missionary reads the names of perhaps a dozen who are to receive baptism. Two-thirds are young people. The "outsiders" exclaim: "There is old Kim's eldest son, and Pak's beautiful second daughter." They recognize one poor farmer and several grandmothers. One young mother holds a nursing infant to her breast to keep it quiet. The missionary lines them up below the pulpit, takes the bowl of water, quietly baptizes each in turn, and then offers a prayer for them. The outsiders do not understand the theology, but they know that this rite signifies a new status in the church and they are impressed by the atmosphere of joy and peace and hope evident among these Christians as they sing and pray and fellowship together.

Now the missionary stands behind the communion table and removes the cloth. The faces on the outside strain closer to see for the first time this strange thing they have heard that Christians do, recognizing clearly that this is the climax of the service. Excited whispers are exchanged as they view the strange sight. They listen as the missionary gives the explanation in very simple language. God's Son died a cruel death where His body was broken and His blood was shed. This was for our sin. All men are called upon to confess and receive this Saviour in faith. The bread which the missionary breaks and gives to those newly baptized Christians sitting in the front row represents the body of that Son of God; the red grape juice they drink represents His blood. Questions and answers, sometimes gasps of awe or nervous laughter, ripple

through the crowd. So different from how the old men gather at the sacred grove just beyond the village in the dead of a dark night to perform the dread ritual where a pig is slaughtered and sacrificed to ancient spirits! The missionary remembers the words of the Apostle: "As often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes." Those unknown faces on the outside of the church windows in the dark are those of whom the missionary is most conscious, because his purpose is to bring them to the inside. In his heart he gives thanks for the wisdom and the foresight of the Master who gave this sacrament...a visible means by which to proclaim the Lord's death.

Perhaps you never thought of the Lord's Supper as a missionary event, yet that is the teaching of Paul the missionary as he described the sacrament. You proclaim the Lord's death. Just as surely as you send missionaries, or make your gifts (such as your birthday offering helping to establish a half dozen churches in Korea last year), so as you partake of the sacrament today you are a part of the on-going witness...the missionary movement...pledging to proclaim the Lord's death until He comes through the breaking of bread and the drinking of wine. Because without the death of Christ for a sinful world, and without Christians convinced that this is the heart of the Gospel of salvation for all the world...there would be no missions!

How is it that so many Christians can observe what they regard as the beautiful ritual of the communion service and still be disinterested in missions, so unconcerned about a lost world, so blind to the whole purpose of our Lord's death, so selfish as to fail to see that what is good news for themselves should also be good news for millions who have yet to learn of God's great love and grace in providing a Saviour. If the communion service has become only a sentimental tradition, something to be judged only by the beauty of the flowers, the splendor of the communion service set, the superb accompanying music, or the flawless performance of the presiding minister... then the whole purpose has been lost...it is just a show, and not a proclamation showing forth of the death of Christ...a proclamation of something we believe with our whole hearts, something we must share with all who do not know the Saviour, a proclamation the real world out there needs to hear...that real world of darkness, of superstition, of fear, of pain, of death, of hopelessness for eternity!

Some of our happiest experiences have been in churches where all the members have leprosy, now called Hansen's disease. More than any other class, they have welcomed the Gospel...perhaps because that disease usually leaves them in such a dreadfully hopeless condition. Bodies are disfigured, maimed, often blind. Unable to work, outcasts of society, shunned by family and friends, forced to beg, left to die in the streets...theirs was often a pitiful lot until Christian missionaries first gave them care and attention and the good news of a loving God who provides a Saviour...giving them hope for the first time. The vast majority of these unfortunate people in Korea are now Christians, and the disease itself is rapidly being wiped out entirely. I once heard of one of these people at the Wilson Leprosy Colony who publicly thanked God for giving him this dread disease because otherwise he might never have been cared for in a mission hospital and heard of the saving power of Jesus Christ.

In our work we have been associated with a half dozen churches made up entirely of these people. I once examined for baptism a man with an advanced case. Parts of his hands and feet were missing, his hair was gone, his face an expressionless pulpy mass, he was blind. But he gave a good profession of faith in His Saviour. Finally I asked, "What will happen to you when you die?" "Oh, I will go to heaven!" "And what kind of a body will you have?" An expression of joy and brightness flashed across that grotesque face as he replied, "Not a body like this one (and what a miserable one it was!) but one like Jesus Christ!" More than once I have served communion to men like this where the bread had to be placed in the palm of his hand because he had no fingers with which to pick it up, and where the cup had to be held to his lips for the same reason!

Doesn't this illustrate what our Saviour has done for a dreadfully sick world, doomed to die, separated by the disease of sin from the presence of the Heavenly Father? As Paul put it in Eph. 2: "You who were once dead in trespasses and sin has He made alive in Christ Jesus." It is this good news of One who is our only hope, our only salvation, the only name by which we may be saved, the only One with the right to say, "I am the way and the truth and the life, no one comes unto the Father but by me"...It is this Jesus whose death we proclaim when we take this bread and wine.

As you have been taught, this sacrament is a remembrance, it is a time of confession and repentance, it is a time of renewal of union with the Saviour, a time of fellowship with His redeemed around the world. But today let us remember that it is also a proclamation of His death...something to which we are committed in obedience to His command to be His witnesses until He comes again in triumph. The first great modern missionary, a village cobbler in England named William Carey, stirred all England to send out the first wave of modern missionaries with a tract titled: "The obligation of Christians everywhere to use means for the conversion of the heathen." "Christ, he held, "Has a kingdom to be proclaimed to the ends of the earth and it is the duty of all Christians to engage in that proclamation whether the time allotted by our Lord for the task be long or short." "Attempt great things for God. Expect great things from God" was his slogan that awakened his countrymen to the plight of millions dying without a Saviour.

How our church needs to hear these words today and turn around a situation where the number of missionaries dwindles each year and church executives wring their hands in despair over declining budgets! If we really believe that this shed blood and sacrificed body are sufficient for the eternal salvation of countless millions of those whom God wants to count as His children, then participation in this sacrament will be a proclamation taking concrete form for the ever-lasting increase of the Kingdom of God. When we pray that petition in the Lord's Prayer, "Thy Kingdom come" we are pledging allegiance to the Lord of that Kingdom that in obedience to Him we will proclaim His death until He comes and His lost and wayward children are gathered into the fold.

Those who research such matters tell us that there remain 16,750 separate peoples and cultures with no churches or missions within them sharing the gospel of our Lord Jesus Christ. Of the 4 billion people in our world, today 1 billion can be counted as Christians, 3 billion do not know the love of God in Christ Jesus...and most of them are outside the range of any witness to the Lord Jesus Christ whatsoever! Never before in history have the non-Christian people of the world been so open to the claims of Jesus Christ (IV pamphlet). "It is estimated that in Black Africa 20,000 persons are embracing Christianity everyday...In Korea six new churches come into existence every day...in Brazil 3,000 new congregations are springing up every year."(Ibid) In Korea one church composed largely of refugees from communist North Korea numbers 35,000 members, the largest Presbyterian Church in the world. It is recently reported that large numbers of Cambodian refugees are accepting Christ. J Herbert Kane has written: "The more I see of what God is doing in the world, the more I am convinced that we stand today, at this very hour, on the threshold of the greatest spiritual advance the world has ever witnessed. Clearly God is telling us that tens of millions are ready and waiting to know Jesus Christ." What a day to proclaim the Lord's death! May our participation in this sacrament today warm our hearts, stir us to make Him known as never before whether among our next-door neighbors or in some distant land.

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes."

Scripture reading: John 3:16-18, and 14:6

Text: "I am the way, and the truth, and the life; no one comes to the Father, but through me." John 14:6

After the morning service at a suburban church my wife was waiting for me outside the door, her identity unknown to the ~~prosperous and fashionable~~ people about her. ~~I had given a missionary message and~~ She overheard this flattering comment about ~~it~~: "I can't see why we need to send missionaries to those people 'over there'...They have their own religions which are just as good; they are better off that way; why disturb them?" That person might have added, "Why disturb me?"

Sadly this ~~is not an uncommon~~ attitude. It assumes that all religions are separate but equal paths to the same heaven where an all-loving God welcomes everyone. (Speaking of "pagans," or of "the heathen in their blindness," or of "lost sinners" is taboo, and the door is left open to other possible saviors than Jesus.) This position breeds complacency and non-concern about everyone outside our own snug and ~~easy~~ ^{self-satisfied} little world. Make no mistake! Jesus actually did claim: "I am THE WAY...no one comes to the Father but by me." ~~He did not say, "I am one aspect of truth, "one source of life, "one of the lights of the world," but "I am the light of the world, "the door, "the bread and water of life."~~ Was He a liar? ^{or} Was He deluded? Was the Apostle Peter wrong in claiming: "There is salvation in no one else, for there is no other name under heaven that has been given among men, by which we must be saved?"

Surprisingly, as a missionary dealing with hundreds of new Christians this question was seldom raised. One would expect them to question God's fairness in apparently denying salvation to relatives, ~~or~~ friends, ^{and} ancestors who die without faith in Jesus. Instead, they are overwhelmed with gratitude and joy because by God's love and grace they have been snatched off the path to destruction and set on the way to eternal life. Christians elsewhere may hesitate to accept the uniqueness of Christ as "the ~~only~~ way," but these new believers express their boundless gratitude by inviting all others to join them in the way of salvation in His name. (Perhaps those who have never known life apart from our Christianized society, or have never been compelled to suffer for their faith, slip most easily into re-fashioning God into the image of their best neighbors: fair, tolerant, indulgent, kindly, overlooking everything in the name of love and justice and peace.)

A Hindu philosopher was asked: "Isn't it arrogant to say that 'Jesus is the light of the world' to the people of India with their long religious history and culture?" He replied, "Yes, but the Christian has no choice. That is what your Scriptures say: you

cannot say less. You are saved from arrogance when you say it in the spirit of Jesus Christ.* That spirit was shown in our Master's concern for the lost sheep, the prodigal son, and the repentant thief on the cross. The Bible reveals a Sovereign God who declares that He alone is God, the Creator, the Almighty; He will not tolerate any other gods; ~~He alone makes the rules and has the right to proclaim: "this is my way, walk ye in it."~~ He saw a world of people dead in their trespasses and sin and demonstrated "his love for us in that while we were yet sinners, Christ died for us."

One Sunday night during the Korean War I was tired after travelling among rural churches, examining converts for church membership, preaching, holding the sacraments, and laboring to get these new churches started. I asked my assistant, a Korean deacon, to preach for me. ~~Using John 14:6, he~~ said, "As we drove here in the missionary's jeep, we passed many police check-points. Because of the danger of communist guerrillas and agents the police usually stop all vehicles to examine ^{everyone's} the identification cards, ~~of every passenger.~~ Today, because I was with the American missionary, no one stopped me or asked for my card...we were simply waved on. The missionary was my pass. So I have found with Jesus. As a sinner I justly deserve eternal punishment, but God accepts me because I am with Jesus. It is ~~just~~ as He said, 'I am the way, and the truth and the life; no one comes to the Father, but by me.'" For him Jesus ^{is} the way, the only way, for there is no other way. For him the concept that "any way will do" cannot supplant "THE WAY" taught by his Savior.

The mission of the church is often interpreted merely in terms of maintaining good relationships with Christians of other lands, and of using our resources ~~in material, personnel, and know-how~~ to meet physical and social needs while neglecting ~~serious consideration~~ of the desperate plight of millions still living in ~~spiritual darkness~~ and need of eternal salvation from sin. A missionary writer speaking of the revolutionary nature of the Gospel describes ~~this as~~ the "FULL CIRCLE OF MISSION." First comes PROCLAMATION, announcing the good news of Jesus Christ. Second comes COMMUNITY, forming the fellowship of believers. Third is COMPASSION, as the church finds itself amid human needs and is moved by the Spirit of Christ to help. Fourth comes JUSTICE, as Christians realize ^{that} no outpouring of compassion to meet material and physical conditions, or activity to revolutionize the evils of society can ever perfectly accomplish the task, as imperative as it may be that we should try. Success comes only as we return to the START of the circle with PROCLAMATION of the Gospel.

"For with all our attempts to bring about a new order of justice, we soon realize that the solutions we propose are imperfect, incomplete, and often temporary. If we really seek the root cause of the human predicament, we will have to look elsewhere than in the social system. Reforming society alone is not enough, for the root problem is in the human heart."*

For 2000 years pointing to Jesus Christ as "THE WAY" has been the solution to that

problem in millions of hearts, especially during the past century of Protestant missions. Yet some critics claim that the missionary effort has failed...don't you believe it! Nothing could be further from the truth!

Strong churches abroad exist today as a result of the outstanding ability, statesmanship, zeal, and dedication to Christ of your missionaries. Grave stones in cemeteries in distant lands are silent tribute to those who sacrificed their own lives and those of scores of their children amid complex cultural differences, primitive living conditions, and baffling languages. Line upon line, and precept upon precept, they proclaimed Jesus as "the way, the truth and the life;" brought converts into the body of Christ, His Church; and by example and training taught them how to be lights in a dark world. They instilled their soul-winning and church-planting fervor so that every week approximately 1,000 new churches are now started in Africa and Asia alone, and each day welcomes a net increase of at least 78,000 Christians on this planet.** They battled disease, hunger, poverty, illiteracy, and injustice...not with banners and slogans or street demonstrations but in quiet unobtrusive ways, so that they, rather than the communists, have been the true revolutionaries...turning the world upside down for Christ. ~~And~~ they have motivated new Christians to work for changes for the better. In 1986 the government of Korea gave to one woman from each of her 9 provinces a special citation for outstanding leadership in community development to improve housing, health, and cleanliness of millions of rural villagers. A Christian lady from a village near us was so honored. When the 9 ladies met in Seoul to receive their citations, they were astonished to discover that all 9 were Christians! Surely the preaching of Jesus Christ as "THE WAY" not only points the path to eternal life but also makes this world a far better place to live!

Over a century ago, a missionary ^{from Sialkot} in Manchuria met some Koreans with whom he translated the New Testament. One assistant became an ardent convert and walked 370 miles south to Seoul with ten copies. By sharing his faith and the written Word, he won converts ready for baptism when the first Protestant missionaries arrived. During the ^{century which saw} years of the collapse of the Korean monarchy, 40 years of Japanese oppression, division of the country, devastating war with communist North Korea, and constant political turmoil...missionaries proclaiming "THE WAY" have been a vital part of the phenomenal ~~8% per year~~ growth the Korean church. For 38 years we were privileged to participate in this. After three years' retirement we returned ^{14 months ago} ~~last fall~~ for a three week visit to see old friends, witness the astonishing growth of Christian institutions, and drop in for at least a pop call at over a hundred churches. Everywhere we found growing congregations, new buildings, and talk of other places to evangelize. We can report that the condition of the church of Korea is good, very, very good...and those who find "THE WAY" are multiplying daily! Your investments there have paid off!

Many ^{the} reasons ~~can be given~~ ^{and will be applied anywhere} for this growth. Your missionaries firmly proclaimed Christ as THE WAY, and taught the centrality and authority of the Bible. They insisted on an independent, self-governing church, fully in control of her own affairs. They identified with the people in their struggles for freedom from ignorance, poverty, disease, political oppression, and superstition. The Holy Spirit created a resilient and energetic type of Christian, enabling them to survive and thrive under persecution, giving them a strong loyalty to Christ for whom they felt compelled to witness. Today new converts are won primarily ~~through friendship evangelism~~, as each Christian witnesses ^{fully} to family and friends. Virtually all Christians are organized into small neighborhood prayer groups ^{meeting} on Friday evenings. To these informal gatherings non-Christian neighbors will often accept invitations and find Christ through friendly hospitality and exposure to the joy of people who sing and pray and share the blessings of God's Word. At Sunday morning worship new members and the persons who brought them are introduced and welcomed with congregational hand-clapping and a prayer by the pastor. Not many teen-agers are at Sunday 11:00 AM worship...they have had their own earlier service, largely run by themselves and often rivaling the adult service in attendance. At one large church we visited last fall, the bulletin announced the junior and senior high meeting for seven AM Sunday! 600,000 young men in the armed forces are pastored by splendid Christian chaplains and the percentage of Christians often exceeds that of the civilian population.

~~We arrived~~ ^{we reached} In 1948 in ^a land still suffering from 40 years of Japanese exploitation and devastation and were assigned to ~~Chonju~~ in southwestern Korea to help start and develop new churches in rural areas, and that was my work until retirement. In the early years my wife was at home raising our 4 children and teaching them through the 6th grade, while working with the Women of the Church organization, hospital and orphanage visiting, and participating in the life of a local church. Meanwhile I travelled extensively in rural areas. Roads were terrible, and jeep travel less than luxurious. Living conditions were primitive, sleeping on the floor in mud huts, eating strange food, and working a difficult language. But in those years new churches started so rapidly we could hardly keep up with them. Ordained Korean pastors were few, so the Presbytery assigned me oversight of 30 to 40 little churches to visit, encourage, settle problems, examine new converts for church membership, preach, hold sacraments, arrange for an unordained lay evangelist to pastor the flock, and (most difficult) arrange ways to support him and build a small church. After our youngest child went off to boarding school, my wife and I travelled together in this work for nearly 20 years...~~so far as I know the only missionary man and wife team in Korea doing this kind of thing.~~ She taught the children Bible stories, visited the homes, knew who was sick and who had a new baby and was always welcomed as an important part of the missionary team.

Church planting was never through our efforts alone. Christians who ~~had to walk~~^{had} an hour to the nearest church would ~~decide to~~^{decide} begin one in their own village, ~~or~~^{or} a Korean layman, often a ~~Christian~~^{Christian} refugee from North Korea, would win a few converts and then appeal for the missionary's ~~help and the assistance of~~^{help for the} Presbytery. This confronted us with new opportunities a dozen or more times a year. Let me illustrate: Deacon Chin ~~of our city~~^{of our city} was sent as a teacher to a small elementary school in a remote and economically depressed area. ~~There was~~^{Finally} no church in Chang-gum-ni but he ~~held~~^{he} Sunday School for the children, and did considerable community service such as taking ~~the~~^{the} sick people to the mission hospital, or persuading a Coca-cola bottling company to ~~send~~^{provide} a bus and bring ~~for~~^{for} the village children ~~for a~~^{to} sight-see ~~of~~^{Chonju} Chonju. When he was re-assigned to a city school, he felt a continuing responsibility for ~~the~~^{those} village children. He asked me to meet with the village leaders, who agreed they wanted a church. A large city church gave a tent and pitched it near the school. He went on Sundays as often as possible to help. A young chaplain's assistant just out of the army volunteered to serve there while he attended seminary. We went several times to preach and encourage these new believers. Last ~~October~~^{in 1944}, I returned and found that this young man was still there, had been ordained as a minister, married a fine young lady, and built a beautiful little pre-fab chapel. ~~Half the elementary school children were in his Sunday School and he was busily establishing the church of Chang-gum-ni. We could repeat Scores of similar stories taking place during our 38 years.~~^{and started a community fish farm to improve village living standards} To be able to return and observe how God has prospered His church was full vindication that proclaiming THE WAY has His blessing...from thousands of rural congregations to the 50,000 member Young-nak Presbyterian Church in Seoul.

~~Perhaps most gratifying was to see how~~ The Korean Church is assuming her own responsibilities. A missionary friend once wrote: "More than being a soul-winner himself (which, of course, he is) the missionary's most important task is to create a soul winning church."*** ~~Last fall I had an exciting conversation with the leader of "Operation Lighthouse,"~~^a a movement to start churches along the rugged coasts and islands of southern Korea begun by missionaries and now led by the Rev. Ahn Ki-chan, one of the most energetic, innovative and enthusiastic Koreans I know. He has been instrumental in starting several hundred churches, and his ~~October~~^{latest} report indicates he is working with ~~74 new ones with 450 new believers in four months.~~^{86 new ones with 632 new ones last year.} He expects that 20 will become self-supporting this year. He researched Korea's 500 inhabited islands, and found half had no churches and most of them had less than 30 families. He also learned that when one person on such an island becomes a Christian, perhaps from a Christian fisherman or while in the army, very soon the entire island becomes Christian. "Aha!" he thought, "Win won and we win the whole island!" So ~~last summer~~^{last year} he sent ~~two-man student teams to such islands with instructions to win at least one person to Christ.~~^{25 and 8 solid men} ~~He gave them a little money for expenses, but when they returned~~

My won is leaving for Christ

~~they still had their money! "How come?" "The islanders were so happy to have someone visit, someone who cares for them," came the reply, "that we were feasted and entertained and didn't need your money!" So during this winter vacation he planned to send out 20 teams to get such house churches started...and give them no money!~~ But that is not all. How can these small leaderless groups of Christians be shepherded when they are too weak to support an evangelist? Mr. Ahn ~~has decided~~ to choose one person from each house-church to come to his city for several weeks' training each year, teaching them how to hold a simple service, lead Bible studies, and prepare converts for baptism when ordained ministers make periodic visits. Interestingly enough, Mr. Ahn is proclaiming THE WAY exactly as your missionaries did when they pioneered work in Korea a century ago!

~~Let me again quote another~~ ^{has written:} missionary: "The missionary task is never finished until the missionary-receiving church becomes a missionary-sending church."*** The Korean Church is now our partner in sending out ambassadors of Christ. The Rev. and Mrs. Suh Shin-gil, friends we met 9 years ago when working on Cheju Island, south of Korea, are now missionaries to Abu Dhabi in the United Arab Emirates on the Persian Gulf. While ministering to 2 small Korean congregations, he witnesses to Christ in that Moslem land where Christianity is outlawed. ^{has written of holding} He holds Bible classes, attended by policemen from Sudan and Mauritania, Moslems from Somalia and Bangladesh, a Hindu from India, 4 doctors from communist China, and others. He writes: "Jesus said, 'Go ye into all the world and preach the Gospel', but in Abu Dhabi instead of going everywhere on earth it seems that all the nations are gathered here. We have here 43 embassies and people of more than 50 nations." So he visits the embassies and finds from many nations and races some who listen, and some who attend his classes. Who knows what they will do to proclaim THE WAY when they return to their scattered homelands?

What an exciting time we live in! Unbelievable changes and unexpected freedoms in Eastern Europe have brought unprecedented opportunities for proclaiming Christ as THE WAY. During the Ayatollah Khomeini's 11 year regime in Iran, more Bibles were sold than in all its previous history, and the number of Christians grew by 5 fold. China now reports more than 6000 churches, a third built since 1980, and more than 15,000 house churches and millions of new Christians. We remember singing that line in a familiar hymn about "nations in commotion, prepared for Zion's War." These peoples want freedom, they want food...but must learn to "seek first the kingdom of God and his righteousness, and all these things shall be added unto [them]." Through all this turmoil and change, God Almighty is stirring up His world. People who have lost their way by following false philosophies and corrupt leaders are now open to the Good News.

We are living, we are dwelling in a grand and awful time,
In an age on ages telling; To be living is sublime.
Hark! the waking up of nations, Hosts advancing to the fray;
Hark! what soundeth is creation's groaning for the latter day.

May every member of this church, and our whole denomination, not "dally far behind the battle line:" but accept the challenge of this hour to support the work our Lord loves most and for which he gave His life, saying "I am the way, and the truth, and the life; no one comes to the Father but through Me."

* G. T. Brown, "Presbyterians in world Mission," pages 18 and 80

** Harvey Conn, in Decision Magazine, Jan. 1990, p. 6

*** Quotes from Dr. Arch Campbell

PRAISE THE LORD, SING HALLELUJAH!

1. Praise the Lord, sing hallelujah!
Children of God's gracious choice;
Let His praises rise as thunder
Let the whole earth hear His voice;
Till the song of His salvation
Makes His broken world rejoice.
2. Man's imprisoning night is shattered
At the impact of His Word;
Light and life spring forth eternal
Where that mighty voice is heard;
Let the powers of death and darkness
Own the triumph of their Lord!
3. Praise the Lord until His glory
Floods the farthest realms of earth,
Till from every tribe and nation
Souls rise up in glad rebirth;
Haste the day of His appearing
When all creatures own His worth.
4. Praise the Lord, sing hallelujah!
Sound His sovereign grace abroad,
Till His Word is loved and honored
Everywhere man's feet have trod;
Till His ransomed family gathers
Safely round the throne of God!

E. Margaret Clarkson

Sing to the tune of Regent Square (Angels
From the Realms of Glory), #168 in The
Hymnbook

Arise, let your light shine! For your light has come, and the glory of the Lord has risen upon you.

1. At an oriental foodstore, Atlanta Braves, Abu Dhabi in United Arab Emirates.
2. Ever since Jesus came proclaiming :I have come as light into the world, that everyone who believes in Me may not remain in darkness.
God is working His purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
AS THE WATERS COVER THE SEA.
3. Your investment as Presbyterians
4. Little known but worth of high honor...John Ross
5. Today thousands of churches
City churches, Youngnak, & 90,000 new members, seminary students.
6. Why this amazing growth
Old faiths dying
Political institutions disintegrating
40 years Japanese occupation, persecution, division, war
Christian refugees from north
Missionaries faith
Church self-governing etc.
Bible central
Work of Holy Spirit...resilient and energetic Christians
Natural ability to survive
~~Desire to succeed~~ inbred sense of loyalty
Desire to succeed.
7. Today new converts through friendship evangelism
8. Nowhere perfect church
9. For 38 years God gave my wife and me privilege
- 10 Starting new churches never through our efforts. Ha-wi-do
11. Sunday before we left Korea at Soh-seng Church
12. Palm Sunday afternoon story.
13. If church in far-away Korea... (over)

4 of 5 people in world still need to accept Savior.
More non-Christians in Korea today than when missionaries began
1 out of 100 in Japan are Christian
Growth in China.
Proud of record in past... plenty to be done

Lowest total hormonal dose
in a combination OC*
TRI-LEVEN[®]
Levonorgestrel and ethinyl estradiol tablets—Triphasic regimen

ARISE, SHINE!

Scripture: Isaiah 60:1-3

Text: "Arise, let your light shine! for your light has come, And the glory of the Lord has risen upon you." (Isaiah 60:1)

At an Oriental foodstore in Asheville, NC, we found the Korean owner at his counter reading his Bible, as every Christian should do anywhere. The TV cameraman at an Atlanta Braves ball game zeroed in on a man from Asia reading a paper...a large cross in the corner drew my attention to a headline in Korean characters where I read: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A Christmas card from Abu Dhabi in the United Arab Emirates tells of Korean missionary friends at work in that Moslem land. It seems they are everywhere, these Korean Christians...nurses in Germany, on ships at sea, and in 2000 Korean churches here in the United States...the fastest growing segment of the American church. Little wonder that in celebrating her 100th anniversary a few years ago, the Church of Korea took its theme from Isaiah 60:1, "ARISE, LET YOUR LIGHT SHINE! FOR YOUR LIGHT HAS COME, AND THE GLORY OF THE LORD HAS RISEN UPON YOU." If a relatively young church can adopt such a challenge, surely our American Church can do no less!

Ever since Jesus came proclaiming "I have come as light into the world, that everyone who believes in Me may not remain in darkness."(Jn. 12:46), Christians have carried that good news of the "Light of the world" to the far corners of the Roman Empire, among the savage tribes of northern Europe, across the seas to the New World, into the jungles of darkest Africa, and among the teeming populations of Asia and the islands of the sea. In no era of history has this been more extensive and exciting than today, when all with eyes to see can behold that:

God is working His purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

Your investment as Presbyterians in World Missions has yielded huge dividends and don't let anyone tell you otherwise! With the support of churches like yours during the past century, God has blessed our service in Korea, and of your missionaries in many lands, with an abundant harvest of rich fruits in terms of multitudes coming to know Christ as Savior in strong national churches abroad, and an astonishing array of educational and medical institutions which have brought education and health to millions. The suggestion that the missionary effort has failed is pure fiction...for those who once lived in great darkness have now seen a great light.

Little known but worthy of ^{high} ~~equal~~ honor in the missionary hall of fame was a man named John Ross, a Scottish missionary to China. A little over a century ago he was probing along the border of China and the forbidden hermit kingdom of Korea and met some Koreans with whom he translated and printed a Korean New Testament. One of these, a medicine peddler, was converted, became an ardent evangelist, and headed for his homeland with a load of Bibles. Arrested at the Yalu River border, and thrown into prison, he discovered two wardens who were old friends who arranged his escape with 10 Bibles. He walked 370 miles south to Seoul, stopping at a coastal village to preach among relatives and plant the first church in Korea. In Seoul he shared his Bible and his faith and won converts ready for baptism before the first Protestant missionary arrived. From the start, Korean Christians have always been one jump ahead of the missionaries!

Today thousands of churches form one of the most visible features of Korea. Sunday morning the streets are lined with Christians carrying their own Bibles and Hymnals to church. Many city churches hold two or three or more Sunday morning services. Before leaving Korea three years ago I preached at a midweek church service with 500 members filling every seat. Mega-churches with memberships of tens of thousands can be found in Seoul. ^{Where else can you find a downtown city church with 60,000 members, like the Young-Nak Presbyterian Church?} Last year, 90,000 new members were added to the Presbyterian Church of Korea...one of many Protestant denominations. More students fill Korean seminaries than in all the rest of Asia combined, creating a surplus of graduates who simply go out and start new churches!

Why this amazing growth and continued vitality? The reasons are many. ① God prepared a nation where old faiths were dying and there was little organized religion. ② Political institutions were disintegrating. ③ 40 years of Japanese occupation and persecution, and the division of the country in 1945 followed in 1950 by the 3-year Korean War drove her people to a faith offering spiritual freedom and hope. ④ Strong Christians among the 2 million refugees from communist North Korea 40 years ago became ardent church planters wherever they settled in South Korea. ⑤ God sent missionaries who believed firmly that Jesus Christ is the only Saviour and Lord of all life, and who identified with the people in the struggles for freedom from ignorance, poverty, disease, oppression, and superstition. ⑥ From the beginning they insisted that the church govern itself, pay its own way, and witness to the rest of the nation. ⑦ The Bible was accepted as authoritative and central, and its study was emphasized by a strong system of Bible conferences. ⑧ Beyond all these reasons we can only thank God for a powerful demonstration of the work of the Holy Spirit in performing the miracle of the Korean church of today. *The Holy Spirit created a peculiarly resilient and energetic type of Christians, whose natural ability to survive enabled them to thrive under persecution, whose in-born sense of loyalty was transferred to Jesus Christ as Lord, and whose drive to succeed compelled them to hell-thus witness their new-found Saviour in an effort to establish His Kingdom on earth.*

Today new converts are won primarily through friendship evangelism, as each Christian invites friends to church, a woman brings her family to Christ, or a student wins his class mates. Virtually all Christians of all denominations are organized into small neighborhood prayer groups on Friday evenings. There are tens of thousands of such informal gatherings to which non-Christian neighbors will often accept invitations and find Christ through friendly hospitality and exposure to the joy of people who sing and pray and share the blessings of God's Word. At Sunday morning worship new members and the person who brought them are introduced and welcomed with congregational hand-clapping and a prayer by the pastor. Young people swarm into their Saturday night meetings. Not many teen-agers are at Sunday 11:00 AM worship...they have had their own earlier service, largely run by themselves and often rivaling the adult service in attendance. In the armed forces 600,000 young men are pastored by splendid Christian chaplains in every unit, and the percentage of Christians often exceeds that of the civilian population.

But nowhere this side of heaven is there a perfect church. ① Of Korea's 8 million Protestants, nearly two-thirds are Presbyterians divided into four major and several dozen minor denominations. ② Factionalism is rampant. ③ Rapid urbanization, influx of both good and bad of Western culture, materialism and secularization...these have created a strong drift away from the church by the young thronging the big cities. ④ Marital scandals, financial irregularities, rivalry for leadership positions tear congregations apart. ⑤ Strange theologies from abroad and home-grown cults lead many astray. ⑥ The age-old Shamanism of the people carries over into massive faith-healing movements whose leaders amass fortunes with dubious results among their adherents. The missionary shares these problems with his Korean brethren...they take up his time and bring heart-ache and discouragement...and are causes for prayer by you fellow laborers at home.

For 38 years God gave my wife and me the privilege of having a small part in this astonishing explosion of the Gospel in Korea. We arrived in 1948 in time to witness the results of exploitation from 40 years of Japanese occupation and the devastation of the Korean War shortly thereafter. We were assigned work in southwestern Korea...helping start and develop new churches in unchurched rural areas...and that was my work until retirement. In the early years my wife was busy raising 4 children and teaching them through the 6th grade while I travelled constantly in rural areas. Roads were terrible and a 50 mile jeep trip could often take 3 or 4 hours. Living conditions were primitive, sleeping on the floor in Korean mud huts, eating their strange food, and learning their difficult language. But in those years new churches started so rapidly we could hardly keep up with them. Ordained Korean pastors were

few and far between and Presbytery assigned me oversight of 30 to 40 little new and weak churches to visit, encourage, settle problems, examine new converts for church membership, preach, hold sacraments, arrange for an unordained evangelist to pastor the flock, and (most difficult) find ways to support him and build a small church. After our youngest child went off to boarding school, my wife traveled regularly with me in this work for nearly 20 years...so far as I know the only missionary man and wife team doing this kind of thing. She taught the children, visited the homes, knew who was sick and who had a new baby, and was always welcomed as an important part of the missionary team.

Starting new churches was never through our efforts alone, but was usually initiated by Korean laymen who gathered little groups of converts and then asked for our help and the assistance of Presbytery. Several years ago I travelled two hours by boat on a Wednesday morning to Ha-wi-do island off the southwest coast. There was a good church of several hundred members there and I was cordially welcomed. After lunch we took a small boat 10 minutes to an adjacent small island. There were 86 children in the primary school there taught by two men who were deacons in the Ha-wi-do church. There was no church on that little island, so the two teachers started a Sunday School and had all 86 children in it. They proudly showed me a tiny hill-side plot where they had leveled a place to build a small church. We had a prayer for their project, left a small gift sent from Christians here in America to encourage them, and sailed another 30 minutes to a third island with a magnificent beach but so remote it was not exploited by tourism. There were two Christian homes on the island because two women from the Ha-wi-do church had married men there and established Christian homes. We called on them, and then as we returned to our little boat learned that right there in the school house a meeting of almost all the islanders had gathered. They insisted that these "distinguished visitors" greet them, were most friendly, and though they were not Christians, they knew we were and asked that we have a prayer for them before we left. A year later we received word that these two Christian families had started a church for themselves rather than travel by boat to Ha-wi-do when weather permitted. That night back in Ha-wi-do I preached to a packed church at the Wednesday night meeting and was asked afterwards to preach again at dawn prayer-meeting...which is around 4:30 AM in Korea! Expecting only a few, I found the church again packed. After breakfast we were packed into an ancient taxi and taken over a horrendous road to the south end of that same island. Here a deacon who had moved from the Ha-wi-do church to farm had witnessed his faith and won about a dozen converts. We gathered in a 10 by 10 foot square room in a mud hut with a straw hut where I was asked to preach to these new converts and curious non-Christians who crowded in. Later we learned that here too, a church had been built, an evangelist called to work there, and where

they used to be only the Ha-wi-do church there were three more! Do you get the picture? School teachers on a small adjacent island began with a Sunday School which became a new church; on a further island two Christian women won their husbands and eventually were the means of another church; a farmer moving to a distant village preached to his neighbors and a third started. So the church has grown "like wild-fire."

The Sunday before we left Korea we worshipped at the Soh-seng church with a congregation of some 5 or 600 most of whom originally had leprosy but are now considered cured. These were the very first people with whom I worked upon arrival in Korea in 1948 when on a cold December day an elder and a deacon, obviously with this disease, came to see me. "We represent a colony of people with leprosy at a camp 5 miles out of town," they said. Please come and baptize our new converts." I did not yet have the language well enough, but promised to drive a jeep load of local ministers out there. On a cold and snowy afternoon we found these people living like animals in miserable little hovels and half starved, and there baptized and had communion with these new converts. I continued working with them, first building a little mud brick chapel. During the Korean War they outgrew this, so we scrounged cement and lumber from a US airbase, I bought brick with gifts from America, and they build their first sanctuary...enlarged several times since. God blessed them materially and spiritually and soon they called their own pastor while I remained what they called an "honorary" pastor with primary duties to preach at their annual Christmas day service. It was fitting that our last Korean service be with these people, and we were touched when their pastor and entire session drove 175 miles in their own van to see us off at the Seoul airport. Somehow this one congregation symbolizes how God has worked a miracle in Korea...taking a poor, ignorant, oppressed and helpless people and creating a modern industrial and prosperous people, of whom at least 20% are active Christians who could celebrate a centennial with the motto, "Arise, let your light shine!"

One Palm Sunday afternoon a young minister friend told of the happy occasion that morning when new members were baptized at his church. Among them was a family of five...father, mother and three grown children. When they had taken the preliminary catechumen examination six months before, the oldest son was a senior at the local university. But now he was in officer's training school 70 miles away. He had been urged to return for baptism, but when the examinations were held Saturday afternoon, he failed to show up. They had almost reached the point in the service where baptism was to be administered when the pastor saw him run in the back door of the church, perspiration streaming down his face. Hurriedly beckoning his elders to the pulpit,

the pastor held a whispered conversation. What should be done? The young man had not been examined but he must be baptized with his family! Wave the rules and go ahead, was the unanimous decision. And so when he pastor called out the names of those to be baptized to come forward and named that son too, few in the congregation, including his family, knew he had arrived. Tears of joy burst from many eyes. Somehow what had been incomplete before was now complete! This is why the angels sing and the heavens ring!...because more than anything else God wants His family complete and He will not rest until that is so! He wants every seat at His banquet table filled! He wants the whole harvest gathered in! He wants every lost sheep found and brought into the fold! Every prodigal son must be welcomed to the bosom of the father!...all nations must hear the Gospel of Jesus Christ!

If a church in far-away Korea which on its 100th birthday can take as its golden text the words, "Arise, let your light shine, for your light has come!" how much more we American Christians with far longer Christian traditions and far greater resources! 4 out of 5 people in the world still need to accept the Savior. Because of population growth there are more non-Christians in Korea today than when the first missionaries went. Only 1 out of 100 in Japan are Christians! Despite the miracle of the survival and current growth of the church in China, a billion still know not the Savior! To be sure Christian missions have been a phenomenal success in the past...and we can be proud of that record...but the task is far from done. Now that our Presbyterian Church has re-united, re-organized, and re-moved to new headquarters in Louisville...let us pray, and work to direct our efforts to fulfill our Lord's command to go into all the world and preach the Gospel. "Arise, let your light shine!"

Three-fourths of the world's population (5.2 billion) does not know Christ, and of these perhaps half have no way of hearing the Gospel right now.

In the PC(USA) 86% given to local churches is retained by sessions.

3.1% is sent to the General Assembly.

2 cents per day per member is given to World Missions.

Yet interest in cross-cultural missions is alive and well at the grassroots.

4.14

John 6:35-40

"He that believeth on me shall never thirst"

1. Coca-cola opening...text - with a thirst-quencher like that to distribute - any lesser objective for 7/3 used pop.
2. CC everywhere
3. Soft drink not all we have to share...good news of "I have come that you may have life, and may have it abundantly."
Cloud burst at Lee-paek myun
4. Out there needy, suffering...world. TV coverage.
When met with compassion of Jesus. What TV cannot report
Jesus met physical needs and more
5. Whether satisfying parching thirst, or warning of diaster...
..urgent action required. Begins with assurance of possession so precious.
West coast of Puan...SS teachers
"I'd rather have Jesus, than silver or gold
" " " " " have riches untold
" " " " " world wide fame
" " Be true to His holy name.
Enthusiasm - lesson under the stars
6. 3 years ago DSM story...what missionaries are made of.
7. Great missionary movements...by young people...Williams College in Massachusetts...Haystack prayer-meeting... Adoniram Judson to India and Burma.
Every generation...god lifts sights...new wave
Could that happen again today?
8. My wife and I rode such a wave...WWII vets. Great YP conferences. Montreat commissioning services
9. Both from Missionary families. Chuju arrival. Choir
10. 5 months later Tu-am story, work for 38 years. Lepers various kinds of churches. 3 island story
11. 38 years...recent visit...20% Christian...what about lands with greater needs. Youth Various callings *Strawberry press*
English teaching
12. Missionaries are starters...attack all kinds of problems
Retired m look back. Job not done.
We work missionaries with love, not outcases
13. Miss Green story.

THE DRINK THAT SATISFIES

Scripture reading: John 6:35-40, 4:14

Text: "He that believeth on me shall never thirst." John 6:35

The Coca-Cola bottling company's grand opening in Chonju, Korea, was a gala affair. Flags and bunting, the familiar bright red brand name prominent everywhere, employees in smart uniforms, and gleaming new delivery trucks...all advertized a new product for 5 million people in south-west Korea. We saw super-clean production lines where a continuous stream of bottles started their journey into ~~remote~~^{distant} homes in deep mountain valleys and offshore islands. Most interesting was a spacious classroom with neat desks, each with a rack containing a large manual for a salesman. Before starting on ~~their~~^{his} daily routes each man stood, recited the company oath, received instructions from his manager, read the day's assignment in his notebook...and went out as instructed. We were told that the over-all objective of their company is to make every person on earth a consumer of their product. We could not avoid remembering the command of a far greater One to "Go into all the world and make disciples of all nations..." We knew that the Lord Jesus Christ has equipped us with the perfect manual of instructions for every situation, He has demonstrated that His product is sufficient to meet every human need and quench the spiritual thirst of people everywhere. Jesus promised: "He who believes in Me, shall never thirst." (John 6:35) With a "thirst-quencher" like that to distribute, can we Christians have any lesser objective than a soft-drink firm to reach 3.5 billion people (out of 5.1 billion) who do not call themselves Christians?

We soon discovered that everywhere we went, no matter how remote, we found Coca-Cola. Formerly we had to endure a carbonized lemon-flavored drink considered safe where all unboiled water was a no-no...now we gladly accepted this one, knowing where it came from and how it was produced. Once we were amused when our host in a little village hut exclaimed, "We like this new drink! Do you have it in America?"

I'll say we do! But a popular soft-drink is by no means all we have in abundance to share with the rest of the world! We have the Good News of One who came declaring, "I have come that you may have life, and may have it abundantly." I was once getting into my jeep to travel out to visit rural churches in Korea when a pastor and elder from a distant church ran up breathlessly to report that disaster had struck near their home. A mid-night cloud-burst had sent torrents roaring down a steep mountain valley, bursting an irrigation dam and sending a wall of water to wipe out the village below. Scores had been killed and the survivors had lost everything. Quickly gathering several Christian friends and piling some food, clothing, and money into the jeep, we rushed to the scene. Little was left of houses built of mud and flimsy

sticks and straw except a soggy mess from which bodies were still being dug. As often happens unexpectedly in missionary life, God gave us the responsibility as Christians to minister in the midst of that human tragedy. The evangelist of the little pioneer church was killed, but his pregnant wife was miraculously washed up down-stream. We rushed her to the mission hospital where she and the baby survived. We saw her several weeks ago...she is now happily remarried and that baby is now a minister. Later we drove to the other side of the mountain where the same flood along an even larger stream had destroyed thirty homes. But no one was injured or killed. Why? Because the town mayor and police-chief heard that same rain falling, realized the danger, went from house to house sounding the warning...even beating with sticks those ones reluctant to leave their homes. In the first village rain had fallen for several hours before the disaster, low hills nearby offered sanctuary, but no one assumed responsibility to sound an alarm and about 85 people died. In the second, warning by two men saved everyone. We American Christians are in the same position. Our silence or our spoken word can make all the difference between death or life.

Out there is a vast needy, suffering, hungry, diseased, poverty-stricken world. Television has brought us pictures of refugees, of famines, of unimaginable suffering on a huge scale in many parts of the world, and we as Christians are under obligation to see and accept this challenge. When ^{we}~~they~~ do so with the compassion of Jesus, people are persuaded to accept Him too. For He saw not only physical need but the deeper needs of all men to hear of salvation through Himself. He claimed to be the "water of life" to quench the thirst of all who accepted Him. Unfortunately TV cannot report for us the billions who are thirsting and starving spiritually without the Savior who alone can meet that need.

Whether it's satisfying a parching thirst for a cool drink, or sounding a warning that disaster is on the way...where there is great need urgent action is required. And that's what Christian missions is all about. It begins with the assurance of a possession so precious that it is essential for all the world to have it too or perish. If Jesus means anything to us, if the salvation and life we have in Him has brought joy and meaning into our lives, if our hope for eternity rests on what His death and resurrection mean for us...then we have something we cannot keep to ourselves but must provide for all others. I was once visiting a string of churches along the west coast of Korea to check on their condition and encourage their leaders when it began to snow and the police turned us back from reaching the last place saying the road was impassable even for our 4-wheel drive Land Rover. On the way home we heard that the Sunday School teachers from churches in that district, virtually all of whom were young people in their teens and early twenties, were having their monthly

meeting at a small church. Getting out into the blinding blizzard and trudging through foot-deep snow, we heard singing. Opening the church door we found it full of young people, sitting on the floor, with no heat at all in the building, but singing at the top of their voices...

I'd rather have Jesus than silver or gold,
I'd rather be His than have riches untold;

.....
I'd rather have Jesus than world-wide fame,
I'd rather be true to His holy name.

Enthusiastic young people like these, over-joyed with what Jesus means to them, have not only spear-headed the tremendous growth of the Christian church in their own land, but many of them have gone out as missionaries to other lands with that joyful message. And if Christ is for us seated here our most precious possession, how can we withhold Him from those who never heard of Him?

A little over 3 years ago, shortly before we retired from our work in Korea, a group of university students came to see me, and told about the mission work they were doing as members of an organization called DSM. I didn't know what that meant until they explained that it stood for "Debtors to the Savior Mission." They felt they owed so much to Jesus as their Savior that they should repay their debt in service to Him. Soon afterwards I visited the remote village where they were working in the most backward and difficult part of our province and where there was no church. They showed me a delapidated old house ~~where~~ where they had fixed up a small room and had begun to hold a Sunday School for children and simple services for adults. These students at their own expense carried on this project, travelling many hours by bus on rough roads every week-end and on vacation to tell the good news of Jesus to these villagers. Just about a month ago we again went to that village, and found that as a result of the mission of those "debtors to the Savior" a church building is now under construction and a seminary student is providing leadership. Those young people are what missionaries are made of...willing to sacrifice, willing to put up with hardship, willing to go to tough places where the Lord leads them for witness and service.

Most of the great missionary movements have been initiated by young people. Its origin in America is attributed to a gathering of some students at Williams College in Massachusetts who were concerned about the needs of the world for Jesus Christ and were in the habit of meeting for prayer outdoors. Caught one afternoon in a heavy thunderstorm, they took refuge in a haystack where they held a prayer meeting. As a result of this famous "Haystack prayer-meeting" they pledged themselves to service as missionaries. The movement spread and resulted in 1910 in the formation of the first missionary society in America which sent Adoniram Judson to India and Burma and others

to various lands. It seems as though in every generation or so God has a way of lifting the sights of His people, especially the youth, to the needs of the world and sending out a new wave of witnesses to His power and love. *Could that happen again today?*

My wife and I rode such a wave. At the end of World War II much of the world was in shambles, yet in many areas there was an openness which invited those ready to venture out ^{and seek} ~~to help~~. Some who had been in military service in distant lands had seen the needs and wanted to help. During that decade after the war large numbers went under the auspices of various churches and missionary societies. Thousands of young people at conferences were challenged and inspired to volunteer. Here in Montreat when ceremonies to commission scores of new missionaries were held, the parking lots overflowed with charter busses bringing crowds of young people scrambling to get seats in order to witness the send-off of their friends to the corners of the globe. We were privileged to be a part of the post-war generation of mission effort which has been so fruitful.

We both had come from missionary families...my wife was born in Zaire and I in Korea so the missionary challenge came to us naturally and somewhat differently from most. One evening in the fall of 1948 we found ourselves in Chonju, Korea, and immediately discovered something God had for us to do. Before breakfast the next morning I was summoned to the door to meet an elderly Korean gentleman dressed in a long white robe. With some difficulty I made out this elder's request: "Our pastor is leaving, will you take charge of our church until we get another?" I told him that I was not yet authorized for that, and my language was not up to it anyway...but since he was my first visitor, I would attend his church our first Sunday. I did so, and was promptly made choir director which I could handle with my limited language. The choir members were almost entirely high school kids...and in a day when there was no dating, and boys and girls did not mix socially at all...choir practice was always well attended! Today those same young people are elders and deacons and ministers...a happy result to my first missionary task!

Five months later when I was received by the Korean Presbytery, it was announced that I was to help develop new churches in a three-county area. When I went home to lunch another caller appeared. He introduced himself as Deacon Kim, who said, "I started an orphanage in a certain city, but when my father died, I was called back to my home village to manage his affairs. There was no church for hundreds of people living nearby, so I built a home with a large room where we could hold services. Because I want to serve the Lord better, I have entered seminary and officers from another church have been conducting worship services in my home. Now we need a full-time

evangelist, a church building, and Presbytery has appointed you to work in our area. Now come and baptize our converts." Thus I began the ^{pattern} ~~kind of~~ work I continued for 38 years. That first trip ^{for} ~~to~~ ^{was} over terrible roads in an old surplus US army jeep. The village children who had never seen a jeep or an American swarmed all over us as we arrived. While examining new believers for church membership in an adjoining room, I could hear the congregation practicing the hymns they were to use. There were no hymnals and they read the words copied on a large piece of newsprint. Here I made my first attempt at preaching in the Korean language, baptized the first members, held a pow-wow about how to secure a regular leader, and a new church was born. Fifteen months later the Korean War began, and the North Korean communist army swept over South Korea. Our family was forced to return to the States, but the next year I returned to Korea alone. What had happened to the little church at Tuam? Deacon Kim came to report. "I was away in seminary when the communists came to our village and killed about 50 because they were Christians...most of them members of my family. We survivors worship temporarily in a village an hour's walk away, but our own church is wiped out." That was the story all over Korea in those terrible days, but now there is a flourishing church in Tuam and the tremendous growth of churches all over Korea has astonished the world.

Our 38 years in Korea until retirement were full of calls to assist in the starting of new churches. During our recent visit, we saw that new church starts continue unabated and help is needed. Even in a land where some 20% of the people are now Christian, there are calls for missionary help. Not all are called as I was to preach and help start and organize new churches...as important as that may still be. But to be a Christian presence in a society ^{that is} still largely pagan...teaching, healing, ministering to the poor and needy, training nationals for ministry among their own people and for service abroad...all these are calls for Christian compassion and communication of our faith. If these needs are so urgent where there is a relatively strong Christian community as in Korea, how much greater in many other lands! One strong impression American travellers have in the rest of the world is how youthful the population is elsewhere. Surprisingly in those throngs of young people is an openness to new ideas, new goals, new life-styles. Here is an opportunity to be captured by American Christian young people.

Missionaries often turn out to be "starters," not only of churches but in revolutionizing whole societies. Nearly a century ago a woman physician ^{from our denomination} began a small clinic in our city in Korea. Now it is a great medical center caring for thousands of patients and completely run by Korean Christians. Another lady gathered a few little girls and taught them to read in the days when education of girls was unheard of...in

fact frowned upon...now it is a great institution of some three thousand girls in middle and senior high school and a junior college...all administered by Korean Christians. And so all over the world as they preach the Gospel of salvation through Jesus Christ, missionaries in countless ways attack problems of sanitation, health, care of the blind, the deaf, the widows, the orphans, status of women, economic reform, human rights of all kinds. Retired missionaries like ourselves look back with satisfaction and joy at how the Lord blessed our efforts, but perhaps more than anyone else, we know the job is far from done, and leading the peoples of the world to the One who is the Living Water which, if a person drinks, he shall never thirst must now be carried on by a new generation, yours!

Many years ago a missionary lady spent a week in a distant village in Korea where there was a small new church. She was there to teach the Bible and the Christian way of life to the women, most of whom were desperately poor and illiterate. Next door to the church in the largest home in the village lived a village patriarch. He was a dignified gentleman with a long white beard, always immaculately dressed in his spotlessly white robes. The rather elderly lay-evangelist pastoring the church had been taken by the Japanese to a South Sea island during World War II as a laborer, and when the American army took the island, he had been befriended by American soldiers who called him "Pop." Thinking that this was the proper English term for an old man, the evangelist called his neighbor "Pop." Although "Pop" was not a Christian himself, he graciously provided a room for the missionary and the Korean lady who worked with her. Daily they held Bible classes in the little church packed with women, many of whom had babies or little children with them. Men were not invited, but each night "Pop" came and sat quietly in the back corner of the church. On the last night at the close of the service, "Pop" suddenly stood up with all the dignity of an Oriental gentleman, and said, "I have something to say. Each night I have come to listen to what this lady says. I have been to Chunju where she lives in a good brick house where I know there are many fine furnishings. I have seen pictures of her homeland of America and know that her home and life there would be even better. If a person like this can leave all the wonderful things in America, come across the great ocean and to our humble village and put up with our poor homes, learn our language, eat our food, and endure the dirt and flies...just to tell us about this Jesus who is so important to her, then I too want to learn about Him and believe in Him." And "Pop" did too...and lived more than 30 years thereafter as a faithful Christian. That missionary was just an ordinary person. She never really mastered the Korean language very well. But her life, her presence, her willingness to identify with those people in order to make Christ known...gave her an impact drawing others to her Savior. To me she exemplified what God Himself did...when He came to this world in the person of

His Son, identified with us in our need, and gave His life for us that we might have eternal life. There is no substitute for the giving of a life...and when you give yourselves and make it possible for others to give themselves as missionaries, you are following the example of Christ Himself.

Scripture Reading: Rev. 1:12-20

Text: "I saw seven golden lampstands; and in the middle of the lampstands one like a son of man...and in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword." Rev. 1, parts of 12,13,16.

What were the most dramatic moments during a month on Cheju Island? Was it standing in an open field at Nak-sung-ni, site of a new church, when Dot spied a deacon with a very alive, full-grown cheeney crawling around among his fingers, a plaything laughingly discarded at her insistence when he got into our car? Was it the morning we took a fishing boat from Upper Chuja Island to Lower Chuja and found that the only way to disembark at Mook-ni was to walk a 20ft. long 12 in. wide plank laid precariously between concrete pier and boat which bobbed up and down and sideways at an average 30° decline from the boat with open water and nasty rocks below?

Cheju is possibly the most fascinating part of Korea, with a sub-culture all its own, a history reflecting the cross-currents of migrations of past ages, and the beauty of a natural wonderland. Usually mild and sunny, her weather is like the little girl with a curl right in the middle of her forehead...when it's good, it's very very good; but when it's bad it's horrid! Traditionally it boasts of 3 things in abundance: Wind, rocks and women, and 3 it lacks: thieves, beggars, and gates. The extinct volcano, Halla San, rising over 6000 ft. in the center of the island dominates everything, and part of our time was covered with snow. Two paved highways loop across the east and west shoulders, affording magnificent scenery, glimpses of much of the 1700 varieties of flora and fauna indigenous to Cheju, and quick transit north and south. A 100-mile highway circles the coast and virtually all towns are along it. Like a pok-marked moonscape, 360 small satellite volcanoes, often with craters, were created where subterranean matter oozed out when Halla San was last active in 1207. Cheju seems covered with lava...used to build houses and the endless intricate walls surrounding every field and making unpaved roads murderous on shoes and tires. Tourism is the big industry, but a strong economy is built on fishing, cattle and ponies, immense fields of carrots, cabbage, sweet potatoes, mustard-like rape, and particularly tangerines with orchards nestled down between lava walls and Japanese cedar windbreaks. West of Suh-gi-po pineapple growing is a major industry. While all this looks like a Garden of Eden paradise, we felt that everyone is extremely hard working, especially the women, even in vile weather.

Little is known of the ancient history of Cheju, known by other names such as Tamla and in my boyhood as Quedpart, French for "Where's this?" Cheju means literally "That place over there." Apparently before polar ice-caps melted, Cheju, Japan, Okinawa, and Taiwan were joined to the Asia landmass and became islands with the rising of the seas. Myth tells of her founding by Yang, Ko and Boo who rose from holes in the ground in Cheju City, and it is claimed relics of 25,000 year old stone-age culture are found in caves. Mostly independent until about 1000 AD, she then intermittently gave allegiance to various mainland kingdoms, who rewarded with political positions...interestingly the governor was known as a "mok-sa." 13th Century Mongol hordes invaded Koryo on the mainland, but Korean rebels who objected to the Koryo king becoming a Mongol vassal fled from the capital on Kangwha Island, to Chindo, and then to Cheju with their government centered in a fortress we visited just east of Cheju City. But the Mongols followed and unimaginable ferocious fighting ensued by which they subdued the patriots and then brutally ruled, using the island as a base in futile attempts to invade Japan. 25,000 troops came from the mainland to liberate Cheju as the Mongol empire crumbled. In 1653 the Dutch ship Sparrow Hawk was wrecked near Mosulpo. Many Japanese lived here during their occupation, and near the end of World War II moved in heavy troop concentrations expecting McArthur to invade. Early in 1948 bitter and bloody fighting took place between communist insurgents

and other citizens, dark days Cheju would like to forget. Thus Cheju-ites carry the blood of Mongols, Japanese, South-sea islanders, Dutchmen, and other strains from the heart of Asia, affecting their language, culture, and religion.

Out of this past come superstition, shamanism, and Buddhism compounded and embellished, providing more sheer "heathenism" than anywhere we have seen in Korea. Small Buddhist temples are everywhere. Buddhist influence is strong, partially because it has incorporated local shamism and spirit-worship to become more acceptable to the people. Weird formations of rock, ^{lava} caves, ^{and grooves} ancient trees, etc. are objects of worship. 18,000 different spirits are said to inhabit these places, with 10 or 12 main gods of the underworld, considered basically more evil than good. Hundreds of practicing shamans are intermediaries with this spirit-world, often performing the "koot"...a ceremony to placate spirits and insure good fortune. Fishermen the world over are superstitious, and those of Cheju are no exception as they perform their rites to implore good fishing and ^{safety} embark on rough seas. Hundreds of women who dive for highly prized exotic sea-creatures along the craggy coasts are devout spirit worshippers. We visited one inland village where the evangelist told how his neighbors worship snakes...when they see one in the road they fall down and worship it right there, and then have a "koot" which is usually very expensive.

In this atmosphere lives the Church of Cheju. Catholics have been at work almost a century, their first representatives having touched the island in 1845. As late as 1901 500-600 of them were killed. Today they have a fairly strong presence and their livestock and woolen projects at Hallim are well known. Protestant work began in 1907 when the first all-Korea Presbytery was organized in Pyeng-yang, the first 7 Korean ministers ordained, and one of them, Rev. Lee Ki-pdong, sent as their first missionary to Cheju where no Protestant work had ever been done. "He met intense opposition to his message. No one wanted to take him in and he was forced to sleep out on the hillside. A band of young men swore that they would neither eat nor drink until they had killed him." (Clark). Yet he survived and planted churches, some of which we visited. One is Sung-an, largest church on the island, where we attended two rallies held by the men's missionary movement of Korea when renowned speakers and TV-screen stars spoke and gave their testimonies to a packed house. Alas another church at Kum-sung has about 20 members and is but a flickering light in a village of 1500 people. Foreign missionary participation has been sporadic except for the notable 15-year labors of Kenneth Boyer who established the Cheju Christian Center, now the focal point of Presbytery activity. We met a surprising number of people who had been ministered to at the Presbyterian Medical Center in Chunju. We were the only Protestant missionaries on the island.

Church growth took a tremendous leap during the Korean War when North Korean Christian refugees planted churches wherever they settled. Commendable as this was, in most cases when the war ended they moved to Seoul or Pusan, leaving small church buildings and a handfull of new Christians unable to support an evangelist. Many continue to barely exist today, creating an immense burden for the Presbytery. A second feature of church life in Cheju is its two distinct "peoples groups". One consists of mainlanders coming in recent years and concentrated in Cheju City and Su-gi-po. They are engaged in tourism, tangerine growing, and other major businesses and fill the large churches. Their pastors are all from the mainland. Virtually all recent membership growth is among this group of mainlanders. The other peoples' group are the original islanders found in almost all other churches. Their pastors and evangelists are mostly islanders and suffer from isolation, difficulty of securing an education, poor support due to weakness of their congregations, and of course the spiritual shallowness and rocky nature of the soil where they sow the Gospel-seed...very similar to the physical nature of Cheju itself. Coupled with these problems are the strong pagan beliefs, and

now increasingly the lure of materialism accentuated by the big money involved in tourism, tangerines, and fish.

Cheju Presbytery is an active, well-organized, cooperative body, despite its two distinct types of members. We discovered no resulting lack of harmony, although our visit may have been too short and selective to detect this. A well-managed office in the Christian Center is a natural meeting place, communication-point, and unifying factor. A program whereby all churches contribute 5% of their budgets for Presbytery work seems to be working successfully, although not 100% up to expectations. With these funds they currently spend 400,000 per month on evangelistic projects, operate a small but well-run Bible Institute, finance the central office and pay Deacon Han (the office manager and caretaker of the property). Last year they bought a conference center near Suh-gi-po which somehow we failed to visit. All these expenses are borne in large part by the dozen or so major churches.

Out of a population of 450,000, 30,000 are Christian, mostly Presbyterian, but only about 2% are baptized. In addition to 71 churches officially listed in Cheju Presbytery, there are 5 places in various stages of getting started. One is in New Cheju City, a westward extension of the old city, undoubtedly the most beautiful provincial capital in Korea, with broad paved streets, magnificent public buildings, hotels, restaurants, stores, apartment buildings, etc. The church meets in rented upstairs office space. The Presbytery pays the evangelist but ^{his} wealthy brothers have provided building and equipment. The congregation is small, largely students, but prospects are good for a strong church as ^{more} ~~new~~ people move into New Cheju expected to reach 100,000 shortly. At two places on the southwest, new congregations are meeting in homes, strongly sponsored by nearby churches. On the north-east and inland, a fourth has a new building put up by an energetic North Korean evangelist who commutes by tractor from a church about 7 miles away. It is reached by an awful road we travelled in the dark, wondering if we would ever get out again. We were warmly welcomed by the few new believers there but left with some doubts about the future of a church in such a small isolated village. The fifth new place is in a large village, supplied by a man who works an adjacent church, but it has almost no members.

In one way or another we visited about 40 churches and held services in 15 of them. Several of these were among the larger churches, but most of them are tragically weak. Time and again we found villages with populations of 2500 to 5000 with only one church of less than 10 members and a handful in Sunday School. In some cases the worker is clearly poorly qualified, but most are hard-working and dedicated men or women up against tremendous odds. We felt that in some cases, removal of the church to a better site, or the introduction of a young and vigorous leader, would help. Many BI students carry on such work with considerable success. Our last Sunday night we visited To-du near where the Cheju airport extension is in progress. The young evangelist, a BI student, had his little church clean, neat, well lighted, and before the evening was over a sizeable group of enthusiastic young people.

One of our happiest experiences was at Chu-kwang on Upper Chuja Isalnd, 2 and 1/2 hours by boat from Cheju where we spent a Wednesday night. Blessed with smooth sailing and marvelous weather we found a beautiful isle in the middle of nowhere and two vigorous churches. We preached to a packed house at the "Light of Chuja" Church Wednesday night. Late in the afternoon Dot used Bible pictures and told their story to over 100 Sunday School kids who habitually meet then. A fine new building, badly needed, is under construction, and there is evidence that it is making a strong local impact. The myun-jang and vice myun-jang are deacon and elder respectively. Apparently we were the only missionaries ever to visit, except R.K. Robinson forced by a storm to take shelter 25 years ago.

We visited Cheju University, whose brand-new campus 5 miles above Cheju City com-

mands a spectacular view of the city and coastline. There is no student worker, but CCC and UBF have groups, and there is also a stronger inter-denominational Christian group, plus student groups in the major city churches. We stopped at the Far Eastern Broadcasting Company transmitter to visit its manager. All programming is taped and sent from Seoul. It beams the Gospel in Korean, Chinese, Japanese, and Russian all over the Far East. Replies have come from as far away as Moscow and Sweden. I have a booklet recording those replies. One dated Dec. 17, 1979 is from a Korean in Shanghai who reports that a few weeks before for the first time in 30 years the Korean congregation met with great joy, that he expects soon to have a permit to reopen their church, and that many Chinese listen to FEBC programs. Just because this ministry is not "our" work is no excuse to omit from our prayers this proclamation of the Good News around the world.

Mr. Pak Si-kyung preached one night at the ^{Cheju} Young-nak Church and later he arranged to visit us. He works with the church young people and college students, but his main work is with seamen on the docks under the Korean Seaman's Mission chaired by Dr. Han Kyung-jik. His home is Taeju; he is a university and seminary graduate to be ordained soon. His mother is attending a Korean Seminary in New York City, expecting next year to return to Japan at the age of 66 to begin missionary work sponsored by the WOC of the Young-nak Church in Seoul. Mr. Pak and his wife plan to go to Fuller Seminary next year to prepare to become missionaries to Nepal or Pakistan. He now works with the seamen, a hard and difficult lot to deal with, yet reports considerable success among Koreanseamen and those of other nationalities as well, including some from communist countries. Of course none are North Korean, but he told how ships of Near-east oil countries stop at Inchun and then sail on to Wansan or other North Korean ports with some of the crew given Bibles in Inchon which are delivered in North Korea. Mr. Pak also worked with the crew of the Logos which stopped a month in Cheju and was enthusiastic about the ministry of the crew of some 40 nationalities. Excellent rapport with local civil officials is first established, teams fan out for every kind of evangelism, including that among prisoners and students, and all kinds of courses to train local leaders in evangelism are held on board ship. He told of how the Logos is allowed to work in Muslim countries as an "educational information" project.

Another happy evening was spent on the eastern tip of the island at Sung-san-po, dominated by the fascinating volcanic cone by the sea called Il-chool-bong...the most spectacular sight-seeing place we found. Evangelist Suh Sin-gil is a graduate of Soongjun and of our seminary in Seoul, a friend of many missionaries, speaks excellent English, and has a very alive congregation with many young people who received us with enthusiasms...and quite a feast for supper. Mr. and Mrs. Suh have long planned to go as missionaries and are looking for ways to get to Africa.

WE left Cheju knowing that God is very much at work there, despite the difficulties. It was a personal satisfaction to spend full time in the work for which we came to Korea with no distractions of committees or boards or repairs. This remote outpost of the church, now made nearer by fast ferry, jetplane and telephone, so full of beauty, charm, and cultural interest...where good soil and rocky are both in so much evidence both physically and spiritually...is surely of concern to the Lord of the harvest to whom we should pray for needed workers. For in Cheju, as elsewhere throughout His vast and growing kingdom, One "like a son of man" stands amid the seven golden lampstands...His Church, demonstrating His presence; and in His hand He holds the seven stars...again, His Church, demonstrating His protection and power; and out of His mouth comes a sharp two-edged sword...His blessed Gospel...which is the power of God unto salvation to every one who believes. Could the writer of these ^{words} have visited Cheju?

"Sing, ye islands of the sea; Echo back, ye ocean caves;
Earth shall keep her jubilee: Jesus saves! Jesus saves!"

Scripture reading: II Cor. 10:13-18; Is. 54:1-3

Text: "Our hope is that your growing faith will mean the expansion of our sphere of action, so that before long we shall be preaching the gospel in the districts [regions] beyond you..." (II Cor. 10:15-b-16a) Phillips translation.

"We shall be preaching the gospel in the regions beyond you" was a constant hope and drive within Paul. "The regions beyond" fascinated him because they represented more people who needed to hear the good news of Jesus Christ. Paul could never pass up the smell of tar and salt, the bustle and shouting along the wharves without the yearning to travel somewhere. A Roman highway always invited him to yet another city to plant a new church. How he would have enjoyed modern cars and jets! Kissenger would have trouble keeping up with him!

To the Corinthian church Paul's words reflected the attitude of every true missionary evangelist: "Our hope is that your growing faith will mean the expansion of our sphere of action, so that before long we shall be preaching the gospel in the regions beyond you." As that church grew in faith, Paul expected it to become a forward base of evangelism operations into the "regions beyond." He could expect this of a church in such a great commercial center, with ships plying all over the known world. He had already covered the Eastern Mediterranean and there is considerable evidence that he pioneered into Spain and other parts of the Western Mediterranean. Paul wanted to be a living, positive, answer to the rhetorical questions he posed in Rom. 10:14-15: "How are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?"

Today we recall some historical examples of how God has used men like Paul to move across frontiers into the "regions beyond." Each century has seen innumerable men and women, most of whose names are forgotten, who braved the perils of travel, the terrors of fierce barbarians some of whom were our own ancestors, and the fury of cruel tyrants...yet who steadily won for Christ the "regions beyond."

Near the end of the 6th century, the first carefully planned mission to convert the heathen since the Apostle Paul was organized by Pope Gregory the Great. He belonged to an order founded by a monk named Benedict who attracted young men to be disciplined in soul, mind and body and fired with missionary zeal. The monastic system was not without faults to be sure, but the monasteries were centers of light and learning which kept alive the Christian faith during those terrible centuries known as the Dark Ages. Like more recent mission stations they provided what education, health care, agricultural advice, scientific study, and spiritual leadership was to be found in those days. But most of all, some became great centers of mission influence from which missionaries were sent out.

One day Gregory was walking through the Forum in Rome and was startled to see boys whose white skin and golden hair contrasted with his own swarthy coloring. They were on sale as slaves. Asking where they were from, he heard: "From Britain; the people there have fair complexions." "Are they heathen or Christian, and how do you call their nation?" "Heathen," was the answer, "and their nation is of the Angles." "Angles," said Gregory punning in Latin, "They have angel faces and should be fellow heirs with the angels...Their king is Aella; they should be taught to sing Alleluia...Their province is Deira; they must be rescued de ira Dei (from the wrath of God!)" Gregory secured permission to go as a missionary to the Angles, but the Romans knowing his superb organizing gifts and goodness kept him in Rome where he later became pope. Gregory was a missionary to those Angles, but the Romans knowing his superb organizing gifts and goodness kept him in Rome where he later became pope. But Gregory could not forget the Angles. He bought and freed some of them in order to give them a Christian education. In 596 he chose another Benedictine monk

named Augustine (not the earlier bishop of Hippo) to lead a band of missionaries to England. Would that all mission board executives were like Gregory who himself aspired to be a missionary! He instructed them to go to King Ethelbert of Kent, just across the English channel from France. Ethelbert's wife was Bertha, the Christian niece of the Christian Queen Brunhilde wife of the Frankish king of Paris. She was married to Ethelbert on condition that she have freedom to practice her religion. In this she had the ministry of a Frankish bishop. It is remarkable throughout history how often royalty, and especially Christian women among them, were instrumental in opening up the "regions beyond." IN a sense this was true here in Korea too. 13th cent. Kublai Khan married his son to Nestorian Christian, Theism [Ghengis Khan] requested Pope to send 100 missionaries. By Marco Polo

Long before the missionary band reached far-away England, the hazards of travel, the terrifying tales of the brutality of pagans in England, and the difficulty of learning the language of England...caused the missionary band to send Augustine back to Gregory to ask permission to return home. Not the last time missionaries have been tempted to give up in the face of a difficult language and other trials! Gregory sent back Augustine with a magnificent letter saying: "It were better not to begin a good work than to begin it and turn back from it. You have undertaken this work by the Lord's help; carry it out with vigor and enthusiasm, knowing that such work wins the greater result!"

King Ethelbert and his court came to hear Augustine preach. He was one of those Vikings who had rooted out the old Roman gods and destroyed their temples, in their place introducing the gods of thunder and war whose names are still found in our week-day names...Woden's-day, Thor's-day, Moon-day and Sun-day. Augustine, a majestic man, dignified and towering above the others advanced with his forty companions to meet the King, headed by a lofty silver cross. He preached the Word of Life through an interpreter. The King invited them to his capital but made no promises to accept Christ. But influenced by the sheer goodness of the monks' lives as much as by the persuasion of Augustine's preaching, Ethelbert late that year took the step and was baptized. On Christmas day, 10,000 folk of Ethelbert's kingdom were baptized. Augustine did not tear down the pagan temples of Thor or Woden, but altered the buildings and consecrated them as churches. He did not abolish the old pagan festivals but transformed them into Christian services. In the foundation of the manastery he built at Canterbury are still to be seen the stones from Ethelbert's pagan temple.

Augustine was not the only one fired with the missionary spirit in that era. About the same time an Irishman of princely birth named Columba (521-597) sailed for the ^{tiny} rocky island of Iona off the west coast of Scotland. There he created as powerful a missionary training center as the world has ever seen, and hundreds were trained and equipped to go as missionaries to Scotland and beyond. The Romans and Vikings had never penetrated the warlike Picts of northern Scotland. But their fierce and intolerant king opened the gates of his capital, Inverness, to Columba and soon the Picts were won to the faith. Some of Columba's missionaries penetrated northern England, steadily turning kingdom after kingdom to Christ. These two streams of missionary influence, the Romans led by Augustine, the Irish led by Columba, were united at the historic synod of Whitby in 664 and the Pope sent Theodore of Tarsus (birthplace of Paul) as the first Archbishop of Canterbury.

Other vigorous Irishmen fanned out across northern Europe among peoples as barbaric and savage as the natives of New Guinea. One of them was Winfrith, given the name Boniface by which he is famous. He had an exceptional knowledge of the Bible and was gifted as a teacher and executive. Refusing advancement in England he sailed across to work among the wild people along the coast of Holland, where he tore down the temples to Thor and Woden, built wooden chapels for the country people, and set up wayside chapels for prayer. Offered easier tasks, he cried, "No, let me go among the pagan German tribes!" Tucking his monk's robe around

his waist for freedom in walking and with an ax over his shoulder, he strode through the forest paths from one tribe to another, preaching into the heart of Europe.

Contrast

One day Boniface came upon a crowd of tribesmen, clothing^{ed} in skins, their long tangled hair around their faces. In the center by an ancient oak stood their priest shouting prayers to Thor, the god of thunder, whose home was, they believed in that oak. Stepping forward, Boniface swept the priest aside, bared his arm, and swung the ax, raining skillful blows on the tree in the name of the God of all the universe. He had hewn deep into the trunk, watched by the angry terrified tribesmen, when suddenly a great gust of wind swept through the forest and the mighty oak crashed to the earth. This must not be taken as a manifestation of brutal violence, or disregard of the feelings of the local population. The act was akin to the trial by ordeal, which was part of the tradition of the northern nations; it was, in fact, a conflict not between men but between the gods. The Germans were convinced that anyone who infringed upon the sacredness of their sanctuary would be destroyed by the gods; Boniface affirmed that he would be unharmed. The oak was felled; nothing happened! The watchers were at once convinced that Boniface was right and that the God he proclaimed was really stronger than the gods of their fathers. With wood of that tree Boniface built a chapel.

Boniface was the first missionary to Europe to call women to assist him. It is said that fine devoted nuns did more active missionary work under Boniface in the 8th century than women were to do at any time during the following 900 years. Someone has stated that Boniface was a man who had a deeper influence on the history of Europe than any Englishman who ever lived. As an old man of 80 he was camped on the far side of the Zuider Zee waiting to confirm some new converts when a band of angry pagans appeared and killed Boniface and his fifty companions. Like Paul, he had fought the good fight, and carried the Gospel to the "Regions beyond."

We leap a thousand years to the era of modern missions. During those centuries the forces of Christendom were often preoccupied with consolidating and organizing their gains, battling the inroads of Muslims and Mongols, or torn by strife at the time of the Reformation. Here and there limited gains were made into the "regions beyond" but the great turning point came in 1792 when a village cobbler in England William Carey, published a treatise entitled: "An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen." "Christ," he held, "has a kingdom that is to be proclaimed in its power to the ends of the earth; it is the duty of all Christians to engage in the proclamation of this kingdom, whether the time allotted by God for the fulfilment of this purpose be long or short." The pamphlet was reinforced by his tremendous sermon to a group of Baptist ministers at Nottingham, starting with the text Isaiah 54:2-3: "Lengthen thy cords, and strengthen thy stakes" he laid down his two great principles of action: "Attempt great things for God; expect great things from God" (Neil 262). Paul the Apostle would have found in Carey a kindred spirit and shouted a hearty, "Amen."

Skipping over the ^{other} great names of whom we have heard so much..David Livingstone, Adoniram Judson, Robert Morrison, ^{relatively obscure} John Williams, Mary Slessor, Hudson Taylor, and a host of others..let us consider Rev. John Ross, a missionary from Scotland to China who explored the Manchurian-Korean border in 1873 where he met Korean traders. The next year he returned to learn more of the language and customs of the Hermit Kingdom, at that time closed to missionaries. With a Mr. Suh Sang-yun he began learning Korean and translating the Scriptures. He and his brother-in-law, Rev. John MacIntyre, set up a printing press in Mukden, and produced the Gospel of Luke then all the Gospels, and finally the entire New Testament in Korean. A medicine peddler who had served as their type-setter and had been converted, was sent out to sell the new gospels among Koreans living in the Eastern Manchurian valleys. After six months he returned with reports of many believers and in the winter of 1884 Ross visited the area to baptize 75 persons.

1881 according to Rhodes p 74

Mr. Suh, the language teacher and fellow translator, also became a believer, and undertook to take Bibles south of the Yalu into Korea. At the border he was searched, thrown into prison for having the forbidden books, and threatened with death. But in true Korean fashion he discovered two prison wardens who were old acquaintances and they offered to let him escape and he bargained with them to be allowed to take 10 Bibles. On foot he travelled 370 miles to Seoul with his treasured 10 copies which he loaned to inquirers to copy and to ponder. This was the year before Dr. Horace Allen, first resident Protestant missionary arrived and was almost immediately instrumental in saving the life of the queen's nephew who had been severely wounded in a palace assassination plot, thus winning favor at the court and cracking open the closed gates of the Hermit Kingdom.

On the way to Seoul, Mr. Suh had stopped at Sorai to preach among his relatives and friends. Here in this remote coastal village, later famous as the missionary beach resort, was planted the first church in Korea. ¹⁸⁸³ ¹⁸⁸⁴ ¹⁸⁸⁷ Three years later he led a group of these Christians to Seoul where Dr. Horace Underwood baptized them after warning of the dangers involved while a Methodist missionary guarded the door. Mr Suh had arranged for Ross to send 6,000 Scriptures by sea but the customs officials at Inchon confiscated them. But it happened that the wife of a Mr. P. C. Von Mollendorf, foreign advisor to the Korean government, was a sincere Christian. She received a letter from Ross and interceded with her husband who was able to get the books through. Thus Mr. Suh was already preaching in the capital when the first Protestant missionaries arrived. (Brown and Rhodes)

If the Apostle Paul were living today, how he would thrill as he read accounts of missionaries through the centuries who have followed him into the "regions beyond" and at the evidence of how God made good for all these the same promise he made concerning himself to an obscure disciple in Damascus named Ananias: "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel." (Acts 9:15). He would see how God has used kings, and Christian ladies in high places, and cobblers and scholars...to penetrate the "regions beyond." How happily he would learn of tens of thousands today who penetrate the frontiers of the world with the Word of Him who is the way and the truth and the life. Paul would look eagerly at the continent of Asia where the 1977 UN Demographic Yearbook reports 2 and 1/3 billion people..57% of the world's people..live not including Soviet Asia. He would be interested in a letter from Dwight Linton this week from that influential center of mission study at Fuller Seminary, suggesting that Honam Seminary step up its emphasis upon Chinese language study. How happy he would be to know that tomorrow a missionary family from Chunju leaves for Bangladesh. He would eat up the news stories of strange and unexpected changes going on right before our eyes, with the sudden parting of the bamboo curtain which has isolated mainland China for 4 decades. We may not like some of the politics involved, and be apprehensive of the sincerity of yesterday's enemies...but there is no doubt that God is effecting sweeping changes which may in God's time open up vast "regions beyond." Could he be saying to the forces of Christendom, and especially to the Korean church as Paul said to the church at Corinth: "Our hope is that your growing faith will mean the expansion of our sphere of action, so that before long we shall be preaching the Gospel in the regions beyond you."

Perhaps by the removal of one man in North Korea God will just as dramatically in His own good time open again that region beyond.

Sources:

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Why Foreign Missions?

Scripture: Jn. 3:16-21,36

Text: "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him." Jn. 3:36

"Why foreign missions?" ~~Missionaries sometimes meet~~ ^{There are} those who are skeptical about the value of missions, or who simply don't care. What's the sense of giving money and lives to help strangers thousands of miles away? Why not leave them in peace to follow their own religions? Not all of this is by people outside the church. "Why foreign missions?" is a valid question even in a church which has the reputation of being "mission minded."

Some confusion results from broadening the word "mission" to cover the total activity of the church. While there is truth in this attempt, it has robbed our vocabulary of a term which by long usage has described the peculiar effort of the Church to witness to the Gospel of the Lord Jesus Christ in lands beyond our borders. ~~It may sound old-fashioned but~~ I deliberately choose this topic in order to be precise, "Why foreign missions?" and answer from the Scripture and my own experiences as a missionary in Korea.

1. Because Christ commanded. "Go therefore and make disciples of all nations." "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." A true Christian is compelled by the love of Christ who died to save us from sin. He must communicate to all men the good news that salvation is in Him, that men can live in fellowship with a Risen Savior, surrounded by love, and joy, and peace, and hope.

a) All Scripture points to world missions as the plan of God. Man no sooner sinned in the Garden of Eden, than God spoke of a plan to redeem him. God called Abraham so that through him and his family and nation all nations should be blessed. ~~This plan was activated~~ ^{God} when Jesus equipped, empowered and commissioned a small band of men and set them out to conquer in His name. Those standing orders remain. God is always opening new ways to carry them out.

b) ~~Some obey~~ ^{are obeyed} Christ's orders in unusual ways in our modern world. Korea is emerging as an independent state proudly taking her place in the family of nations. One symbol of this is the exchange of diplomatic visits. This spring Emperor Haille Selassie of Ethiopia paid a state visit to Seoul, combining jet travel and red-carpet diplomacy with all the pomp and ceremony of the ancient King Solomon. Seoul is a modern city of 4 million, complete with traffic jams, a rising crime rate, and soaring sky-scrapers. Enormous welcoming posters featured portraits of the visiting monarch and Korean President Park Chung-hee, proving that U.S. politicians are not alone in craving publicity. When Sunday came, Haille Selassie participated in no public functions. Instead he attended Young-nak Presbyterian Church...one of the great churches of the world where at 3 successive Sunday morning services 2000 people enter and leave. He was publicly welcomed as a Christian leader, and the entire service was broadcast over the government radio ~~network~~ ^{to every} corner of the country. God used an emperor's church attendance to witness to 30 million Koreans.

c) Among the ~~scores~~ ^{thousands} of Americans serving in Korea in the Armed Forces, in the State Department, and in the Peace Corps are ~~thousands of~~ unofficial missionaries. We keep open house for these people, particularly on Sunday afternoons when they attend our worship service and stay for supper. One visitor from the Peace Corps is the daughter of a negro Baptist minister in Memphis. She serves in a rural village with the public health department. She is gifted with a rich contralto singing voice which she immediately put to work in the little local church where her solos and participation in the choir won a welcome, and she became a Christian influence for good.

d) 50,000 South Koreans ~~serve as~~ ^{serve} soldiers in Vietnam. Whatever may be said abroad about that war, all South Koreans regard the defense of South Vietnam as an extension of their own continuous struggle against aggressive Asiatic communism whose agents attempted early this year to assassinate President Park. Korea's participation in Vietnam has given ~~them~~ ^{her} a healthy pride as a nation in her own right. Among these soldiers are thousands of Christians, who do not hesitate to speak out for Christ, not only among fellow Koreans, but to the Vietnamese as well. Christian chaplains serve with them. One, Chaplain Park, is a personal friend of mine. His mother told me a few months ago that he has organized a church among civilian Vietnamese where he is stationed, and is erecting a place of worship for them. "How does he communicate?" I asked. "Oh, he has learned their language so he can preach," was the answer!

^{indicating} - e) Several years ago President Park visited Washington, and a fellow missionary, Dr. Paul Crane went along as interpreter. ^{Dr. Crane} Paul related the following incident afterwards. At a formal banquet, Secretary of State Dean Rusk turned to Paul and asked, "Who is that young man over there," ~~pointing to~~ a young Korean officer in President Park's party; "I saw him bow his head in prayer before starting to eat." After inquiry Dr. Crane discovered that this young Korean is an active member of the Young Nak Church referred to a moment ago. Even the splendor of the best Uncle Sam has to offer did not blind him to the goodness of God or cause him to forget his quiet witness.

f) And there is still room for the professional missionary like myself. God calls missionaries to various types of witness and service, but in my case the primary call is to rural evangelism. In Korea 70% of the population is rural, and millions have never been reached with the Gospel. Leadership among country churches is weak or non-existent, and missionary help is needed. For 20 years it has been an exciting privilege to shepherd a score or more new or weak churches as appointed yearly by Presbytery.

Since our youngest child has gone away to boarding school it has been possible for my wife to go with me. Formerly I slept and ate with the Korean villagers, but the two of us would often be a burden where guest rooms are scarce. So the Lord has provided us with a small used travel trailer, the only one I know of in our part of the world. Towed behind the Land Rover and parked in a church yard, village "square" or along the road it is an object of curiosity to hundreds of children who crowd about to prove that not all the "togetherness" of trailer life in Korea is on the inside, and to provide ample free publicity that the missionaries have arrived. The excitement caused when dish water is dumped down the drain demonstrates the fact that millions in our world have never seen water running out of a pipe! While living in the trailer, we eat at least one meal a day in the homes of our hosts and spend most of our time visiting the sick, the remote church members, and the as yet unevangelized.

One such place is Oon-ho. Situated along the scenic coast of a peninsula with the broad ocean bay to one side and magnificent mountains on the other, Oon-ho first heard the Gospel from a Presbyterian elder sent to be the head teacher of the local elementary school. He began services in the school and contacted the missionary for help. A year ago Dot and I worshipped in the new church...completely air-conditioned since it had no roof, doors, windows or floor. We had just sent a new evangelist there. This young man had recently returned from military duty in Vietnam. He is a mild-mannered young man and we were astonished to learn that he had been a karate instructor in the army. With him we visited the poverty and disease ridden coastal fishing villages, carrying the ~~new~~ good news of Christ to scores of homes. This spring we returned and found Christian hospitality in homes where there were no Christians last fall. One afternoon, the evangelistic team from the Medical Center in Chunju, arrived to give free medical examinations and treatment to all who came. The young evangelist had worked zealously to finish the church building and gather a fine little congregation. God uses your missionaries to work with this type of situation in obedience to Christ's command to bring distant people to the joy of salvation.

2. Because without Christ men are lost. The "lostness" of a world without Christ is something we forget in our Christianized society. But the Bible is clear on this point. "He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God." ("He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him." "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.") Jesus Himself said, "I am the way, the truth and the life; no one comes to the Father but by me." The fact that many people, ~~even in our churches~~, no longer seem to take these words seriously does not detract from their truth.

a) About 25 miles from our city of Chunju is a scenic natural wonder called the "Horse-ear mountains." Atop a small mountain two gigantic stone formations dominate the country-side, looking exactly like enormous horse ears, each 600 - 700 feet tall from the point between the ears. Magnificent scenery makes it a favorite picnic spot. Taking ~~some~~ visitors there a couple of years ago, we climbed ~~up~~ to a grotto in the base of one "ear." As we approached I heard a woman praying. We climbed quietly and found an old woman worshipping the spirit of the mountain. A lighted candle burned on a crude stone altar beside a gourd of water. Rice and other food was laid out on a stone ledge. The old woman with folded hands and bowed head was pouring out a tale of woe. As she recited her sorrows, prominent was the tale of some kind of trouble her son was in.

Yet what certain hope could she have, as she supplicated before the great stone mountain?

Amato. worship, Finials

b) In one of our country churches I was examining an old lady for church membership. I had already been told ^{now} she had formerly been a sort of medium or witch, believed to be in communication with the spirit world. Her family had tried to starve her to death, or to kill her by sticking hot needles into her skin. No wonder she had been driven out of her senses. In this condition she was taken to Seoul when the family moved. Here a neighbor told the family of a Christian woman who could pray for the the demented old woman. They ^{took} her to the Christian whose prayers were answered and the old woman suddenly cured. Demon-possession sounds strange to our Western ears, but it is a horrible reality to many in the East, a fact which I make no pretense of understanding. It is also true that not infrequently the prayers of a Christian are effective in casting out the dark spirit.

Now back in her country village, the old lady walked an hour to church every Sunday. Seated before me she was to answer to her Christian faith. "Why do you believe in Jesus?" I asked. "Because I got rid of the devil," she replied. I repeated the question in various terms but could only get the same answer, "Because I got rid of the devil." "Well," I asked, "now that you are rid of the devil, what do you have?" Without hesitation she replied, "I have a Shin-Shegye... a new world!" I said to her, "You have given a better answer than most who merely memorize what the evangelist has taught!" She was rid of the old demons of fear, superstition, and darkness, and had moved into a new world of light and love and eternal life!

c) We Christians have the obligation to warn men everywhere of the perils of entering eternity without Christ, and God will hold us responsible if we fail. God's word to Ezekiel is spoken to us, "Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth you shall give them warning from me. If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand." Ez. 3:17-18. On the other hand, to take the news of a God who loves and forgives and grants the abundant life in Christ is to have the joy that Jesus said even the angels feel over one sinner who repents.

§. Because by service in Christ's name we make known the love of God. Preaching the Gospel of salvation goes hand in hand with service of love and concern for human need. Certainly Jesus was busily engaged in both simultaneously. Every missionary I know is giving much of his time and sometimes is in debt because of trying to meet the demands of human need about him, and which in Christian compassion he cannot ignore.

a) Medical missions have always been our greatest response to need. I can testify that no other single type of ministry has done more to break down barriers and create the climate for evangelism by showing that Christians not only preach a God of love but translate that love into action. In Chunju our Presbyterian Medical Center treats hundreds daily. Our home is surrounded by staff doctors whose service we witness. Dr. David Seel, trained to treat cancer; Dr. Lee, highly skilled Korean surgeon; Dr. Pak, American trained neurosurgeon, Dr. Paul Crane, director of the center and well known surgeon; Dr. David Chu, China-born American citizen, in internal medicine; Dr. Dorothea Sich, a German lady obstetrician. All combine their medical skills with constant evangelistic witness.

b) For most of my career I have been associated with a number of communities composed ^{in our area} of leprosy patients, unfortunate outcasts in any society. There are now six of these places, each with a strong church. One is a community of about 350 who formerly had the disease but are now in a rehabilitation village set up by the government. Life has been hard for them on the undeveloped poor land given to them. With financial help from the relief offering of an American Church, we have started a community development project ~~rehabilitated~~... a "live-stock center." Here we will raise good breed hogs and chickens for distribution to every villager to enable them to help themselves, and eventually to help other similar villages. By this and similar means missions minister to the whole man and thereby demonstrate the love of Christ.

c) The Good Samaritan Fund provided through the relief department of the Board of World Missions enables missionaries to meet a few of the miscellaneous opportunities for service. In one distant mountain village was a young woman with crossed eyes. This fund enabled us to have this corrected at the PMC, and now she has been able to get married. In the leper rehabilitation village just mentioned was a teen-age girl with a mal-formation under her tongue which made speech impossible. An operation corrected this and now she is learning to talk so she can lead a normal life. So "the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear and the dead are raised up, and the poor have good news preached to them." Mt. 11:5

4. Because His Church must be established. The missionary's task is to work Himself out of a job. A veteran missionary once shocked me with this remark, which I have since realized is true: "The business of the missionary is not so much to be a soul-winner (though, of course, he always is), but to establish a soul-winning church." The Church is the Body of Christ. The reason for the Church is to make Christ known to the world...not to be just another club-house.

a) The creation of a church in Korea ^{almost} has been a spectacular success. 85 years of missionary endeavor have produced a Christian constituency of 2 million, and the percentage of Christians is 10 times that of neighboring Japan. Everywhere, one sees churches and the skyline of every city is punctured with steeples. Increasing numbers of young Korean ministers are assuming their places of responsibility. This spring I witnessed the ordination of 7 ministers simultaneously by our Presbytery. Such developments greatly encourage us. But the concentration of Christians and church leadership in the great cities leaves vast parts of the rural area full of needs for missionary service. There is a sense of urgency in winning these masses to Christ by whatever means while there is time. Your missionaries are right in the forefront, shoulder to shoulder with Korean co-workers to meet this challenge.

b) Our city of Chunju is small by Asiatic standards, only about a quarter of a million. Industries are moving in; new housing areas mushrooming. Churches need to be established in the growing edges of urban development, and your missionaries encourage and counsel in such efforts. County-seat churches have their own pastors and are self-supporting...yet often their physical plants, constructed 30 - 40 years ago are completely out-dated. We work with them to rebuild and enlarge to meet not only their own needs but to serve as centers for the scores of small rural churches looking to them for fellowship and leadership.

c) Involvements in starting and developing rural churches where 2/3rds of all Korean live are too numerous to recount. Remember that a "village" in Korea usually has a population between 1000 and 2000. Although the number of Presbyterian churches in the province where I work has grown phenomenally from about 200 20 years ago to about 650 now, there yet remain scores of areas where there is no Christian witness. There are districts with up to 10,000 population with no church whatever, where even non-Christian village leaders send word to us urging that we send them a Christian evangelist.

d) We assist in rural church-building programs. Several years ago, one of our missionaries, Rev. Hugh Dinton, developed a method of building such churches at less than half the usual cost. He substituted for the timber frame (extremely expensive in Korea) a framework of reinforced concrete components for which he invented forms. We now employ a man full-time...producing ~~one~~ of these little chapels capable of seating up to 200 people at a cost of about \$300...and the buildings are virtually indestructible. Our builder has produced ^{several} over 30 of them in the last three years...one a month in good weather. Helping the little congregation raise the money, transport the forms, and erect the building is part of a missionary's contribution.

Kwangju's Church Story
e) Let me tell you about a new church begun this spring in a distant district with no church, where I had wanted to begin work for a long time but the Lord had not opened the way. Early this year we learned that a man there had nearly died of tuberculosis, but had been treated at the mission hospital in Kwangju. While there he heard the Gospel and accepted Christ as his saviour. So anxious was he that all his home-folks share his new-found joy, that before leaving the hospital he mimeographed an account of what Christ had done for him and mailed it to friends throughout the district. Out of the hospital he sold part of his farm and donated the money to purchase a church site and erect a chapel of the kind ~~as~~ just described.

But a church is far more than a building...an effective evangelist is essential. Evangelists are scarce in Korea now, and budgets for their support are already committed. Without warning a gift came ~~unexpectedly~~ from an American church making possible the support of an evangelist for the immediate future. About this time, a seminary student dropped in to see me. He had been a Christian about 10 years, and now is preparing for the ministry. Because his parents were non-Christian and opposed these plans, it was difficult to leave his own wife and children with them. ~~Was there~~ Was there a place where he could serve a church while going to seminary? After checking on his qualifications, we sent him to this village to work during summer vacation. As the place was only 40 miles by direct bus route from his school, he will continue working while going to the seminary. God used a man's TB, a mission hospital, an unexpected gift from an American Church, a student's family difficulty, and a missionary to shove the pieces of puzzle together...all for the purpose of starting a new church.

f) I believe God's purpose in the amazing development of the Korean Church is to provide a base from which missionaries of Asiatic origin will carry the Gospel into the heart-land of Asia now closed to direct preaching and which may never open to Western missionaries. Recently I was discussing with a Korean minister my hopes for the reunion of factions of the Korean Presbyterian Church whose divisions take more missionary time than we like to admit. I voiced this hope of a Korean Church carrying the Gospel to China. My Korean friend said, "You know, the Chinese communists are preparing their land for a great Christian revival!" "What do you mean?" I asked. "For centuries the tight family clan under the Confucian system has made Christian conversion of individuals difficult and often impossible. The communists have brutally broken this up!" Incredible! we say...Perhaps so. Yet God in his story has often used such means. It is important to His plans that missions develop strong indigenous churches!

Conclusion: Why foreign missions? ^①~~Because~~ Christ Commanded. ^②~~Because~~ without Christ men are lost. ^③~~Because~~ by service in Christ's name we make known the love of God. ^④~~Because~~ His Church must be established.

Tidings, sent to ev-ry creature,
Millions yet have never heard:
Can they hear without a preacher?
Lord, Almighty give the word!
Give the word in ev'ry nation
Let the Gospel trumpet sound,
Witnessing a world's salvation,
To the eath's remotest bound.

H. Downton

Scripture reading: Rom: 8:35-39

Text: "Who shall separate us from the love of Christ?" Rom. 8:35

What is Jesus doing now? As a missionary appointed by a Korean presbytery to have oversight of 35-40 little pioneer churches most of my life, I have asked this question hundreds of times sitting on the warm floor of dark little Korean rooms as we examined new believers for baptism. The usual prompt answer was in the words of the Apostles' Creed, "He is sitting at the right hand of God." About 20 New Testament passages tell us this. Does this mean that our Saviour is simply resting, relaxing, and passively enjoying the glories of heaven and the splendor of His heavenly Father? No indeed! While these words describe His position of exaltation, His endowment with all the majesty and power of Almighty God...and rightly we sing:

All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Yet the truth is that uninhibited by our limitations of time and space He is concerned, active, and involved in all that goes on in His vast and growing kingdom. He continues to love His world and is vitally concerned with the witness, the growth, the protection, and the perfection of His Church. No where is this more evident than in the proclamation of His Gospel to the ends of the earth, for He says..."Go therefore, and make disciples of all the nations...and lo, I am with you always." Again He says, "I have other sheep, which are not of this fold; I must bring them also." Especially in our day when tens of thousands of missionaries are gathering those sheep, Jesus is busy...very, very busy in His exalted state at the right hand of the Father. He prays for missions; He sends His Holy Spirit to empower missions; He governs all the affairs of the Church to promote missions; He prepares an eternal home for all the children of God who will gather on the final great home-coming day of all history. In the words of Paul in Rom. 8:35, "Who shall separate us from the love of Christ?"

I CHRIST PRAYS FOR US. Christ's death for our sin did not complete His work. Every minute, night and day, as intercessor He implores the Father on our behalf. We Americans have a "do-it-yourself" complex, but our Korean friends understand the function of a third person "go-between" far better. Marriage engagement, business deals, and all delicate inter-personal matters are properly handled for the benefit of both parties through a friend who is requested to help. But the great difference in the role of Jesus is that He works as intercessor not at our behest, but because His

Father has decreed that He should do so...something like a commanding general to plead commanding his executive officer to plead for an AWOL enlisted man before him.

Christ is praying for the evangelization of 4 billion in other lands, for our church right here, and for each of us. Whenever a new believer confesses his sin, accepts Christ as Saviour and implores God for forgiveness and salvation, Jesus intercedes, "Father, I died for this person, forgive for My sake!" Surrounded by paganism, pressured by family, tempted by the things of this world as they are, Jesus prays for them. He prays for lonely missionaries in difficult situations, and He reinforces prayers to the Lord of the harvest to send forth laborers. He prays that our American church will remain true to its pledge over 100 years ago: "Be it resolves...that the Presbyterian Church...is a missionary society; the object of which is to aid int he conversion of the world; and that every member of the church is a member for life of said society, and bound, in maintenance of his Christian character, to do all in his power for the accomplishment of this objective."

Christ praying for the work He loves the most combined with the continual prayer of His saints on earth is a powerful and unbeatable combination. Missions began with prayer meeting when the first Christians in the upper room "continually devoted themselves to prayer, along with the women..."(Acts 1:14) Power came for missions when praying Christians received the Holy Spirit on the day of Pentecost. Direction for missions came to a praying church in Antioch when it commissioned its first foreign missionaries. Expansion of missions has always come with the earnest prayer of His people. He has set His Son at His right-hand as our supreme prayer-partner. "We do not know how to pray as we should" but "He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints to the will of God."(Rom. 8:26-27)

People ask missionaries: "What can we do to help you?" Remember they are out int he midst of sa spiritual battle with "the world rulers of this darkness, against the spiritual forces of wickedness." Your prayer reinforced by the intercession of Jesus makes the difference between victory and defeat, between fruitlessness and fruitfulness. Dick Hollis lists some ways to pray for missionaries:

1. Pray that the harvesters may have vision to see the harvest.
2. Pray that they may have skill in handling the spiritual sickle.
3. Pray that they may have willing spirits and dare not to be lazy.
4. Pray that they may have health and strength.

Remember: "the effective prayer of a righteous man can accomplish much."(Jas. 5:16)

"Who can separate us from the love of Christ?"

2. CHRIST SENDS THE HOLY SPIRIT. Knowing the lonely, "let-down" feeling His disciples would have when He departed for heaven, Jesus assured them of the gift of the Holy Spirit...a promise fulfilled on the day of Pentecost. "When the Counselor comes, He promised, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me."(John 15:26). "You shall receive power, when the Holy Spirit has come upon you; and you shall be my witnesses." The supreme work of the Holy Spirit is to be our teacher. He brings to mind the things of Christ. He shows us how to live in faith and obedience. He enables us to be witnesses among the peoples of all lands. He plants in our hearts the same concern for a lost world, the same sadness for the unsaved going out into the utter darkness of eternity which was in the mind of Christ.

The Holy Spirit gives power to those witnesses. From the world's point of view the early church in Jerusalem had no power...no buildings, no budget, no equipment, no endowment, no typewriter, computer, mimeograph, telephone, no program material, no "how-to-do-it" manual, no administrative set-up, no partnership with other churches. But when "clothed with [real] power from on high" Peter who had denied His Lord became a persuasive preacher, Philip the layman led the Ethiopian eunuch to His Saviour, and Paul and Barnabas received the vision and courage to penetrate the power-centers of the Roman Empire for Christ.

Jesus still sends His Spirit to accomplish great revivals around the world. Early in this century He brought great revival to Korea. Christians who had gathered for prayer and Bible study were led to confess their sin, to forgive one another, and to go forth in one of the most powerful movements of personal witnessing the world has ever seen...a movement continuing today in a church which doubles every 8 years. I have often been asked, "How do you start a church in Korea?" The answer is, "I don't." Invariably the Holy Spirit puts it into the heart of a Korean Christian to move into an unchurched village or section of a city, begin work, then appeal to fellow Christians, including the missionary, to help. Times without number we experienced this. In the year following the end of the Korean War, 50 churches, about one a week, were started in the province where we worked, and this continued for our 38 years...within days of retiring in 1986 people from two rural villages came to tell of their new churches and asking for help. So the Holy Spirit continues to put together the call of the Macedonian, the response of an evangelist or missionary, the proclamation of the Gospel, and His own power to change hearts and unite them into the unit we call the church. So, pray for your missionaries to pray that the Holy Spirit will move in thousands upon thousands of places around the world as Jesus who sits at the right hand of God sends Him. "Who can separate us from the love of Christ."

III. CHRIST RULES HIS CHURCH. He is "the head over all things for the church which is his body." No small matter! A pastor of a congregation thinks he is busy; a missionary nurturing a large flock of churches over a wide area worries because he cannot give them all enough attention...but Christ rules His church around the world, thousands of congregations, organizations, and movements. Only the Divine Son of God could perform a full-time job like this! He calls His own out of the world, prepares, equips and superintends leaders, governs the deliberations of organizations, brings revival and enthusiasm for world mission. When we are tempted to worry about the condition of the church, remember it is His church, His body, He is Lord of all!

More important than administrative functions, Jesus as the Head of the Church infuses His life into every sinew and muscle and organ of His body. Without the life of our resurrected and living Lord, His body, the church, cannot function! Let us not be discouraged about what goes on in parts of the church...remember He loves His church, gave His life for her, and sustains her with His presence and protection. The Church is alive because Christ is alive. She will win because Christ is the victor! Nothing can separate the church from the love of Christ. For decades we thought the Christian movement in mainland China had ceased...but all that time it not only lived but grew and now one of the greatest ingathering of souls in history is taking place. One Thursday night in 1973 we sat on the ground in a great plaza in Seoul, Korea, to worship with over one-half million people at the Billy Graham crusade. As far as the eye could see people sat quietly, orderly, listening as the Gospel was proclaimed. On the next Sunday afternoon while he preached to more than a million people, we were in a distant mountain village. While I examined new believers for baptism that afternoon, Dot was in the courtyard standing with others by the pig-pen listening to a transistor radio carrying that remarkable service from Seoul. Two from this remote village had gone to attend that meeting. It gave to these new Christians a sense of belonging to the vast congregation stretching around the world.

Often we visited remote churches which were discouraging, almost about to die. Once in a deep mountain valley we visited a church which whose membership consisted of three old grandmothers...and they were of divided opinions so that a church-split seemed imminent. It looked hopeless! But the Lord of the church continued to work there, so that today they have a beautiful little church, their own paid evangelist, and a fine little congregation. Several years ago in a bank in our city a well-dressed young man addressed me: "I was a little boy in that distant Sa-lye church, and you examined me for church membership." I asked, "What has happened since then?" I went on through university, went to America, received a Ph.D. and am now a professor in the local university." "Are you still a practicing Christian?" I asked. "Oh, yes, I am a deacon in a church here in the city." Not only had God prospered the little

church but from it brought out useful leaders in society and church. God depends on ordinary Christians like you and me to do His work...but let's remember that whether at home or abroad...He is the Head of the Church and He continues to govern and direct and bless its growth. "Who can separate us from the love of Christ?"

IV. CHRIST IS PREPARING OUR ETERNAL HOME. Sitting on the right hand of God, Jesus intercedes with the Father for us, He sends us His Holy Spirit, He rules His church, and He prepares our future. History has its end; world evangelism has its goal that "every knee shall bow, and every tongue confess, that Jesus Christ is Lord." The King is coming to welcome us to His house of many mansions and to His banquet forever.

"In my Father's house are many rooms, if it were not so would I have told you that I go to prepare a place for you?" I can't answer as to where the place is or what it is like, but I accept His promise of an eternal home where we have a permanent reservation. Note that Jesus said, "I prepare a place for you." Who are the "you?" They are those who in repentance and faith accept the salvation offered through Jesus Christ, and the primary purpose of missions is to proclaim that invitation. That future offers more than magnificent palaces or streets of gold...it offers the eternal companionship of our Saviour..."that where I am, there you may be also."

One of my most treasured memories is of 38 continuous years of association with some of the most pitiable and yet most blessed segment of Korean society...people afflicted with leprosy. Only a few weeks after arriving in 1948 a leper with this disease appealed to me to come baptize new converts he had won in a settlement of these people, and on our last Sunday in Korea we worshipped with their congregation of about 500, many of whom we had known all this time. I recall once during those early years examining for baptism an old man who because of the disease was blind, had lost his hair and parts of his hands and feet and was in wretched condition. He answered my questions with ease, giving a good testimony to his faith. As we finished I asked, "What will happen to you when you die?" "I'll go to heaven," he replied. "And what kind of a body will you have?" People with this dread disease often seem to have lost all facial expression and this man almost resembled a corpse, but his face seemed to light up, as he answered, "Not a body like this one [and what a fearful wreck that one was!] but one like Jesus!" Somehow what Christ did for that man, and for that matter to entire community who lived in filth, squalor, and disease but now live in comfortable homes, their disease all but wiped out throughout the land, and able to worship freely in a beautiful church building...somehow all this is a picture of what Christ has done for millions in the land of Korea during our lifetime. Christ has brought forgiveness of sin, peace with God, and hope of an eternal blessed future...to Korea and to every land where your missionaries have gone.

"Who shall separate us from the love of Christ?" 2000 years ago He died for us, today He intercedes for us before God, He sends His Holy Spirit, He governs His church, and in the future He has prepared our eternal home.

God is working His purpose out, As year succeeds to year.
 God is working His purpose out, and the time is drawing near;
 Nearer and nearer draws the time, The time that shall surely be,
 When the earth shall be filled with the glory of God As the waters cover the sea.

From utmost east to utmost west, Where'er man's foot hath trod,
 By the mouth of many messengers Goes forth the voice of God;
 "Give ear to Me, ye continents, Ye isles, give ear to Me,"
 That the earth may be filled with the glory of God, As the waters cover the sea.

March we forth in the strength of God, With the banner of Christ unfurled,
 That the light of the glorious gospel of Truth May shine throughout the world:
 Fight we the fight with sorrow and sin To set their captives free.
 That the earth may be filled with the glory of God as the waters cover the sea.

All we can do is nothing worth, Unless God blesses the deed.
 Vainly we hope for the harvest tide Till God gives life to the seed;
 Yet nearer and nearer draws the time, The time that shall surely be,
 When the earth shall be filled with the glory of God, as the waters cover the sea.

A 90th Birthday

Scripture reading: Acts 16:5-10

90 years ago on Sept. 7, 1892 the first Southern Presbyterian missionaries left for a virtually unknown land far across the Pacific. Korea beckoned them through the stirring addresses of a Northern Presbyterian missionary who had begun work there just 8 years before. Of the band of 7 pioneers, a lady was the first to arrive. Miss Linnie Davis landed at Inchon, made her way by river boat toward Seoul, and was carried by sedan chair to the capital, arriving to find the city gates closed for the night. Ropes were let down, and she and her Korean lady companion were pulled to the top of the 40-ft stone wall...reversing Paul's style of exit from Damascus. Thus began a work which celebrates its 90th birthday this year.

What can be said of this life-span of 4 score years and 10? In the first place we thank God, saying, "Great is thy faithfulness!" Those 7 valiant men and women moved out into southwestern Korea, hitherto unexplored by missionaries, travelling amid incredible hardships, making their homes among a superstitious and suspicious people, braving the diseases, the filth, and the formidable task of learning a language one of them described as a "stiff-necked, hydra-headed monster." Almost immediately they ran into the teeth of a local popular uprising which led to war between Japan and China fought on Korean soil. Soon came war between Japan and Russia, then two world wars and the Korean War. The Japanese occupation from 1910 to 1945 brought increasing repression of mission activity and outright persecution of the Korean Church. The Korean War meant mass migrations of refugees, terrible slaughter, and division of the nation. At no time during that entire period has there been a peaceful transition of government.

It would be exciting to have a "this is your life" show on this birthday but we will have to content ourselves with results. Where 90 years ago there was not a single school of any kind, a chain of Christian junior and senior high schools with some 20,000 students continues to send out a stream of Christian young people. Where medical care was unknown and the only hope of the sick and suffering was the incantations of shamans or withdoctors, three great Christian hospitals bring a ministry of healing and hope to tens of thousands. Where superstitions, fear of demons, and idolatry reigned, the light of Jesus Christ now shines, and joyous songs of praise are raised from a million voices in approximately 4000 churches in the part of Korea served by this 90-year old mission. Where only the missionary knew that God loved the world so much that He gave His only begotten Son, Christian colleges and seminaries produce hundreds of graduates each year... men and women prepared not only to lead their own people, but also those of distant lands into the light of the knowledge of Jesus Christ. Truly, "Great is thy faithfulness!"

Today, the 90-year old work which you Presbyterians have sponsored is very much alive and vigorous. So is the entire Korean Church which celebrates her 100th anniversary in 1984. This spring the Korean nation observed the 100th anniversary of diplomatic relations between Korean and the United States, re-affirming our strong ties of friendship. Almost anything you can say about this little country is true. She is independent, strong, productive, progressive, and prosperous in comparison with most other developing lands. Her manufactured products are in our U.S. markets, over 100,000 construction workers are in the Arab oil-producing lands alone, her people...many of them highly skilled technicians...migrate all over the world. In the face of a fully armed, aggressive, communist North Korea whose armies stand within artillery range of Seoul itself, the government of South Korea is frankly military and authoritarian, and from our American viewpoint abuses human rights by prohibiting all opposition, and sometimes imprisoning unjustly those who dare to speak out, a situation demanding the prayers and concern of all Christian people. Yet it is also true that the masses are allowed complete freedom of movement and the right to self-fulfillment through education, vocation, family and social life. Best of all there are no restrictions upon preaching the Gospel and carrying on normal church life.

A recent Time Magazine article quotes a researcher as saying that "South Korea demonstrates the world's most dramatic Christian revival: the churches are growing by 6.6% a year, fully two-thirds through conversion rather than the birth rate. By the end of the century (this researcher) projects, South Korea will be 52% Christian." True perhaps, but let me fill you in on some family secrets lest you get a distorted picture. All is not gold that glitters. Of Korea's 6 million Protestants, two-thirds are Presbyterian, but divided into at least 29 denominations. Factionalism, especially between geographical regions, is rampant. With growing urbanization, influx of

both the good and the bad of Western culture, materialism and secularization...there is a strong drift away from the church by the youth who throng to the big cities. Do you have scandals in American churches? Korean churches have them too, maybe more of them. This spring the treasurer of the church served by my Korean assistant just disappeared with all the church assets plus money borrowed from other church members. Marital scandals and irregularities among pastors or evangelists sometimes tear congregations apart. Strange theologies from abroad and indigenous movements such as the Moonies so well known here in the States lead many astray. The age-old shamanism of the people is carried over into tremendous faith-healing movements whose leaders sometimes amass fortunes with dubious results among their adherents. The missionary shares these problems with his Korean brethren...they take up his time, and ^{bring} cause heart-ache and discouragement, and they are causes for prayer by you who are fellow laborers at home, although they don't make good material for mission addresses.

6 In speaking of our own work against this background you will have to pardon personal notes. I can say that I am proud to be a member of a team with this 90 year old record, and of a family identified with two-thirds of that history. Two verses from the missionary career of Paul summarize our work for the past few years. Acts 16:5 reads: "So the churches were strengthened in the faith, and increased in number daily." Verse 10 reads: "And straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them."

7 Verse 5 concludes an account of how Paul and his companions toured churches they had previously founded to strengthen and encourage these new Christians, to deepen their faith with instruction in the Gospel, and to help win new converts. After 34 years in North Chulla province, and witnessing an almost 10-fold increase in the number of churches, and having a small part in helping many scores of them get started, they have become like a large family of children. We spend much time visiting among them, holding Sunday services, and dropping in on other days. A vegetable garden not only has to be planted, but given daily attention to hoe and weed and so on, if it is to produce. We work the churches like a garden and it is a delight to keep up acquaintances, call on the back-sliders, and speak to villagers about Christ. Many long hours we sit on the floor with the local evangelist and some of his members, answering questions, trying to mature their faith and knowledge of the life in Christ. We are always welcomed. As the only missionary man and wife team in this kind of work that I know of in Korea, we find that Dot's friendship with the wives of these church leaders and other Christians contributes to our ministry in terms no one can measure.

8 Our biggest delight is helping to start new churches. This year we have already worshipped in 4 which did not exist a year ago. One of these was Pan-am where we worshipped 3 Sundays ago. It is a scenic spot, with a magnificent stone formation or outcropping from a hill rising immediately behind the central village. For many years I had passed this place as I travelled between adjacent churches but the Lord had not given us an opening to start a church. Last year He opened the way by sending new Christians to live there. A Presbyterian elder was sent as principal of the elementary school and began holding services in his own home. A devout young lady teacher from a city church also came and helped with the Sunday School. 6 months ago the elder was transferred elsewhere, and the young lady got in touch with our Presbytery evangelism committee. 3 months ago a seminary student was sent to begin work, the committee visited and approved selection of a small plot of land. When we worshipped there on July 18 a foundation had already been poured for a small church building which will be finished by the time we return in late August. We worshipped in a school room with about 30 adults, some who had previously walked long distances to other churches, but most of them new converts just beginning a new life in Christ. No matter how many of these situations we may have a part in, there is never a greater satisfaction or joy than witnessing the birth of a new cell in the body of Christ Jesus. Like Paul in Acts 16:5, we have the thrill of seeing churches strengthened in the faith, and increasing in number daily.

9 Acts 16:10 tells of Paul's missionary team receiving the call to go to Macedonia, concluding that God had called them to preach the gospel to them. Several years ago we felt the Lord had similar work for us. Off the south coast of Korea is Cheju Island, somewhat like Sicily is to Italy though not so large. Another missionary had previously served there, but currently there was no missionary among its 450,000 people. Dot and I were free to spend a month each spring and fall on Cheju, taking our car on the five and a half hour ferry trip from the mainland in order to work this 50 by 30 mile island. A disadvantage of modern missions is jet travel...it takes a boat trip to feel like real missionaries again! Cheju is one of the world's most beautiful

spots with a growing international tourist trade. The foot-balled shaped island is dominated by an extinct volcanic cone about the height of Mt. Mitchell, while 360 small satellite volcanoes create a pok-marked moonscape appearance. 1700 varieties of flora and fauna, lush groves of tangerines, wide open cattle ranches, and exotic views everywhere make Cheju a veritable paradise. These people carry the blood of Mongol and Japanese invaders, South-sea islanders, ship-wrecked Dutchmen, as well as strains from the heart of Asia, affecting their language and culture.

10 Out of all this come superstition, shamanism, and Buddhism compounded and embellished, providing more sheer "heathenism" than anywhere we have seen on the mainland. Evidence of Buddhism is everywhere. Weird rock formations, lava caves and grottoes, gnarled trees, etc. are objects of worship. 18,000 different spirits are said to inhabit these places. Hundreds of practicing shamans are intermediaries with this ^{spirit} world, performing ^{services} ceremonies to placate spirits and insure good fortune. Thousands of women who dive for highly prized exotic sea-creatures off the craggy coasts are devout spirit worshippers. We visited one inland village where the evangelist told how his neighbors worship snakes...when they see one in the road they fall down and worship right there. A bride takes the household idols...a basketful of snakes...to her new home.

11 In this atmosphere lives the church of Cheju. Christian work began in 1907 when the first all-Korea Presbytery at its organizational meeting sent one of its first 7 ordained ministers as a missionary to Cheju. The churches planted by that pioneer at risk of his life survive. Strong churches exist in the two cities, greatly helped by influx of mainlanders more receptive to the Gospel than the native islanders. But dozens of rural churches are desperately weak because of strong resistance to Christianity caused by deep-rooted superstitions and a natural aversion of islanders to all outsiders. On the mainland 1 out of 5 people may be said to be Christian, but in Cheju only 1 out of 15, and less than 2% of the islanders are baptized. Large villages of several thousand people remain without churches. Securing and keeping trained pastors and evangelists from the mainland presents another problem.

12 In the past two years we have visited all 75 churches and outposts of Cheju, including three on off-shore smaller islands, and have identified and begun to concentrate attention on the new and very weak spots. Making new friendships and adapting to different ways has been interesting and rewarding. One evening after a service, we were entertained in the home of the local post-master. His wife produced a special delicacy which she said was very expensive. It was a great shell with some kind of grey glob in it. When we didn't appear particularly enthusiastic, she said, "See, it's still alive!" So it was...we could see it heaving up and down like this. A few minutes later it appeared, neatly sliced, without benefit of cooking...and nothing would do but we must eat. After Cheju Ps. 8:8 has taken on new meaning..."whatsoever passeth through the paths of the seas!"

13 Cheju Presbytery has begun to assign us the oversight of definite projects. One is the new church at Suh-gwang Suh-li, inland about 5 miles from the sea. Several years ago a Christian from the mainland had moved there and built a small church but left soon afterwards. For a year or so the handful of new believers could not support a worker and services were held Sunday afternoons by a man from another church. We have enabled a woman worker to move there now and already the church is taking on new life. The Presbyterian Church of Korea does not ordain women, but many of these Bible Women have served effectively particularly in these out-of-the-way pioneer projects. She now also has the help of a young man attending the Presbytery Bible Institute. Already she is winning new converts and we look forward to baptizing them this fall. While eating a meal in her little room, Dot asked how she had become a Christian. For many years she had been a Buddhist teacher, travelling among villages to teach Buddhist doctrine. One day she met a student carrying what she thought was a Bible and asked to see it. She had heard that Christians had Ten Commandments and since the Buddhists had only five she wanted to see them. It turned out to be only a New Testament where she could not find the Ten Commandments. But as she read the first chapter of Matthew she was at once attracted by the names of Jesus. "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." "They shall call his name Immanuel, God with us." With tears of joy in her eyes, she told of reading on into the Word to the Sermon on the Mount and other teachings of Jesus, and eventually finding the Saviour who died for her sins. Pray that when we return this fall to Suhgwang Suhli we will find that God has used this faithful servant to bring more souls into His kingdom.

Perhaps you wonder what message the missionary tries to give in remote places where there is so little understanding of the meaning and consequences of sin, of the love of God, of what Christ

so rapidly

14 Why do people accept the Gospel so readily and churches multiply ^{so rapidly} in Korea? Among other answers, the early missionaries were giants who laid strong foundations by excellent methods, no strongly organized local religions existed, Korean has never been subjected to Western imperialism, her people have suffered terribly, the new Christians were instructed in the Bible and were ardent personal evangelists, and the Holy Spirit opened their minds and hearts. But more than missionaries or methods, it is the message which God has used to transform a nation. Do you ever wonder what message the missionary tried to give in remote places where there is so little understanding of the meaning and consequences of sin, of the love of God, of what Christ has done and is doing for us, and of the new creatures He wants us to be. I make great use of the parables of Jesus, who knew so well how to teach so that the common people heard Him gladly. I also like to use the story of Zaccheus, the sinner curious to see Jesus, who would up entertaining Him for dinner, and was blessed by Jesus who accepted his repentance and faith and heard the Master's benediction: "Today has salvation come to this house. For I have come to seek and to save that which was lost."

15 This is the good news which in 90 years resulted in the church of Korea today. This is the good news your missionary evangelist preaches in unchurched villages, and his wife brings to her weekly visits to the women's section of the penitentiary and a nearby rest-home for people with mental problems. This is the good news in which Christian Korean construction workers rejoice in their church services in Arab Muslim lands where other Christian witness is prohibited. This is the good news Christian Korean nurses and miners in Germany share with Europeans. This is the good news which nurtured the church in mainland China during three decades of Communist effort to wipe it out but which has doubled in membership during that period, and which continues to triumph in every tribe and nation and tongue around the world...the good news that God wants every prodigal back in His household enough to give His son to die for the world. This is the good news I pray the American church will continue to proclaim to the ends of the earth. Filling in the gaps,

For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. Rom. 1:16

Text: "Since we have so great a cloud of witnesses..." Heb. 12:1

Scripture Reading: Heb. 11:32--12:2.

→ (Some material quoted from
GT Brown's "Mission to Korea")

Almost exactly 90 years ago, on Sept. 7, 1892, farewell services were held in St. Louis for the first Southern Presbyterian missionaries leaving for a virtually unknown land far across the Pacific. Korea had beckoned through the stirring addresses of Horace Underwood who had begun work there 8 years before and whose brother John, of typewriter fame, made the initial \$2000 gift to send them out. These missionaries had battered down the reluctance of the home board which had stated that it had "neither men, means, nor mind to open a new mission in an unknown country like Korea." (Not the last time a board has misjudged missionary determination!) Illness separated the party, and of the band of 7 pioneers, a lady was the first to arrive. Miss Linnie Davis landed at Inchon Oct. 18, made her way by river boat toward Seoul, and was carried by sedan chair to the capital, arriving to find the city gates closed for the night. Ropes were let down, and she and her Korean lady companion were pulled to the top of the 40-ft wall...reversing Paul's style of exit from Damascus. Thus began a work which celebrates its 90th birthday this fall.

What can be said of this life-span of 4 score years and 10? First of all, we thank God, saying, "Great is thy faithfulness!" Those 7 valiant men and women moved out into southwestern Korea, hitherto unexplored by any westerners, travelling amid incredible hardships, making their homes under primitive conditions among a suspicious people, braving the diseases, the filth, and the formidable task of learning a language one of them described as a "stiff-necked, hydra-headed monster." Almost immediately they ran into the teeth of a popular uprising of the Tong-haks, a quasi-religious political sect disgruntled over abject poverty, high taxes, corrupt officials. It started with a magistrate named Cho of the Kobu district about 35 miles southwest of Chunju who so riled up the peasants that they rose in armed rebellion, taking over regions of Puan and Kimje and finally Chunju itself, causing the evacuation of the missionaries who had just arrived. There were bloody battles with government troops here in which 500 rebels were slain...I have been told in the valley between here and Ta-ga-san, though I cannot confirm that. The government called in Chinese ^{military} help which led to Japanese intervention as well, resulting in the Sino-Japanese war fought on Korean soil. Then came war between Japan and Russia, two world wars and the Korean War. The Japanese occupation from 1910 to 1945 brought increasing repression of mission activity and outright persecution of the Korean church. The Korean War meant mass migrations of refugees, terrible slaughter, and division of the nation. At no time during that entire period has there been a ~~peaceful~~ ^{non-violent} transition of government.

It would be exciting to have a "this is your life" show on this 90th birthday. 90 years ago there were no schools of any kind, no modern medical care for the sick and suffering, and superstition, fear of demons and idolatry reigned. Then only a handful of missionaries knew that God loved the world so much that He gave His only begotten Son. ^{It would be thrilling} To trace the story ^{to} today when joyous songs of praise are raised from a million voices of those who love the Lord Jesus Christ in approximately 4000 churches in the part of Korea served by this 90-year old mission ~~would be~~ ^{would be} thrilling. But this is not a "this is your life" show, nor a missionary address to describe what we are doing, nor yet a report on the Korean Church and its institutions. Today let us try instead to learn what made these early missionaries such successful architects of the Christian structure in Korea today.

We have just read part of the great roll call of the heroes of the faith in Hebrews...those "who by faith conquered kingdoms, performed acts of righteousness, obtained promises..." and so on. Heb. 12:1 concludes that list by challenging us to follow... "since we have so great a cloud of witnesses surrounding us." You and I are like racers in a stadium. In the stands, rising tier above tier as spectators are those who like Abel and Enoch and Noah and Abraham and Moses have triumphed "by faith" and received the crown of victory as a reward. Above us on the hillside

about 50 yards away are the mortal remains of two of the original seven. We can imagine in those ^{lavish} stands ~~we can imagine~~ Reynolds, Junkin, Tate, McCutchen, Bell, Mattie Ingold, Bull, Preston, Wilson, Talmage...almost 200 of them before any of us ^{here} began our work. But more than witnessing what we are and do today, in a far greater sense they are witnesses to what God can do with men and women of faith. They are testimony to God's power, to His guidance, to His way of accomplishing His purposes. It is in this sense that today I want us to think of this "so great a cloud of witnesses." What kind of people were they, what made them great, how did they set an example and standards for us?

I They were ordinary people whom God used in extraordinary ways. Like Peter or Barnabas they possessed normal physical, mental and spiritual ability. The abnormal feature was their confidence that God had commissioned them, and this gave them a determination and drive that can only inspire our awe. If we are upset because our clothes have mildewed while we were on furlough, or the car refuses to start, or the drug-room can't fill our order, imagine starting out 90 years ago with literally nothing! How those first 7 even survived, let alone accomplished anything, was nothing short of a miracle. Like anybody else they were tired at times, discouraged, frustrated, sick, disgusted, lonely...yet what pluck, ingenuity, wisdom, and spiritual power God gave them!

Just to illustrate: It was a six day trip from Seoul to Chunju on foot or pony-back through bandit infested areas. On his first trip in 1893 Junkin was swept off his feet while fording a river and rescued by a Korean. Arriving here he bought for \$26 the first mission residence...a straw-thatched hut on Wansan hill. The next year Mr. Tate and his sister lived there for 6 weeks. Some 500 women came every day to see this strange woman with fair hair and blue eyes. Mr Tate started preaching at once, and from the start 5 to 8 men attended Sunday services. But the work was interrupted by the Tonghak rebellion when the missionaries were forced to return to Seoul. Early in 1895 they returned to find a third of the city destroyed and none of the earlier converts could be found. Illness plagued the little band. Less than a year after arrival in 1892 the first infant son of the Reynolds died. Many years ago I moved from Kunsan to our cemetery the graves of three little Junkin children who had died within a short period.

Ordinary people, yes...but God gave them strength to stick it out. Everything had to begin from ground zero. With no schools there was no leadership, so they started with the first grade, and methodically and patiently trained the talent we so easily take for granted today, those who decades later would staff schools and hospitals and churches. Most difficult was to penetrate the pervasive spiritual darkness with the light of the Gospel. Explaining even the simplest Christian truths when even the proper language was unavailable, teaching Biblical narratives to those who had never heard of Bible characters, customs, or lands, introducing the new life in Christ...all was more difficult than teaching infants to walk and talk because it required a break with age-old traditions and allegiances. Families persecuted the first of their number to accept Christ. Many a tale was told of women arousing the ferocious opposition of their husbands because as Christians they refused to prepare the sacrificial meals for ancestor worship rites. Later in the life of the mission, years of persecution under the Japanese regime, starting all work over again after World War II and the Korea War...all tried the skill, the patience, and the endurance of those who have gone before ^{us}. We exclaim, What giants! What geniuses! Yet they were really quite ordinary, with faults and shortcomings. They made mistakes, sometimes they were shortsighted. But God over-ruled and by His grace accomplished extra-ordinary results!

II They worked as a team. Seldom in the history of the church has the "fellowship of the saints" been more evident than within this band of missionaries. They worked together, played together, wept together, and laughed together. Their support of each other carried them through many a dark hour. Often they were closer knit than a family, with ties lasting long into retirement years. Humor played a

large part, often hilarious and to the utter astonishment of more dignified local friends. Snide remarks appear even in stodgy mission minutes. Here is the 1904 report of the committee examining Chunju station records: "In several places the figures in the monthly accounts are so jumbled up that it is impossible to read them intelligibly...We recommend that the minute book be retired on account of age, on a pension, and that care be exercised in selecting a new one to see that it is considerably larger than at present." Practically the whole mission went to Chidi San in the summers, and mission meetings were often held there. I remember one stunt night about 50 years ago which was put on like a radio show, complete with a cardboard mike for the MC. In those days of Japanese rule all radio stations began their call letters with J, so this station was JOKE. The next day Japanese detectives, undoubtedly tipped off by spies in our midst, arrived up the mountain to confiscate this suspicious bit of subversive equipment for careful examination.

From the first, the records clearly show how the work was orderly and efficient. Each decision was the result of much prayer, with full debate from all angles. One thing missionaries had in those days which we don't seem to have...plenty of time for deliberate decision making, but it paid off. Their long sessions of Bible study, and station prayer meetings provided the spiritual power to maintain unity and make wise decisions. Not that there were never differences of opinion and strong disagreement. There were plenty of fierce fights, hot arguments, fist-pounding, and tears...but to the best of my knowledge no serious rift in the overall unity of the group. They could always shake hands and tear off to the tennis court together. Probably the most serious differences arose over personnel, as each station struggled to maintain a staff for work it naturally considered more needy than any other. Even the depression years, when missionaries kept cutting their own salaries rather than budgets for "the work" the spiritual power of Christian fellowship withstood the severe strains.

The situation which could most easily have split up this team-spirit came in the 1930s when the Japanese authorities began ordering all Koreans to bow at the Shinto shrines. This particularly affected the schools which were ordered to attend shrine worship or else be closed. As a man, the mission chose to close them, although this meant a serious blow to leadership training in a time of great church growth. Again during the tragic church divisions of 1952 and 1959, the unity of the missionaries in their pursuit of order and harmony in the Korean Church was a demonstration of the power of the fellowship of the saints. As in the early days of the Apostolic Church, when the saints were "of one mind" God blessed with the power of His Holy Spirit.

3 They maintained a balanced and unified approach. The balance came within a pattern of different forms of work utilizing the amazing variety of talents and professional skills of the missionaries. Evangelistic, educational and medical programs were meshed together. The educational program began with elementary school and ran through college training, and branched out into Bible institute and seminary training. Each station had medical work, with Dr. Mattie Ingold starting our work in Chunju...again integrated with evangelistic work with missionaries assigned to this function who were not necessarily medics...I discovered in these old records that my father was once "wun-jang" of the Mokpo hospital. Careful attention was given to finances, property, relief, concern for the outcasts and dregs of society, and plain good-neighborliness...that all should honor Christ and make Him known. Response to direct evangelistic efforts and church planting was at first painfully slow, with only one or two baptized each year up until 1900 when a sudden explosion of evangelism took place. But the minutes of early meetings show that in weaving all this tapestry each missionary, including missionary wives, was given careful and detailed assignments, and required to make complete reports so that everything was done "decently and in order."

A balanced approach...but built on a solid strategy known as the "Nevius plan" which from the human point of view deserves a major share of the praise for the ^{credit}

strength and size of the Korean church today. Dr. John Nevius, a missionary in Shantung, China, outlined this plan which depended upon the unified support of a whole mission working in a given area from the very start. He had visited Korea in 1890 and the Presbyterian missions agreed to adopt the plan. It called for the widest possible itineration by missionary evangelists to avoid the dangers of over centralization and institutionalism. Self-support, self-government, and self-propagation were cardinal points. New believers were to be organized into little groups instructed by a native helper locally supported almost at once. They were to build their own places of worship. Temporary officers were appointed by the missionary but as soon as possible they elected their own and soon were encouraged to organize their own presbytery, general assembly, etc. This avoided dependency upon foreign money and leadership. I like to think this followed the example of the Apostle Paul who after winning converts in a string of cities across Asia Minor, appointed local leaders and left...returning from time to time to strengthen and encourage the converts, to deepen their faith with further instruction, and to help win new believers. Like any good ball club, the SP team had clear goals, a spirit of unity and pooling of talents, and played by the rules.

4) They kept the message foremost. ^{any} These people had come to preach the Gospel. More important than missionaries or methods, ^{any} was always the message...the good news that Jesus Christ came to save sinners. Every one of those missionaries believed heart and soul that without Christ, the people of Korea were lost, and that upon them lay the privilege and responsibility for extending salvation. No matter what their skill or profession, everything was directed toward winning the hearts of men and women and boys and girls to Christ. The records and the results clearly show that all aspects of the "social gospel" in terms of meeting all kind of human needs ^{were} fully practiced, but the evangel, the good news of the Saviour was never missing nor muted. They tried to follow the words of this text in Hebrews, by laying aside all encumbrances that would interfere with running with endurance, fixing their eyes on Jesus, the author and perfecter of faith. As He had endured, so they persevered. As He proclaimed the good news of the Kingdom of God, so would they. Like Paul they cried, "Woe is me, if I preach not the Gospel!"

Dr. Ingold was our first doctor, but she had evangelistic skills ^{into Korean} as well. She made the first translation of the child's catechism. Miss Shepping, a nurse in Kwangju, organized the first "women's auxiliary" now evolved into the women-of-the-church ^{nation-wide} movement. of the entire assembly. My mother was poor in the Korean language but she taught a few students English, among them Dr. Herman Kim later a successful industrialist, prominent layman, and president of Soongjun university. Another was ^{vice-}mayor of Seoul and then manager of the Chosen Hotel who told me that she first required her students to learn the Shorter Catechism in English. Hugh Linton recently called on a top executive in one of those giant industrial plants in Yochon who said, "Let me show you my most prized possession to which I turn for help constantly." He produced an English copy of Hulbert's Bible Story Book and inside was an inscription by my mother who gave it to him. Some of our churches around here were begun as Sunday schools led by educational missionaries who took their students on Sunday afternoons to surrounding villages to gather the children together. ^{like Miss Cotton}

Dr. Bull of Kunsan was a former football player and built like a short stocky bulldog. He was a great evangelist and throngs from miles around gathered to hear him. He was quite a show-man, putting on his one-man band act...using a foot-pedal to beat drums and cymbals, pumping an accordion in his hands, blowing a mouth organ wired to his head. and generally making a clown of himself. In those pre-movie and pre-TV days he created a sensation...and then opened up and preached Christ and Him crucified for the sins of men...and today there are churches in Puan and Okku as a result. There was a great team of "single ladies" (some 20 or 25 of them) who fanned out into the country side, spending a week or so in each village teaching the Bible. I recall 50 years ago on Chidi San visiting next door on rainy days to find old Dr. W. D. Reynolds sitting with a Korean scholar by the smoky fireplace, books and papers spread everywhere, laboriously translating the Old Testa-

ment, line upon line and precept upon precept...so that the people of Korea would know how God prepared His people for the coming of the Saviour. Many people, and many ways, but always...ONE MESSAGE.

^{through faith}
Conclusion: Like the writer of Hebrews, we can say, "And what more shall I say? For time will fail me if I tell...of the incredible variety of ways our predecessors have made Christ the Saviour and Lord known. They too conquered kingdoms, performed acts of righteousness, and obtained promises. We feel humble and unworthy to be their successors. Yet God still takes ordinary people and uses them in extraordinary ways. He continues to bless the fellowship of the saints. He honors the witness of those who hold aloft the message of the cross of Christ and their invitation to sinners to repent and accept Him as Saviour and Lord. The preaching of the Gospel is still His power for salvation to every one who has faith, to the Jew first and also to the Korean, ^{and} those of every other nation. May we run the race as those before us have run...looking to Jesus who Himself has run before us. It is fitting to close these thoughts with other words from Hebrews 10:23-25...

Let us hold fast the confession of our hope without wavering, for He who promised is faithful;
And let us consider how to stimulate one another to love and good deeds,
Not forsaking our own assembling together...but encouraging one another;
and all the more, as you see the day drawing near.

Scripture reading: Acts 16:5-10

Text: "So the churches were being strengthened in the faith, and were increasing in number daily." Acts 16:5

- ① The cassette tape plays "Lord lift me up on higher ground" as a Christian taxi driver takes us to Seoul airport...a fitting thought as we take off on KAL flight 008 across the Pacific. At the tip of tiny Pi-yang-do Island, far south of mainland Korea, my wife and I stumble on two young soldiers, part of the constant vigil against North Korean communist infiltrators...both are Christians and welcome our prayer for their safety. I drive our Pinto for repairs to a garage where the shop foreman is a deacon, and 18-inch high Korean letters on the wall proclaim, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," A major professional ball club is ^{named} the "Hallelujah Soccer Team" whose players huddle for prayer before the game (and for thanksgiving when they make a goal). At a Gideon's International banquet we learn that in a land of 40 million people, 15 million Scriptures were distributed last year...more than in any country outside the U.S. A half-dozen new churches are born every day. It's fun to stand on ^{one spot} a street corner in any city and count the churches visible in every direction, or to see how many miles of expressway can be covered with at least one church steeple in sight. Korean Christians multiply 4 times faster than the rate of population growth, and may reach 40% of all Koreans by 2000 A.D.
- ② The words of Acts 16:5 are true of South Korea today: "The churches are being strengthened in the faith, and are increasing in number daily." What's behind all this "alive Christianity?" How did it start? What part have your missionaries had in it? What keeps up the momentum? As the Korean Church anticipates its 100th birthday in 1984, let's look at some answers.
- ③ It began with valiant pioneer missionaries who travelled amid incredible hardships to explore and unknown land, made their homes among a superstitious people, and braved diseases, poverty, and the formidable task of learning one of the world's most difficult languages. They saw the collapse of the 500-year old monarchy, wars on Korean soil between Japan and China and then between Japan and Russia, 40 years of Japanese occupation involving repression of missionary activity and outright persecution of the Korean Church, ^{World Wars} and finally the Korean War with its terrible slaughter, mass migration of refugees, and division of the nation.
- ④ The Korean nation also celebrates a century of strong ties of friendship with the United States. She is independent, strong, productive, progressive and prosperous. Her manufactured products ^{good} flood U.S. markets. Nearly 200,000 construction workers labor abroad...mostly in the Near-east oil lands. In the face of a fully armed, aggressive, communist North Korea whose armies stand within artillery range of Seoul itself, the government of South Korea is frankly authoritarian, and from our American viewpoint may abuse human rights by stifling all opposition, a situation ^{not} demanding our prayers and concern. Yet in all other respects her people are allowed complete freedom of movement and the right to self-fulfillment. Best of all there are no restrictions whatsoever upon preaching the Gospel and carrying on normal church life.
- ⑤ In poverty, persecution, peril and prosperity, there has been astonishing church growth. Why?
 - ① Missionaries practiced an evangelism defined as proclaimed the good news of Jesus Christ as Saviour from sin and Lord of life, bringing all who accepted Him into the fellowship of His Church, and training them in the meaning and practice of the new life in Christ. Education and medicine were never ends in themselves but always a part of this philosophy of mission.
 - ② In the 1890's, the 4 cooperating overseas missions agreed upon and thereafter firmly adhered to basic policies which created an independent Korean Church, fully controlling her own affairs.
 - ③ Every Christian was taught the centrality and authority of the Word of God, and a comprehensive system of Bible study was required of all church officers and leaders.
 - ④ In an era when old religious and political structures were dying, the missionary brought hope and stability as he identified with the Koreans in their struggles for freedom.
 - ⑤ Most significant of all, the Holy Spirit created a peculiarly resilient and energetic type of Christians, whose natural ability to survive thrived under persecution, whose in-bred sense of strong loyalty to leaders was transferred to Jesus Christ as Lord, and whose drive to succeed compelled them to full-time witness to their new-found Saviour in an effort to establish His kingdom over all rivals.

- ⑥ This momentum of church growth continues today. New converts are won primarily through friendship evangelism, as each Christian invites friends to church, or a woman brings her family to Christ, or a student wins his classmates. This is reinforced through a cellular system of "neighborhood prayer-meetings" on Friday evenings. There are tens of thousands of such informal gatherings to which ^{non-Christian} neighbors will often accept invitations, and find Christ through a friendly ^{introduction} and exposure to the joy of people who sing and pray and share the blessings of God's Word. At Sunday morning worship new members and the persons who brought them to church are introduced and welcomed with congregational hand-clapping and a prayer by the pastor.
- ⑦ Korean young people are strongly attracted to Christ and swarm into Saturday night meetings for worship and Bible study. You won't see many teenagers at Sunday 11:00 A.M. worship...they have had their own earlier service, largely run by themselves and often with attendance rivalling the adult service. This interest carries over ^{extends} into the armed forces where 600,000 young men are pastored by splendid Christian chaplains in every unit, and where the percentage of Christians often exceeds that of the civilian population.
- ⑧ But all is not gold that glitters. Of Korea's 8 million Protestants, ^{nearly} two-thirds are Presbyterians divided into 4 major and several dozen minor denominations. Factionalism is rampant. With growing ^{rapid} urbanization, influx of both the good and bad of Western culture, materialism and secularization...there is a strong drift away from the church by the youth who throng to the big cities. Marital scandals and financial irregularities ^{even} among pastors or evangelists sometimes tear congregations apart. Last spring the treasurer of the church served by my ~~Korean~~ ^{assistant} just disappeared with all the church assets plus money borrowed from other church members. Strange theologies from abroad and indigenous ^{cults} movements such as the "Moonies" lead many astray. The age-old Shamanism of the people is carried over into ^{massive} ~~tremendous~~ faith-healing movements whose leaders sometimes amass fortunes with dubious results among their adherents. The missionary shares these problems with his Korean brethren...they take up his time, and bring heart-ache and discouragement, and are causes for prayer by ^{you} ~~our~~ fellow laborers in the home-church.
- ⑨ In this context, let me report on three areas of our recent activities, of which you have the right to know. ① Church planting on the mainland, ② Local work in Chonju City, and ③ Evangelistic work on Cheju Island.
- ⑩ ① Church planting on the mainland. ^{in our province} ~~For 35 years~~ ^{During our} ~~we have witnessed~~ ^{in North Cholla province} the churches ^{have been} "strengthened in the faith and increasing in number daily." We have seen a 10-fold increase in the number of churches and had a small part in helping scores of them get started. Now they are like a large family of children among whom we visit, hold services, and drop in to help in other ways. A vegetable garden not only has to be planted but ^{also} cultivated daily, if it is to produce. So we work several hundred churches like a garden and it is a delight to keep up acquaintances, ^{exhort} call on the back-sliders, and speak to villagers about Christ. We are invariably welcomed. Many long hours we sit on the floor with the local leaders ^{help} answering questions, trying to mature their faith and knowledge of the life in Christ. As the only missionary man and wife team in this kind of work that we know of in Korea, we find that Dot's friendship with the ^{wives} ~~wives~~ of these people and concern for their children contributes to our ministry in terms no one can measure.
- ⑪ Our greatest delight is to be part of the delivery room staff when new churches are born. Every month or so we worship ⁱⁿ a church which did not exist a year before. One of these is Pahn-ahm, where the ^{village} ~~village~~ is dominated by a towering stone formation resembling a medieval bastion. In 1981 God opened the way by sending 2 Christians to live there. A Presbyterian elder ^{was sent} as principal of the primary school and began holding services in his home. A devout young lady transferred early last year, the young lady contacted our Presbytery evangelism committee for help. We visited Pahn-ahm where the handful of new converts urged us to start a church. Early last summer a seminary student was sent. He quickly assembled a large Sunday School, a fine group of enthusiastic young people, and a congregation of about 20 adults. Somehow he purchased land and erected a beautiful church and manse almost in the shadow of that great rock. All this cost about \$10,000 contributed by the local people, their friends elsewhere, plus a challenge gift we could provide from friends in the States such as you. Last December on a wintry Sunday afternoon we held the first formal service in the new church...a time of great joy, of singing by a choir of young people just beginning to learn about their Saviour, and I could preach on Ps. 84:4, "How blessed are those who dwell in Thy house! They are ever praising Thee."

① We could repeat many times over similar accounts of new church starts. It is the kind of on-going growth which needs your prayers. One of the most effective programs of churchplanting in Korea, or anywhere else in the world, is an organization named "Operation Lighthouse" with its carefully planned and well-defined goals to shed the Gospel-light along the southern coast-lines and among the 3,444 offshore islands of South Korea. A leader of this movement estimates that 30,000 more village churches are needed in rural Korea...so the job is far from done!

②. Local work in Chonju. ^{with of our Presbytery} We live in a city of 400,000, center of a province of over 2 million. Our Presbytery has 35 churches in the city, and with Hanil Seminary, the immense Presbyterian Medical Center, 8000 students in a Christian school system...we find ourselves at the hub of constant activity. Correspondence, duties with Presbytery and mission committees, and the visits of church leaders from rural sections keep us fully occupied. One opportunity which comes with advancing age and experience is to counsel with seminary students, younger ministers, and rural church evangelists. Sometimes trips to other cities to serve on boards and committees are necessary...notably (in my case) the board of Honam Seminary in Kwangju 65 miles to the south. With 350 students this is a major source of trained leadership for the expanding church.

③ Dot is also busy with numerous projects, each of which deserves its own story. Maintaining a Christian home, serving tea and cookies to frequent visitors...are a part of our total witness. She is invited to the meetings of the Presbyterian ^{worship office's meetings} organization and maintains her friendship with these fine ladies. Monday nights she teaches Bible in English to eager junior-hi students. She tries to make weekly visits to hold worship services in the women's section of the local penitentiary and in a rest home for those with mental disorders. When possible she goes to give tender loving care to babies and small children in a home where these little ones are cared for until they can be adopted...often overseas.

④ Rural work is our main assignment, but we know that God has a great future for cities too. When we went to Korea 2/3 of the people were rural, now 2/3 are urban. Seoul with its 9 million people is the 4th largest city in the world. We can be proud that most of the growth in urban mega-churches is due to the migration of country-folk won to Christ in thousands of rural churches. So we cannot neglect either sector...both are important in the expansion of God's kingdom!

⑤ Evangelism on Cheju Island Acts 16:10 tells of Paul's team receiving the call to go to Macedonia, "concluding that God had called them to preach the gospel to them." Several years ago we similarly felt the Lord called us to similar work on Cheju, an island south of Korea somewhat like Sicily is to Italy. Since 1980 we have spent ^{2 months each year} a month each spring and fall on Cheju, taking our car on the 5 and 1/2 hour ferry trip from the mainland to work ^{among the 450,000 people of} on this 50 by 30 mile football shaped island, with its 450,000 people. A disadvantage of modern missions is jet travel...It takes a slow boat trip to feel like real missionaries again! Cheju is one of the world's most beautiful islands with a growing international tourist trade. It is dominated by a 6400 ft. extinct volcanic cone, while 360 small satellite cones create a pok-marked moonscape appearance. 1700 varieties of indigenous flora and fauna, lush ^{groves} of tangerines, wide open cattle ranches, and exotic views everywhere make this a veritable paradise. These ^{people} carry the blood of Mongol and Japanese invaders, South-sea islanders, ship-wrecked Dutchmen, as well as ^{new} strains from the heart of Asia, affecting their language and culture.

⑥ Out of this come superstition, Shamanism, and Buddhism compounded and embellished, providing more sheer "heathenism" than anywhere we have seen on the mainland. Evidence of Buddhism is everywhere. Weird rock formations, lava caves and grottoes and gnarled trees are objects of worship. 18,000 different spirits are said to inhabit these places. Hundreds of practicing shamans are intermediaries with this spirit world, performing incantations to placate spirits and insure good fortune. Thousands of women who dive for highly prized sea-creatures along the craggy coasts are devout spirit worshippers. In one inland village the evangelist told how his neighbors worship snakes...when they see one in the road they fall down and worship right there. A bride takes the household idols...a basketful of snakes...to her new home. ^{and strong resistance to the Gospel.}

⑦ In this atmosphere lives the church of Cheju, begun in 1907 when the All-Korea Presbytery ^{of All-Korea} at its organizational meeting sent one of its first 7 ordained ministers as a missionary to this island. Lee Ki-pyeong planted the Gospel at the risk of his life. Strong churches exist in the two big cities, nourished by the influx of mainlanders more receptive to the Gospel than the native islanders. Dozens of rural churches are desperately weak, some with less than 10 members because

of strong resistance to Christianity caused by deep-rooted superstitions and a natural aversion to all outsiders. Large villages of several thousand people remain without churches. On the mainland 1 out of 5 people may be said to be Christian, but in Cheju ^{only} 1 out of 15, and less than 2% are baptized.

① In the past three years we have visited all 75 churches and outposts of Cheju Presbytery, including four on off-shore smaller islands, and have concentrated on the new and very weak spots. Making new friends and adapting to different ways has been rewarding. We believe the future lies with the young people who are shaking off old ties. In some places there may be only 10 adults at Sunday morning worship but 50 in the young peoples' meeting. One evening after service, we were entertained in the home of the local post-master. His wife produced a special delicacy she said was very expensive, and which we must enjoy. It was a large shell with some kind of grey glob in it. When we didn't appear very enthusiastic, she said, "See, it's still alive!" So it was... we could see it heaving up and down like this. A few minutes later it appeared, neatly sliced, without benefit of cooking...and nothing would do, but we must eat! Progress in Cheju is slow, yet in our 3-year involvement we have seen 5 new churches take root and begin to grow, and others which were desperately weak, revived. One of God's amazing acts is to provide leaders in times of crisis...they often seem to appear from nowhere...and He has done this in Cheju.

② Conclusion. Let me close by answering two most frequently-asked questions. "Are you going back to Korea?" and "Are missionaries still needed in Korea?" Yes, the Lord willing, we return to Korea next summer for 2 years until retirement in 1986. Some might debate our answer to the other question. Certainly missionaries are not essential in the sense they were during the first century of the Korean Church. It will survive and grow without us. But there are still 30 million non-Christians in Korea...open to the Gospel and friendly to missionaries. We thank God for the efforts of the Korean Church at all levels to evangelize her own people. Yet the easy areas are already occupied for Christ and the difficult areas remain. If missionaries can continue to supplement the efforts of the Korean Church, surely the Lord wants us to help keep up the momentum while He provides all the conditions ripe for harvest. Politically and militarily Korea occupies a strategic position in the Far East...but even more important is what God can do with her as the strongest center of Christianity. Already her missionaries are scattering around the world, and thousands of Koreans migrate to every continent on the globe, boldly carrying their faith with them. Surely this is not the time for American Presbyterians to back off from Korean Presbyterians and abandon the territory, to increasing efforts of Moonies, Mormons, Baptists, and Roman Catholics...to say nothing of a rising Buddhism. This is why we return to help the Korean Church begin her second century. As long as millions wait to hear the good news of God's love and His offer of salvation through Jesus Christ, there is work for us to do. You can be proud of the success story in this 20th century New Testament-like Church in Korea, and your share in it. We thank you for your strong support and rejoice to report that, as was true in the days of Paul and Silas, so in Korea "the churches are being strengthened in the faith, and are increasing in number daily."

step up their efforts

Scripture reading: Ezekiel 3:16-21

Text: "Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me." Ez. 3:17

Watchmen have been necessary in both ancient and modern civilizations. When high walls protected cities, watchmen were stationed on towers or at other strategic points of vantage. Day and night, their responsibility was to warn of sudden enemy attack, to announce unusual events, and to report the arrival of messengers with news from afar. The people of Jerusalem would be electrified when the watchman shouted, "A royal son^{and heir to the throne} is born today in the king's palace!" or, "A vast army of the Assyrians is charging down upon us from the north!" or, "The long-awaited caravan of camels bringing grain from Egypt for our starving people can be seen plodding from the south!"

No less important are today's watchmen. They may be the police cruising our neighborhood to prevent crime, or the life-guard at the public swimming pool ready to save someone who might drown otherwise, or a guard at a dangerous railroad crossing to prevent accidents when a fast moving train is due. All military posts are protected by men on guard at the gates, and ultra-modern radar systems and all kinds of electronic watchmen guard the frontiers of the free world. When our children were small we once took them on July 4th to the top of a mountain in Korea where an American major showed us through a radar silo just before it was operational. He turned on the screen and he pointed to blips indicating air traffic many hundreds of miles away in North Korea and communist China.

When God spoke to the prophet Ezekiel, He used the figure of a watchman to describe the responsibility of this chosen spokesman. "Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me." There is a parallel passage in almost the same words in chapter 33. Not only ministers and missionaries in distant lands, but every Christian is commissioned as a watchman. This ^{passage} ~~text~~ tells us of danger, of responsibility, and of results.

① Danger. What a dangerous world we live in! Our news media is filled with alarming reports or threats of danger everywhere. International war, civil disorder, crime, accidents, contagious diseases, natural disasters. Should the super-powers clash in a third world war,

the bombs start raining down, the missiles flying, and atomic warfare explodes we shudder to think of the resulting holocaust. As in the days of Ezekiel, man and his weapons are no less savage and cruel, and the fears and dangers surrounding us no less real.

Yet, God's commissioning of Ezekiel as a watchman had nothing to do with these more commonly recognized perils. God's warning was of a danger as old as Adam and as constant as time itself. That danger was sin and its dreadful consequences. "The soul that sinneth, it shall die" was the word of the Lord in Ez. 18:20. Centuries later the Apostle Paul wrote, "All have sinned and fall short of the glory of God," and "The wages of sin is death" (Rom 6:23; 3:23). Could any danger be more universal in scope, or more catastrophic and final in result? We spend billions in military defense because of danger from enemy nations; scientists labor to ward off diseases which may strike only a few; We are terribly concerned over approaching storms that may do massive property and crop damage...yet in many quarters there is relative unconcern about the sin of which all men are guilty with resulting far more enormous and permanent danger!

Two centuries ago, the evangelist George Whitefield was preaching to a distinguished audience in England. Present was the skeptical, licentious Lord Chesterfield, who was there more out of curiosity and the desire to ridicule than to hear the Gospel. Whitefield, preaching on the consequences of sin, illustrated with the description of a blind man walking up a dangerous mountain trail, and approaching unknowingly the edge of a precipice. Tap, tap, went his stick, feeling the way. Shuffle, shuffle came his feet. Rods of distance dwindled into yards, yards dwindled to inches. The last full step took him to the edge; his stick reached into vacancy and slipped from his hand; he moved one foot over vacant space...and Lord Chesterfield leaped to his feet, crying out, "My God, he's gone!" Whitefield could point to him and say, "You and every other repentant sinner are in just such a danger!" If everyone in the world could realize the dangerous wreckage at the foot of the precipice of sin, would they not put guard-rails and post watchmen everywhere?

In many circles it is fashionable to discount sin, excuse or explain it away, or somehow relieve the sinner of all responsibility and fear of consequences. They attempt to bring God down to the level of men, to accomodate His standards of holiness to the practices of men. Some have called this "new morality". where all conduct is judged right if it feels good

and makes me happy, and God is too good to punish anyone so everyone is going to be saved anyhow, so why worry about the consequences of sin? It follows that even church people are not concerned about the eternal danger to members of their families, their friends, their neighbors ...to say nothing about 3 or 4 billion people in our world who have never heard and responded to the Gospel of Jesus Christ. How strange that our news is filled with concern about a handful of hostages held by terrorists in Lebanon without a word about the billions out there in danger of eternal punishment because they die in sin. The figures now are probably greater than an estimate a few years ago which said: "Today 10,000 persons will die from malnutrition, and 124,000 from other causes. Today 324,000 babies will be born and the net gain will be 190,000 persons. 190,000 more mouths to feed, 190,000 more bodies to clothe, 190,000 more minds to educate, 190,000 more souls to be reached for Jesus Christ." (Dick Hollis p. 104)

and rejection of Jesus Christ... theory..

From beginning to end, God's Word affirms that disobedience and sin, against God results in punishment and death. We love the words of the familiar John 3:16 but don't forget the warnings in John 3:18 and 3:36: "He who believes in him (that is, Jesus) is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God." "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him." It has been the conviction of the lost condition of men without Christ, of their eternal danger outside His salvation, that has spurred all the great evangelism campaigns and missionary movements past and present. Only that conviction, not only on Witness Sunday, but 365 days in the year, can stir the prayers of the saints for an outpouring of God's Holy Spirit so that God's people will recognize that as watchmen they must sound the warning: "Danger!" "Death is the consequence of sin!" "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" than the name of Jesus!

(II) Responsibility. God made it plain to Ezekiel that to him was committed the word of Life or Death in his mouth. God said, "If I say to the wicked, 'You shall surely die,' and you GIVE HIM NO WARNING, NOR SPEAK TO WARN THE WICKED FROM HIS WICKED WAY, IN ORDER TO SAVE HIS life. .that wicked man shall die in his iniquity..." (3:20) "Nevertheless, if you warn...and he does not sin, he shall surely live." (3:21) Silence on the part of the watchman brings certain death to those for whom he is responsible, a warning brings hope to all except those who

deliberately refuse to listen and heed. Equally responsible and culpable is the watchman who goes to sleep, the watchman who is lazy, the watchman who deserts his post, the watchman who gives only a partial message, and the watchman who gives a perversion of the truth.

III About 25 years ago I was getting into my jeep to go somewhere when a pastor and elder from a church about 40 miles from our home in Korea came rushing up to tell of a terrible disaster which struck a village some ten miles from their church. A sudden mid-night downpour had caused a ~~flash~~^{flash} flood. Waters pouring down steep mountain sides had burst an irrigation dam and the ~~resulting~~^{resulting} torrent had destroyed a large village, killing about 85 people. Rain had fallen for several hours, high ground was nearby, but no one in the village gave a warning and these people had perished. We changed our plans, piled in what food, clothing and money we could find and rushed down to render aid to the sorrowing survivors who were pulling bodies out of mud that had ~~silted~~^{silted} up to the rooftops. But on the other side of the mountain the same storm struck on the same night. In a larger town, the mayor and police chief sensed the danger, went down be- ~~side~~^{side} the large stream on the edge of town and ordered out all who lived there, beating some to force them to leave. The next morning there was only a yawning chasm where 30 homes had stood but not one person perished. The same situation on both sides of the mountain, but on one side there was death and on the other side life. Why? Because someone took the responsibility and gave the warning.

Every one of ~~us~~^{us} who calls himself a Christian stands in the same position. We have the words of life. Silence is the pronouncement of death. Do you remember the story of how the Syrian army under Ben-hadad surrounded and besieged the city of Samaria whose citizens were gradually starving to death? Four lepers in the city figured they were going to die anyhow and ventured out of the city into the Syrian camp one evening, only to find it deserted because the Lord caused the Syrians to hear the sound of an enemy army approaching ~~so~~^{so} they had fled leaving all their food and supplies, and those lepers could help themselves. But they reasoned: "We are not doing right. This day is a day of good news; if we are silent and wait until the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household!" (II Kings 7:9). They took responsibility; they saved the king's household!

If a two-year old child is playing in the middle of the street, and you see a great tractor-trailer truck coming...don't you have responsibility for that little life? He does not see

the danger, but you do! If that child is to live, you must take responsibility! God has placed upon each of us the same responsibility to warn others of the dangers of living in sin. There may be no time to point to others to take the responsibility. We may be the only ones in the position to do so. Once when our boys were little we were hiking along a mountain ridge where the grass was so tall as to conceal the narrow trail. Every now and then there were sudden unseen holes where trenches and fox-holes had been dug during the fighting between loyal troops and communist guerillas during the Korean War. I would call out these pit-falls to our two little boys who could barely see anything in the tall grass. Once David fell into one calling out, "Daddy, you didn't call out in time, and I fell into that hole!"

Well, that's where our Christian responsibility begins...right in our own homes where every Christian parent has the life and death obligation by word and example...yes, even by discipline...to warn our own children. "Train up a child in the way he should go and when he is old, he will not depart from it." Every Sunday School teacher, every youth leader, can assume responsibility for warning against the breaking of God's laws....the dreadful consequences of drugs and drink, of immorality and vice, and worst of all disregard of the offer of forgiveness and salvation in Jesus Christ. As Christians that obligation extends beyond our own communities as through the programs of the Church we support those who go as missionaries to sound the warning of danger to those who live in darkness in lands beyond the seas. God forbid that any of us be dumb watchmen who fail to sound the warning; or blind watchmen who either fail to see the danger or to see those who are in peril because of the danger.

III Results. God gives us the responsibility to warn of the dangerous consequences of sin, but the results are completely in His hands. Of course any failure on our part to be a watchman has penalties for us. Look at verse 18: "When I say to the wicked, 'You shall surely die.,' and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand."

Every time some friend or loved one whom ^{without Christ} we never warned, never told of the saving power of Christ, dies ^{here} are the words of the Lord..."his blood I will require at your hand." The anguish, the sorrow, the pain we feel...that is the blood required at our hands.

But if we have taken our responsibility and given the warning, offered the hope of salvation,

When God relieves us of further responsibility, and the sinner himself must take the consequences for heeding or failing to heed the warning. God's word makes it plain that He does not want His children to perish. The Bible teaches that there is a place of eternal punishment, far away from the presence of God, a place we call hell...and those who die without faith in the Saviour He has provided can expect this punishment, dreadful as it is. But the Bible is equally plain that God does not want people to suffer this. Ez. 33:11 says, "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die,

O house of Israel?" ^{Through His watchmen} He pleads for people to heed the danger...but when they do not heed the warnings of His watchmen He does not hold the watchmen responsible. Enochel beside the waters of Chebar in the land of the Chaldeans

^{wants to} ~~Remember~~ God honors the watchman's assumption of responsibility with the joy of seeing his warning heard and accepted. Jesus told us the parable of the sower and the seed and the various types of soil. To be sure not all the seed found good soil, but some did and produced some thirty fold, some sixty fold and some a hundred fold. Remember that the task is not entirely that of the watchman although he has his responsibility. ^{using the illustration of a farmer} As Paul wrote, "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth...For we are fellow workmen with God." (I Cor. 3:6-9) It is a collective responsibility... a collective accomplishment.

Witnessing to the Gospel of the Lord Jesus Christ, which is what this sermon is all about, then, means...in the words of this text from an ancient prophet:

1. It is God who calls us to be watchman and sound the warning of the danger.
2. It is God who holds us responsible to sound the warning.
3. It is God who causes others to heed that warning, and rewards His watchmen with the joy of knowing he has been faithful to God and the joy of seeing others share eternal life.

Acts 13:47: "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."

① "Compulsive pessimism" seems to be the mood of today. Newspaper editorials bewail the sad state of politics, the economy, social conditions and international affairs. Pulpiteers proclaim that the world is going to the dogs, citing everything from declining church membership and finances to schism and apathy towards the Gospel to prove it.

② Yet the Word of God expresses not gloom and pessimism but hope and victory, and for those with eyes and ears to see and hear, the facts on the world scene today confirm beyond the brightest dreams of prophets and apostles that God is indeed in control of His world, that His Gospel is indeed the power of God unto salvation to everyone who believes, and that He is gathering into His fold His lost sheep at a greater rate than ever before. Today God is fulfilling the ancient prophesy of Isaiah as quoted by Paul the missionary in Acts 13:47... "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth." A LIGHT FOR THE NATIONS.

③ God's people are that light, beaming the Gospel, the good news that God loves the world and has sent His Son to save sinners. Distant dark corners of the earth are responding to that illumination, so that today the Christian faith is more deeply rooted among more peoples than ever before and the number of Christians is greater than ever in history. The notion that the population explosion is reducing the percentage of Christians is a fallacy...to the contrary such "natural"

growth coupled with conversions from the non-Christian segment is causing more rapid growth. In 1900-1975 Christians in Asia increased at a rate nearly 3 times that of non-Christians (from 75-1 to 22-1), Africa almost 4 times (from 28-1 to 2-1) and Latin America population growth is 3%, evangelized growth is 10% by 2,000 more non-white Christians than in 1964. The number of Christians is increasing by 70,000 a day. the 60 years up to 1964 population increased 2-fold while Protestantism increased 18-fold in the non-Western world. By 1960 there were over 10,000 Protestant churches in Belgian Congo. The

Presbyterian Church of Taiwan trebled in 12 years before 1964. By 1970 Protestant congregations in Brazil alone were being started at the rate of 3000 a year. While a few denominations in the U.S. attempt mergers, probably a denomination a day is born in the non-Western world. (Winters: 25 Unpublished Years, p. 31)

④ One reason we American Christians tend to under-estimate world-wide church growth is that we know only our own denominational work. Yet hundreds of other missionary societies are at work, and some are more successful than we are. At least in its initial stages virtually every UN delegate from an African nation was a product of Christian mission schools. Many think that Albert Schweitzer and maybe Tom Dooley were the only 2 medical missionaries...forgetting the thousands of Christians doc-

tors who have worked around the world...many of them more successful as physicians and Christian witnesses than these famous men. 2 years ago as we sat for 2 weeks in classes of the School of World Missions at Fuller Seminary in Pasadena along with nearly a hundred experienced missionaries and nationals from over 50 lands, we were deeply impressed at the tremendous scope of the Christian witness of which we are only a small part. It is exciting to realize that the missionary era is far from over, and that the light of the Gospel is shining today through tens of thousands of faithful Christians who are hastening the day when "the whole earth shall be full of the knowledge of the glory of God even as the waters cover the sea,"

③ Korea is a significant part of this phenomenon. In the 7 years following the Korean War the Korean Church grew more than in its previous 60 years, despite dire poverty and the ravages of war. Last year the Presbyterian Church of Korea had a healthy 8.8% growth in baptized membership. Two Presbyteries with which we ourselves are associated grew ^{almost} about 11% and 12%. This year this one denomination has a goal of starting 300 new churches, and it is only one of several major denominations.

⑥ These developments give another side to a somewhat distorted image of political conditions adversely affecting the Church of Korea. The news media has given the impression of all-out religious persecution and curtailment of our activities, but this is not so. There has been suppression of information in the political arena, restrictions on some student gatherings, and occasional imprisonment of Christian pastors and leaders...but invariably this has been not for religious reasons but because of suspicion of anti-government political agitation. We do not approve of all these methods, but we must have understanding. Korea's leaders know how fatal would be the weakness caused by dissention, division, or revolution by groups with little better to offer than anarchy. Suppose that 25 miles north of this city were poised two of the mightiest military machines on earth, both itching for a showdown fight, and the "other" side openly announcing its intention to unify the country by force...would not the city council be "uptight" and the police strict? ^{This is the situation just north of Seoul.} Injustices, limitations upon human rights, and some cruelties have taken place...we condone none of them...but it is wrong to claim all-out religious persecution. Any missionary or Korean pastor or Christian may preach, teach, evangelize, hold training sessions and conferences in any way at any time they please without restriction. Christian chaplains serve in all armed forces units, the home militia, the police force, and the penal institutions. What a paradise compared to Communist North Korea where the Christian church and all other religions have been wiped out, all life is strictly regimented, and human rights as we know them are simply non-existent!

⑦ We believe that the purpose of ^{missions} ~~evangelism~~ is the proclaiming of the good news of salvation through faith in Jesus Christ and leading those who respond into lives of obedient service to God and fellowship within His church. ^{We quote from Dr. Ralfe Winter} The Master Shepherd is not pleased with a token service. He wants His sheep to be found and restored to normal life in the fold. We revere a God who finds persons. He has an overriding concern that men should be redeemed. [In this world mission must be what God desires. It is not a man-initiated activity, but the mission of God who Himself remains in charge of it. To God as He has revealed Himself proclamation is not the main thing; the main thing is the salvation of persons.] Mere search is not what God wants. God wants His lost children found! Jesus directed Christians to harvest ripe fields. Mission is a divine finding, vast and continuous, resulting in the multiplication of cells of Christians throughout every kindred and tongue and people and nation, and causing fantastic increase of churches, especially in the receptive societies of earth. Nothing can advance learning and brotherhood more in the long run than for men of every nation to become disciples of Christ in whom there is neither Jew nor Greek. Mission is therefore concerned with the planting of churches among the 2 billion men who are yet completely unchurched, completely under the domination of sub-Christian or anti-Christian ideologies, value systems and religions. *1/2 world's population is in Asia where members of non-Christian religions constitute 95% of population. In Africa & Asia alone, one calculation has it that there are 1,993 million people virtually without a witness*

⑧ It is primarily to this end that we serve in Korea today, where the planting and nurture of churches is our business, in cooperation with Christian pastors and laymen of like purpose. Korea happens to be what some call a "receptive" society and what Jesus called "good soil" in His parable, and for this reason churches multiply faster than we can keep up with them. Since arriving in Korea 27 years ago we have had the goal of establishing at least one church in every township of our area of responsibility, and within the past 2 years we have achieved this in the very last such district. Sah-gok is over a rocky pass into a fertile valley of rice paddies. Like many ^{similar} ~~other such~~ cases, a handful of Christians living there tired of walking an hour over that pass to the nearest church and decided to start their own in the center of a cluster of villages with some 1500 inhabitants. An evangelist volunteered to ^{serve} ~~help~~ with no promise of a salary until we could secure help later, and even used his own meagre means to build a house for his family. Last year we helped him purchase an old house near a primary school, ^{to use as a meeting place} and several times we worshipped in these crowded quarters with the enthusiastic congregation, while the overflow spilled out into the yard. This summer a new concrete block building has been started with walls and roof complete. When the rice is harvested this fall, they hope their Thanksgiving Offering will take care of windows, doors, ceiling and floor,

and now the Sah-gok Church will bring the light of God's salvation to this remote region. This story could be repeated with variations all over Korea today, and it is my own happy experience perhaps a half dozen times a year.

^{Insert}
 (12) In recent years we have had growing concern for the rapidly expanding urban centers into which tens of thousands are moving from their farms. The Church is confronted with unprecedented opportunity not only to conserve the faith of those who have joined rural churches, but also to introduce to Christ these multitudes who have come to the city seeking a better way of life and are often eager to put Christ at the center of it. Our city of Chunju is growing at some 20~~000~~,000 per year and numbers around 300,000. In 2 years we have seen 4 churches started. One of these we began with my assistant, Rev. Ahn Young-moke, 2 years ago. We purchased a small piece of land and worship began in July in a small tent. That fall we erected a small ~~manse~~ and ^abrick church. This past July 6 I preached on its second anniversary. Counting Sunday School children the congregation now numbers about 350 with new members joining nearly every Sunday. It is ~~now~~ self-supporting and already looking forward to enlargement. Recently I employed another assistant to replace Mr. Ahn. We rented him a house in another rapidly growing suburb where 300 new upper middle-class homes are under construction this year. Lacking money for land and church, we have rented a small store, renovated it as a place of worship, and services began the first Sunday of August. Actually 7 people showed up uninvited the Sunday before, having heard the rumor that a church was to begin. Both of these assistants ^{are} ~~were~~ graduates of the Honam Seminary in Kwangju, and their wives of the Hanil Seminary in Chunju. Here are products of 2 institutions generously helped this year by the Women of the Church birthday offering. The other two churches are in similarly densely populated parts of the city, one begun by some college teachers and government workers, and the other by a recent seminary graduate. Both give promise not only of quickly becoming sizeable churches but of taking their responsibility in promoting mission points of their own.

(13) Being "a light to the nations" also means a daily witness and service, and in many cases the missionary wife fills this role. For instance, Dot has a regular routine of visiting among patients at the Presbyterian Medical Center, working among the women in the local penitentiary, visiting the boys at a reformatory, playing with the toddlers at an orphanage, and ministering to students and other individuals in the community where we live. Early this year at the penitentiary she noticed a man with a grotesquely enormous nose, obviously diseased. She arranged with the ^{prison} authorities for him to visit PMC, where ^{was} ~~were~~ missionary doctors able to remove the trouble and rebuild him a new nose.

Some months ago a woman prisoner had a new-born baby girl she was unable to feed. Dot has used gifts of friends to purchase milk which she takes ^{regularly} to the penitentiary ~~every week~~ and the baby, instead of dying, is now a healthy growing ^{child} ~~girl~~. ^{In ways like these} here the impact of the missionary is not merely in the service itself, but in demonstrating the life in Christ and encouraging others who are newer in their faith to let their light shine too.

(14) Perhaps more important than what the missionary himself can accomplish is to train nationals who evangelize and plant churches and become the salt of the earth and the light of the world. During the past year we have devoted considerable time to one such institution, the Honam Seminary in Kwangju, 65 miles south of our city. Here are 150 students training for a rural ministry. Almost 100% of the graduates serve as pastors, mostly in this southwestern corner of the nation. Nearly all the students are serving churches on the week-ends and during vacation. As chairman of its board, it has been my responsibility during the past 12 months to supervise the relocation of the campus, because a new city plan rendered the former campus undesirable. During this period plans were drawn, contracts let, and construction was about 90% complete when we left Aug. 1. The new building includes classrooms, chapel, library, offices, dormitory rooms, and dining hall. God has been good in providing us with \$100,000 from the WOC birthday offering, with good yield on the sale of former campus land to raise the remaining \$175,000 needed for construction; and with a fine Christian contractor from Seoul who honors his agreements and does excellent work. We have had the pleasure of seeing this new and adequate facility rise among the beautiful old trees atop a small hill, providing a magnificent ^{park-like} setting not only for the seminary, but for retreats and conferences for Christians in the entire area. You who have contributed, and the Korean Church as well, can be proud and grateful for this training center for workers to become a "light to the Gentiles."

(15) Not often does a missionary close his message with a love story. One evening early this summer we had a caller. Old Mr. Kim Chum-nai is nearly 80 years old and for many decades has been a useful and beloved pastor. He reads the newspaper without glasses, easily walks 10-15 miles a day, and serves as temporary pastor of 2 small rural churches. After exchanging greetings, we introduced him to two guests who had just had supper with us. One is a young lady whose home is near Charlotte Appointed by our board in Atlanta but with salary and travel supplied by the large Christian high school and junior college for girls in Chunju, she had just spent her first year teaching English in these schools and making a splendid Christian impact in all her contacts in the community. The

other guest is a graduate of Davidson College and now a rising senior at Fuller Seminary. Greatly interested in world missions, he had come at his own expense for volunteer summer service and to pursue an earlier acquaintance with the young lady. Friendly, robust, sincere and earnest in his Christian faith, he too was to render fine service in the Presbyterian Medical Center, work with Korean young people, and ministry to American GIs. Following introductions, old Mr. Kim looked at the young lady and asked point blank: "Is she married?" "No." "Is he married?" "NO" With a knowing and merry gleam in his eyes he turned on me: "Well, what are you waiting for?" In a land where even today most marriages are arranged by interested third parties, this veteran who had engineered many hundreds of engagements, spent 5-10 minutes insisting that I take advantage of this golden opportunity, while the couple, who could not help but catch on even with their limited knowledge of the Korean language, sat there and took it with rising embarrassment but good-humored grace. Well, the summer has past, but just before leaving Korea I reported success to the old man, though not by the method he ^{had} advised. A day or so before, this couple had come to call at our home and announced their engagement to be married this Christmas. You can be sure that this courtship of 2 ~~fine~~ young Christians was watched with delighted interest by 3000 pairs of eyes of those school girls and by the entire local community, and provided a healthy antidote for much of the poison of trashy movies and literature imported from America. But this is a love story in a greater sense too. For these two ~~fine~~ representatives of the best of American Christian youth ~~to~~ love the Lord, love His church, love the old old story of Jesus and His love, and love the people among whom they serve. They came with no axes to grind, no dubious ideals for which to crusade, but to let the light of the Gospel within them shine as a light for the nations to bring salvation to souls.

(16) If our world is in sad shape, if our church has problems with administration, finance, structure, and ^{or} theology... I believe the only answer and the best solution lies in the effort of Christians above all other needs of the church to send out into society and into the world of the 2 billion living in darkness without Christ young people like these to be the light. We would find a new unity and a new purpose while the old problems evaporated, and the whole world would witness the greatest peace and healing it has ever known. "I am the light of the world," said Jesus, and "~~ye~~ are the light of the world." "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."