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# THE

# MISSIONARY SURVEY



JANUARY, 1923



A country day school at Hangchow.

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF

PUBLICATION  
AND  
SABBATH  
SCHOOL  
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AT HOME AND ABROAD

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# THE MISSIONARY SURVEY

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teacher of decided Christian character came; the new pastor of the church taught a class in school to get in touch with the children.

Last year we enrolled 126 pupils. The teachers, all of whom are active in church work, have interested most of the children in the Bible school, and many of the latter attend church and prayer meeting services also. Church and school are so united the children regard them as one. A recent meeting in the church brought to fruition the religious feeling in the school when twenty-five of the children confessed Christ; their testimonies, their prayers, their desire to work for others show the genuineness of what they profess.

Roberto's parents tell us he is a different boy. Guillermo, who came to us a year ago an uncouth country lad, makes a wonderfully comprehensive prayer and is developing daily. Virgilio, a serious boy of thirteen, says he wants to study for the ministry. Lulia is reading the Bible to her

grandmother who is much interested. Agustin says he is happy because, not only has he found Christ, but his father has come to Him too. Neighbors tell us of the sneers Pedro hears since he refuses the wine on his father's table, but in silence he suffers as only a sensitive boy can suffer. Luis comes panting to Bible school because he has been hunting his companions and compelling them to come in. Of the work or life of almost every child I could write some interesting incident.

The teaching of a school where you feel that a number of your pupils are fellow workers in bringing the world to Christ, soldiers standing by your side in the battle, gives one a solemn responsibility, but it brings a joy inexpressible.

We would like to change the song of the canal builders and adapt it to our work, making it read:

"We specialize in the wholly impossible,  
For God does the thing no man can do."

## OUR CONGO PROGRESSIVE PROGRAM

By REV. R. D. BEDINGER

At its meeting last November the Mission appointed a committee to formulate and to submit to the Ad Interim Committee meeting in April, 1922, something definite along the line of a Progressive, or Forward Movement Program, to extend over a period of three years.

The report made by the Committee was amended and then adopted. Dr. E. W. Smith, our beloved Executive Secretary, was present and made some valuable suggestions. He expressed hearty approval of the Program. Feeling that the home Church is not only interested but vitally concerned in the inauguration and development of this Progressive Program we give here its most important points.

I. The Program extends from April 1922, to April 1925.

The first year is being devoted to

Special Prayer, Evangelistic Training and Experimental Evangelistic Effort.

The second year, Revival Meetings, conducted by carefully chosen Missionary and Native Leaders, are to be held at each Mission Station and its Outstations.

Third year, a continuation of the second with special training of the young for Future Leadership.

### II. General Objectives.

1. To intensify the spiritual life of Church Members.

2. A Church-wide Evangelism.

3. A Church-wide teaching of Christian Stewardship with a Goal of 180,000.00 francs as a forward step towards full self-support.

4. The Every Member Canvass in every Station and Outstation.

III. Special Objectives for 1922-1923.

1. The Program calls for from 20% to 50% increases in attendance upon the early morning prayer services, the mid-week prayer meetings, the Sabbath morning and Sunday School services, the catechumen classes, and the Day Schools.

2. It calls for from 20% to 100% increase in Church gifts, 50% increase in the number of tithers, 100% increase in the number of family altars established.

3. An Every Member Canvass in the month of May.

4. Special efforts to break down superstitions and evil customs.

#### IV. Machinery.

1. A Standard Organization.

(1) A Committee, composed of one evangelistic missionary and one native leader from each Mission Station, on the Stewardship of Time, Talents and Money. This Committee is to have the direction of the campaign.

(2) A Sub-Committee on Stewardship on each Station.

(3) A native Superintendent and a native Deacon to each group of ten Outstations. These select men will have charge, among other duties, of the Every Member Canvass in their sections.

(4) A determined effort on the part of missionaries to visit each Outstation every six months.

2. A Definite Program of Education on the Objectives.

(1) A paper in the native language published quarterly.

(2) Each Mission Station to be responsible for the translation of from three to ten tracts, leaflets, and sermons. The Stewardship Committee will select the best of these for publication and free distribution in each congregation.

(2) Monthly, or quarterly, messages from missionaries to Outstation congregations, evangelists and chiefs.

(4) A large poster for each Mission Station and each group of Outsta-

tions giving records for previous year in black ink, and the goals for new year in red ink.

3. Conferences.

(1) One or more each year on Stations for Evangelists.

(2) As many as possible in strategic centres for Outstation teachers, Church members and inquirers.

#### V. Finances.

1. A Budget with definite quotas for Central Stations and Outstations.

2. A Simultaneous canvass (E. M. C.) of the entire Mission to secure individual pledges towards Church expenses.

3. All pledgers to use envelopes or bags.

4. Special self-denial offerings, over and above pledges, on Christmas Day and in June.

5. Systematic giving by Enquirers to be a test for Church Membership.

6. Flagrant violations of pledges to merit discipline.

7. Missionary contributions, although to be made in public, are not to be counted with the native gifts. The goal must be attained by the native Church alone.

Just here a statement in regard to the financial goals. The present year it is hoped to raise 40,000.00 francs, which is just over one-fourth the estimated cost of the evangelistic work. It represents 65% increase over the gifts of last year. The second year the goal will be 60,000.00 francs, and the third year, 80,000.00 francs. If success attends our efforts we believe that 1927 will see the native Church self-supporting.

#### VI. Prayer and Personal Work.

1. Systematic instruction in, and exhortation to, Prayer in

(1) Personal, private devotions, and Bible Study.

(2) Family Worship.

(3) Public.

2. Constantly more direct appeals in private and in public by Missionaries

and by natives for personal decisions for

- (1) Salvation and
- (2) Service.

It remains to be seen whether we have planned more than can be accom-

plished or not. Both missionaries and native leaders are enthusiastic and believe that these goals are well within the range of possible achievement. The response already made augurs well for the future. Pray for us!

### PERSONAL

In the May number of *THE SURVEY* a statement was published concerning the Morrison Memorial Theological Training School for the Congo Mission which was so wide of the mark as to its facts that we are now unwilling to confess just what the statement was. We deem it sufficient to

state at this time that the Faculty of this school as at present constituted, is as follows:

Rev. C. L. Crane, President; Rev. A. Hoyte Miller; Rev. R. D. Bedinger; Dr. R. R. King; Mr. F. J. Gilliam.

S. H. CHESTER, *Secy.*

### WOULD YOU HAVE DONE IT?

MRS. ROBT. KNOX

EVERY Sunday morning at eight o'clock I take the little flivver down to the Korean village near our Mission Compound, collect several Korean teachers, and drive out to So Tai Sill, a village three miles from Kwangju where we hold Sunday School. Several Sundays ago when I stopped and blew my horn, my best teacher sent word that she had not yet eaten her breakfast and would not be ready to go for half an hour. I was dreadfully disappointed but decided that it would be impossible to wait for her because Mission Meeting was in session here in Kwangju and I wanted to get back in time to attend our annual communion service, the only occasion during the year when all our seventy or eighty missionaries get together for a service in our own language. Reluctantly, therefore, I drove off and left her, feeling rather piqued, and I spent a good part of the drive out to So Tai Sill rearranging the classes mentally and wondering how we could conduct Sunday School without this excellent teacher.

We had barely had time to remind the villagers that it was Sunday, to call at the little thatched huts and invite the people to come, collect the chil-

dren in the building and start the preliminaries when the teacher we had left behind walked in. I could hardly believe by eyes for it was a very hot day and I did not see how it was possible for her to walk such a long distance in so short a time. But there she was, very warm and tired after the three mile walk, but full of apologies for being late. Of course I was conscience stricken for having left her and I could have cried when she told me why she had not been ready on time. She said the baby had been sick all night and she had been unable to go to sleep until six o'clock. She was *very* sorry she had overslept, and would I please forgive her? Forgive *her* indeed! The question with me was, could I forgive *myself*?

This lovely, refined, educated Christian woman is Mrs. Namkung, wife of Rev. H. Namkung who is now in the United States studying at Princeton Seminary, preparatory to taking a professorship in our Korean Presbyterian Theological Seminary on his return. A little later on that same morning of which I have been telling you, Captain Swinehart drove Dr. Charles R. Erdman of Princeton, who was attending our Annual Meeting, out to visit our