

THE MISSIONARY SURVEY

SENIOR MANAGING EDITOR

Volume II.

JULY, 1913

Number 9.

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia



Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

“PLEASE INTRODUCE US”

THE MISSIONARY SURVEY SEEKS AN INTRODUCTION

WE DO not propose to be a “wall flower.” We were born for circulation and circulate we must; it is our life. As a wall flower we would pine and die. As a medium of information, finding its way into the homes of the Church, we will live and grow—we will be more beautiful and more useful as we multiply friends and subscribers.

More than that: we will make *you* more beautiful and useful, too, because by contact with these pages you will know more about what your beloved Church, in the Master’s name, is attempting and accomplishing. You will therefore, glow with the inspiration of knowing and you will have an intelligent interest—a sympathetic interest—in the great movement to bring the world into subjection to Christ.

No world movement can be sustained by emotion.

Facts are the fuel which feed the fires of Missionary enthusiasm and effort.

What we need is, not so much exhortation, but demonstration. Mission study is demonstration. Mission study to be effective, should include both the Principle and Facts of Missions. These are the two piers upon which rests the bridge that will put you across the great river of ignorance about Missions—the Principle and the Facts.

The Principles of Missions you will find in your Bible. See Mark 16: 15.

The Facts of Missions of the past come to us through Missionary books and biographies.

But equally inspiring, and of even more practical value, are the reports which come from your missionaries on the field, at home and abroad, from month to month.

Of more practical value, because they deal with this generation, which is the generation you are trying to save and the only one you can save. It is too late to do anything for past generations and the Lord of the Harvest will raise up others to do His will for the next generation. The present one is *your* task—*your* opportunity—*your* privilege.

No earthly power can take from this generation of Christians the priceless privilege of extending the Gospel to the present generation of unbelievers. God may take the privilege from us if we are careless of it.

THE MISSIONARY SURVEY is the voice of your representatives on the field, calling back to you the news of the battle. The magazine is your courier coming back to tell you how fares the fighter on the firing line. It tells you something about the strength of the enemy and the prospects, from a human point of view, of overthrowing him. It tells you of the difficulties encountered by your fighting substitute at the front, enabling you to intelligently pray for him and, therefore, more earnestly and sympathetically.

And what about this praying? Oh, the poverty of ignorance shown in some of our prayers! Who was it spoke of the “missionary plank” in the elder’s prayer at Wednesday night service being “worn

AN ITINERATING TRIP TO KOREA

REV. L. TATE NEWLAND.

THOSE of you who live near your churches and are kept at home by a shower of rain or a late cook or some other good reason might like to know how we go to church in Korea. I am so new at itinerating that as yet the novelty has not worn off, so I suppose it makes a more vivid impression upon me than upon the older missionaries.

I am going to tell you about the first trip I took alone. It was to examine catechuminate, for as yet my Korean is so meager to attempt much preaching. The day before starting was spent in packing and getting ready, for enough food for last me ten days had to be packed in my traveling box, and enough bedding and clothing made up into another bundle, because a missionary who values his life does not eat Korean food and one who values his person does not sleep on a Korean floor. Bright and early in the morning I started my man out with my pack, which was about 175 pounds, and he was to carry that on his back to my stopping place, and be there in time for supper, which he did. I started some hours later, expecting to make my destination some time in the afternoon, which I did.

Do not think we have fine boulevards through these mountains, for it is far from that. The only road I had most of the way was a foot path, that twisted over mountain passes and wound through gulleys, never wide enough for a wagon, making these twenty-five miles equal to forty at home: If it were not for the changing scenery that constantly opens the view it would get mighty monotonous to stumble over stones and to ford streams, but as it is there is a constant rest for the eyes that compensates the difficulty of travel. I do not think that the stern North Carolina can equal the magnificent scenery we have here. Great rugged mountains overlooking the peaceful valleys, and even though most of the

mountains are bare there is a stern grandeur about them that is hard to describe. I remember going up one long pass that took the breath of both my horse and myself, but at last I was able to see beyond, and the view I saw is indescribable. It looked as though the earth had hurled itself like a great coming wave against some gigantic cliff and as it was hurled back it solidified, and stands there to-day a great mountain with lesser peaks leading up to it. As one sees the mountains, the valleys and the many rivers that fill this land, he is forced to say that "only man is vile." But this is aside from the subject.

As I said, I went out to examine catechuminate, for as you all probably know, we are somewhat Methodistic out here, in that we require all our church members to go on one year's probation before we take them into the church. So as soon as I got to my place I ate my dinner and sent out for the catechuminate. It might be of interest to know what we ask them out here, so I am going to give you a brief of the questions I used. First, their name and age. If the party is a woman she will not have a name and I will have to inquire if she has a son and put her down as his mother or as her husband's wife, for a woman is so little thought of out here that she rarely has a name of her own. I then asked about the family life, and if the other members of the family believe. Then came the main questions. Since when have you believed? Why do you believe, have you put away sins, do you now have a desire to sin, have you put away your idols, if you sin can you go to heaven? Do you know the ten commandments, apostles creed and Lord's prayer? If a believer dies where does his soul go and through whose power, if a sinner dies where does his soul go and why? Who is Jesus' father? Why did he come to this earth and will he come again? How did He die and where is He now and what is He doing? What

does the Trinity mean, how many persons in it and what are their names? Do you observe the Sabbath, have you preached to others and brought them to church? Do you pray and read your Bible every day? If there are any other "why" questions I or the helper want to ask we ask them. I wonder how many church members in the home land could answer as well as these people? Yet these people, just out of heathendom, if they can answer these questions well have to go another year and then stand a more rigid examination before they can enter the church, so you can easily see that we are not just bidding for numbers. I remember one old woman who I was examining and she was drooping out her answers, but when I came to the question, Where will you go if you die? she flashed out "Chendangei kallao" (I intend to go to heaven). Poor old soul! If you could see how she had to live here you would not wonder at her enthusiasm over going to heaven. Another old woman said, she did not have any sense, she couldn't read, but she knew Christ came and died for her and that if she believes in Him she would go to heaven when she died, and I believe she will.

After the examination I would generally hunt a little, and then get ready for the night service. I lead one night and my teacher the other. I know very little of the language as yet, but these people are so patient and it is so important that I get the language that I cannot refrain from practicing on them. I spent a night at each place and then each morning moved from five to fifteen miles to my next stop. My load coolie did all my cooking and while it was not exactly a la Delmonico, I fared very well. I had oatmeal and eggs for breakfast, pheasant and potatoes for dinner and perhaps rice

in the place of potatoes, and what was left for supper. Regular camp and regular camping style.

There is a great deal of pleasure mixed with the discomfort of an itinerating trip, for the game is here as far as pheasants, ducks and quails are concerned. I would go out in the morning and afternoon, and I am a notoriously poor shot, always getting one or two. Those of you who wear heavy clothes and tempers chasing a quail do not know what real pleasure is until you knock down a pheasant as large as a chicken. But lest you think it all fun I will warn you to leave your road and to wander around the hills on a cold day has little pleasure in it. To eat one's food with a dozen open-mouthed spectators looking around has its discomfitures. To watch the door while dressing and being absolutely unable to take a bath for days because of lack of privacy has to be recommended. Why mention all this dirt and smells, they are a part of the itinerating experiences, when we are trying to spread the Gospel among a hungry people. The grain is here and the work of gathering is sometimes a little dirty and unpleasant. Every day go out on a trip and see what is doing for these people through the word, but pray for more strength and endurance to go farther and stay longer.

Then comes the morning when the one trip is over and one can turn back homeward again. And what are the discomfords of a trip anyway when you come in sight of a comfortable home, a nice dinner, a waiting wife and a great big tub of warm water. I like itinerating.

ZEAL OF THE KOREAN PRISONERS

DR. W. H. FORSYTHE.

THE following extract from a letter from a worker in Korea shows the zeal of the Korean Christians, who like Paul and Silas and the apostles of

old were enabled of God to bring themselves out of evil, and to bring good out of imprisonment.

And we know that all things