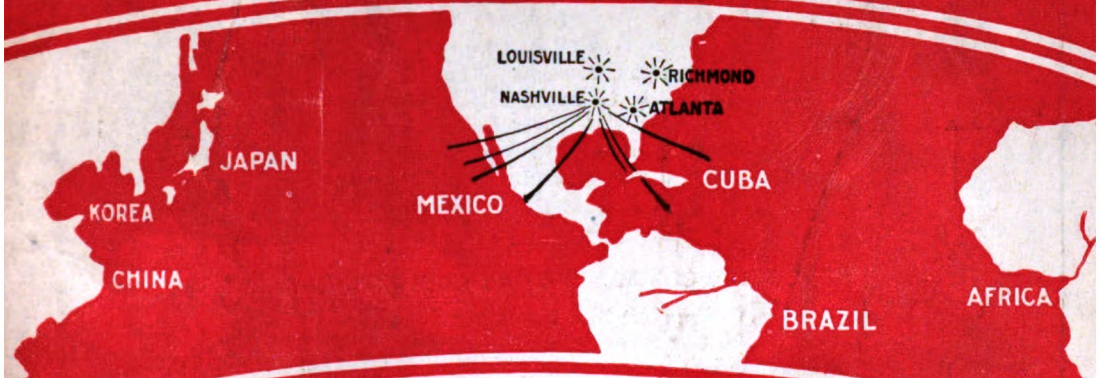


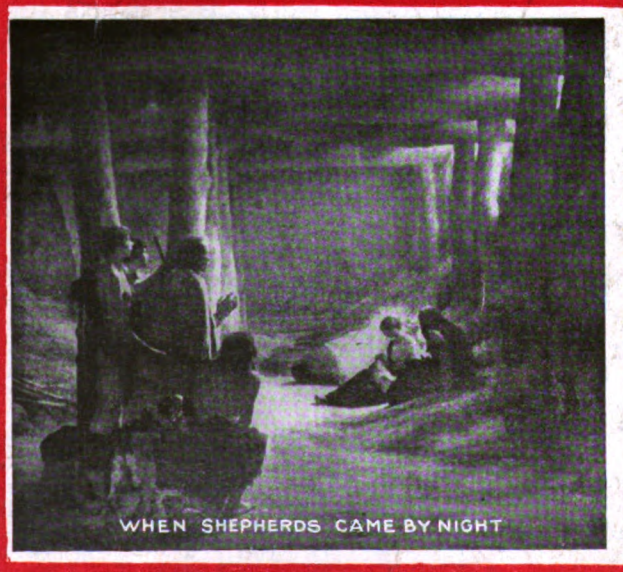
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# THE MISSIONARY SURVEY

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DECEMBER, 1919



WHEN SHEPHERDS CAME BY NIGHT



**HOME  
MISSIONS**  
  
**CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF**



**FOREIGN  
MISSIONS**  
  
**PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK**

**THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD**

**PUBLISHED BY  
PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA**

## SOWING AND REAPING.

REV. L. T. NEWLAND.

**W**HILE I was home I wrote up the story of Mr. Ko Gouk Pin, the old blind sorcerer that believed so sincerely and became such a true Christian. He was the old man that had been blinded at five years of age by smallpox and had spent the sixty other years of his life in closest touch with the devil as an exorciser of evil spirits. Only those who have seen such degraded creatures know how sin hardened their hearts become, sold to the devil in very reality. This old man heard the message from his stepson, and just before I went on my furlough I had the great pleasure of baptizing him.

This morning I was talking over the church with one of the deacons, and I asked about this old man. I did not have any too much faith, for during the troublous times of last spring it was not possible to get out to the churches, and it is no easy matter for one who has been on such intimate terms with evil spirits for so long a time to get out from under their control. You can imagine my joy when I heard that Mr. Ko was believing with a strong faith and had set about witnessing for the Master in his home village just like Christ told the demon-delivered man of

Gadara to do. This much a similar case, He has borne such good testimony that already three homes in his village are believing and others are interested, and then to crown it all they have requested the church to start a prayer meeting point in this village, which means a church in a few years. Thus the seed sown has grown night and day and already is bearing the full fruit in the ear (Mark 4:26-29).

I had another instance called to my attention that goes to prove how completely his religion grips a Korean. This occurred in that same church. Out here one of the indirect and yet strongest testimonies to the change the religion of Christ effects in the heart of his followers, is the fact that whenever a Christian shows any business ability he is in great demand by the Japanese and Koreans alike to act as treasurer or collector of rents or any other position of trust, especially where money is involved. They have learned in the mutually suspicious East that these Christians are to be trusted.

Mr. Yi Moun Geung is one of the deacons in the Soo Cheung Dong church, a man of rich family connection, but richer faith. I baptized him and have watched his spiritual growth, and to bring one such man to Christ is worth years of service. He went last fall to a village about eight miles off to collect the rents for a rich cousin who had a great deal of property in that district. He was of course busy, for finances are very complicated in the East, but he was not too busy while harvesting the crop of his cousin to sow one of his own. Like Paul, who made tents in the day and preached Christ at night, he collected rice rents in the day and preached day and night. As a result he has gotten that village awakened to Christ, and there are several homes meeting every Sunday, while this devoted man of God walks those eight miles to lead them into still clearer light. It will not be long now until we will have a church in this village too. As I listened to this story I could but wonder how many average American Christians make a business trip an opportunity to preach Christ.

This Soo Cheung Dong church is worthy of mention. About five years ago I went there in company with Mr. Nisbet, and then there were just one or two Christians and very little in sight. But work was begun, and from the first we got hold of a very strong class of people. They were especially strong on personal work, in which I



East Gate Palace, Seoul, Korea.

Only the king was supposed to use the middle section of the steps.



encouraged them, never letting a day go by while I was there that I did not get out into the near by villages. We soon had a little church built, which the people paid for, even returning to me the money I had meant to go as a gift. It was not long until there were from eighty to one hundred meeting every Sunday, and the growth has been steady ever since. In spite of the numbers sent to other churches, there are now about thirty baptized members and over eighty in regular attendance. They have started several prayer meetings in the surrounding villages and have five of their children here in our Kwang-ju schools with others kept away by the H. C. of L. They are now asking for elders, and Mr. Yi will no doubt be elected. It keeps one's faith strong to see a man come out of rank heathendom into the eldership in less than six years and to know that he is eminently fitted for the office.



Part of the Soo Cheung Dong Congregation.

There is nothing peculiar about this church; it is just an example of what Christ will do with a church here or in America if it is zealous to do his will.

*Mokpo, Korea.*

## WHAT DOES THE CHURCH WANT?

**I** WISH I had a pen of fire with which to write on the hearts of the men and women of our Church the story of the present situation in our Foreign Mission work.

Here in America the cost of living has doubled; in the Far East it has trebled. In Korea sugar is 25 cents a pound. During the past five years rice has jumped from 16 to 50 cents, barley from 40 to \$1.60, chickens from 20 to 80, butter from 70 to \$1.10, condensed milk from 32 to 70.

On April 1, 1920, the duty on all articles imported into Korea will be advanced from 7 to 40 per cent.

A similar situation exists in China and Japan.

What are we to do? Shall we let our missionaries starve? They went out with the pledge that they would be given "a comfortable but economical support." They have never asked for more. Many of them even now suffer rather than complain. But it is evident that some relief must be given. From all these mission fields there come to the Nashville office the most distressing statements of the situation.

Our missionaries cannot live on their present salaries. But how are they to be increased? The Executive Committee cannot disburse what it does not possess and what it has no prospect of getting. Our estimates for the current year amount to \$826,000, exclusive of the debt of \$216,000. In these estimates is an item of \$200,000

to cover extraordinary appropriations which may arise during the year. Six months have gone by and all of this emergency fund of \$200,000 has been exhausted.

If we increase the salaries of our missionaries, where is the money to come from? Our present obligations of \$826,000 plus our debt of \$216,000 amount to \$1,042,000. If our most sanguine expectations are realized, the Progressive Campaign will bring us in \$1,100,000. Our only hope is that this campaign will measure to the full and pass the goal. If the Church should fall down in this campaign, it looks as if we shall be compelled to reduce our missionary force.

We cannot make appropriations without an income. What will the Church say to the Executive Committee of Foreign Missions if we go up to the next Assembly with our already large debt largely increased?

Shall we say to our missionaries we promised you "a comfortable but economical support" when you went out, but we cannot keep our promise? Shall we call home some of our missionaries and abandon work that has been built up through long years by prayer and sacrifice until it approaches the point of fruition?

The dollar has lost its purchasing power. It brings in America only half what it did a few years ago; but our receipts have not doubled. It brings in the Far East only a third of what it did; but our income has not trebled.