

# The PRESBYTERIAN SURVEY

XIV

APRIL, 1924

No. 4

## 1872—JOHN IRVINE ARMSTRONG—1924

### AN APPRECIATION

R. E. MAGILL, *Secretary*

With aching hearts, stunned minds, but, we trust, with submissive wills and unquestionable faith, we announce the death of the Editor-in-Chief of our Sunday School Publications, Rev. John I. Armstrong, D. D., which occurred on March 8, 1924.

He was stricken with pneumonia on Monday, March 3rd, and after five days' illness, during which every remedy known to modern medical science was used, he entered into eternal rest.

Dr. Armstrong left as a legacy a record of service to our Church and to the Kingdom of God conspicuous for its devotion to high ideals, the sacrificial giving of himself to his work, gracious consideration of the opinions of others, and of loyalty to his friends. He consecrated his life to the task of Christian education, and to a mental endowment of a high order he added the equipment which comes through continuous study and research. He received the degree of A. B. and M. from Hampden-Sidney College and immediately took up the profession of teaching. He was associated with the Wallace School for boys at Nashville, Tenn., until he entered Union Seminary at Richmond for his theological training. He graduated with distinction in 1904, and was called at once to the chair of Moral Philosophy and Preaching by his Alma Mater, Hampden-Sidney College. This position he

held until he accepted the chair of Philosophy and English Bible at Agnes Scott College, Decatur, Ga., in 1906. In order to enlarge his usefulness, he accepted at the same time the pastorate of the Kirkwood Presbyterian Church in the suburbs of Atlanta. The heavy burden was carried successfully.

He became Educational Secretary of Foreign Missions in 1913, and held this position until 1920. A new literature of an exceptionally high order was created, and the Church was given a new vision of its missionary obligation and an intensive course of study

was launched, which, if followed, will give our people an intimate knowledge of conditions in every field we occupy.

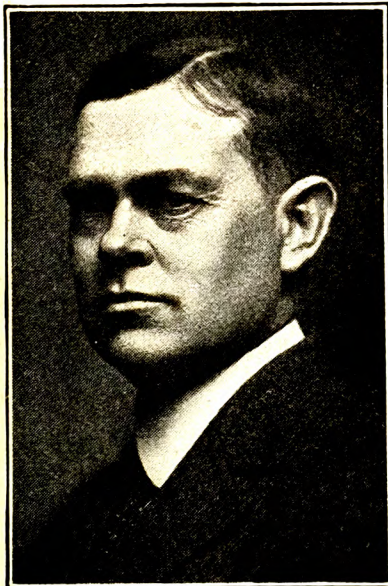
The Lewisburg Seminary of West Virginia found itself in need of a President, and laid a call upon Dr. Armstrong's heart. He accepted this arduous task in 1920, and rendered a great service to the cause of Christian education in carrying this institution through a grave financial crisis.

The Publication Committee made three attempts to have Dr. Armstrong accept a place on its Editorial Staff. Our last call, to become Editor-in-Chief of all the Publications of the Southern Presbyterian Church, appealed to him as offering a field of boundless usefulness and a task that would tax his resources to the limit. It was characteristic of the man that he always sought tasks that involved great personal sacrifice. He took full charge of our publications on April 1, 1923, and here entered upon what promised to be his largest service to the Church. He began at once a broad and constructive plan of developing and improving our periodicals, and enlisted at once the enthusiastic support of his associates in the Editorial and Educational Departments.

Dr. Armstrong personally reviewed every line of copy appearing in our

twenty-four Sunday School periodicals, and his fine judgment was reflected in the improvement of all the periodicals. In addition he prepared the expository notes which appeared in the *Earnest Worker*, and many of the leading Editorials.

Throughout the Church his fine work and spirit were recognized, and this sudden ending of a rich and fruitful life brings grief and regret to the whole Church. He leaves a devoted wife and five children, ages six to eighteen years, and the sympathy of the whole Church is with them in their great bereavement.



John Irvine Armstrong.

Go away, ye Protestants,  
Go away from our nation.  
We only want to be a part  
Of the friends of the Sacred Heart.

When the children sang they would look at us, and stamp their feet to lend emphasis to their words. Some of the better people of the town were present as well, but none of them were taking part in the singing. We talked to some of the representative men of the town and they seemed perfectly indignant at the way we were doing. Some pictures were taken of the children, which broke up as soon as some candy, pictures of the catechisms, etc., were given to the children, and they received the cards from the priest. We saw no more of them and returned home rejoicing that such a sin had not been committed. The next morning someone told us that Bibles had been burned, and that we had arrived too late to see the

burning. Going back to the place we found a big black spot in the street and some badly charred leaves of the Bible. The priests seemed proud of their work, for while we were taking a picture of the spot, with the school building in the background, they came out on the balcony, in order that they too might be in the picture. For the next few days when we appeared in the streets, the little boys would run after us, singing, "Go away, ye Protestants," etc.

Things seem to have calmed down now, and some of the boys, who took a most active part in the Bible burning and the song, have become our friends. Attracted by the Victrola, and other novelties of an American home, some of these boys visited the Davises a few nights ago, and before leaving signed up for a volley ball team and said that they were not going to sing anymore, "For," said they, "it seems that the Protestants are here to stay, and they are not so bad after all."

*Oliveira, Minas, Brazil.*

## THE BIEDERWOLF MEETINGS IN KOREA.

REV. L. T. NEWLAND.

It is to be an opinion current in the home that the missionary is an inexhaustible well who spends his days inspiring the native people with good and good works, while he himself can draw the inspiration and spiritual encouragement once every seven years while on furlough—and then, so great is his supply, that he can spend ten months out of his year of furlough going from church to church telling of his work. This, like many other phan ideas, is far from the truth, for there is no class of church worker that stands in such constant need of inspirational help and encouragement as the missionary, whose work calls heavily on his spiritual reserve and whose separation from the church life he has always known makes it difficult for him to be always enthusiastic and hopeful. When we heard of the Biederwolf party's plan to come to Kwangju, the missionaries were as rejoiced as the native church, for we all felt the need of spiritual reviving and we were delighted at the prospect of hearing again some real music.

The party was here only four days, but those days were filled from nine A. M. to ten P. M., with a continuous round of meetings. The whole party put themselves unreservedly at the disposal of the missionaries and the native church, and counted not the heavy physical drain upon themselves. From nine to twelve A. M. meetings, to which came representatives from all of our stations, were held with the Koreans and again at night there was a mass meeting, led by Dr. Biederwolf and Mr. Rodeheaver. In the afternoon from three to six there were three meetings for the foreigners, in which the whole

party shared. In this way, Dr. Biederwolf and Mr. Rodeheaver, Miss Saxe and Miss Hay each had two services per day, while Dr. Biederwolf and Mr. Rodeheaver had the night meetings as well.

Dr. Biederwolf preached the pure Gospel with his marvelous simplicity and force, and even the interpreter was able to get the message to the people without loss of power. Large numbers professed conversion, but the greatest help was the object lessons on "how to conduct a revival" given to many Korean pastors. Mr. Rodeheaver, with his "sliphorn" from whose throat came those wonderful golden notes, held the audience enraptured from the first. It was their first experience in hearing a gospel singer, and since Mr. Rodeheaver had studied anglicized Korean until he could sing the songs in their own language, he was probably the most popular member of the party. It was almost pathetic to see the hungry eagerness with which the missionaries drank in this music, one variety of soul food almost denied to those on the field. Miss Saxe, with her clear, helpful Bible Studies, and Miss Hay, who made Bible stories live by her skill at drawing and story-telling, both made the Book of Books more dear to all who heard or saw them. It was four days of feasting and growing. From the 2,000 that met at night to the sixty or more missionaries that met in the afternoon, everyone was helped and strengthened, and we all thank Dr. Biederwolf for his unselfish understanding of our needs, that made him take this long detour from his regular itinerary and come to Kwangju with just the message we most needed.

## AN AFRICAN MEAL.

What do you suppose you would have to eat if you took dinner with an African family?

The first course would be turtle soup, and the second course might be boiled elephant's legs, broiled crocodile, and roast monkey, with side dishes of cooked ants and terpillars.

After this you would be more than glad to see your old friends, sweet potatoes and peanut butter brought on, for certainly the other dishes do not appeal very much to the appetites of American children.—*Picture Story Paper.*