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# THE

# MISSIONARY SURVEY



JANUARY, 1923



A country day school at Hangchow.

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

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

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SARAH LEE VINSON, Managing Editor.

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man Catholic judge, and now each Sunday afternoon one of the most moving sights in the city is the open air service held in one of the squares, where many, for the first time, hear the gospel preached and the refrains

of the familiar hymns "Trust and Obey," "Face to Face," and "In the Sweet Bye and Bye."

*Sao Sebastiao do Paraizo, Estado de Minas, Brazil.*

### THEN AND NOW IN CAMAJUANI, CUBA

By EDITH McCLUNG HOUSTON

WHEN I was a little girl nothing fascinated me more than to look at the pictures of persons "before and after taking" in the advertisements of patent medicines. But if I now laugh at the marvelous cures my childish faith accepted without question, I can only say that twenty-five years of service on mission ground has but given my vision wider scope. I still believe in miracles, but now I know they are true because mine eyes have seen them come to pass.

"We specialize in the wholly impossible,

Doing the thing that no one can do."

During the fall of 1913 prominent men of Camajuani, Cuba, sent a petition to the mission of the Presbyterian church (South) asking that a boys' school be opened in the town. Though the mission had neither the teaching force nor the equipment for such an undertaking at the time, it was thought best not to lose the opportunity and in November the school was opened in the building then used as a chapel. The principal was the native pastor and there were the two teachers, one American and one Cuban. At that time there were few members in the church and a very small Bible school, so the school children came from outside families. The first year there were five grades, with an enrollment of about fifty, almost all of them boys, and with few exceptions coming from the "aristocracy" of the town.

"I shall not obey you," announced a youth of thirteen to me the first day he entered school, "because you are a woman." His mother told me later she carried his coffee to his bedside

every morning to "give him strength to rise."

"Why are you not afraid of me?" asked a boy taller than I; "I could stick a knife into you as well as not."

"Can you make him obey you? I can't. Only his father can manage him," said a mother to me of her child of six—and in his presence.

"My father says all you teach us out of the Bible is a lie," said a boy of eight.

These remarks show the material on which we began to work.

Time passed. A few seemed to go through our hands without any radical impression being made on them, but others changed much. The covert sneers that greeted the first Bible lesson gradually gave way to an interest in Bible stories. Hand work was introduced, and as Cuban children draw nicely they soon took pride in their illustrated notebooks. A map of events was a great attraction to the younger children who were studying the life of Christ. Incredulity began to give way before a belief in God and in His works.

One day the lesson was on the crossing of the Red Sea. A boy whispered something to the largest boy in school.

"Well, I believe it," he answered, aloud. "If God could make the sea I think he could make way through it."

In 1918 there came many changes. The Woman's Board took over the school and I became its principal. Good equipment was a wonderful aid to good order; many of the older boys went away to study in advanced schools; more girls entered school; a

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.