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EDITORIAL

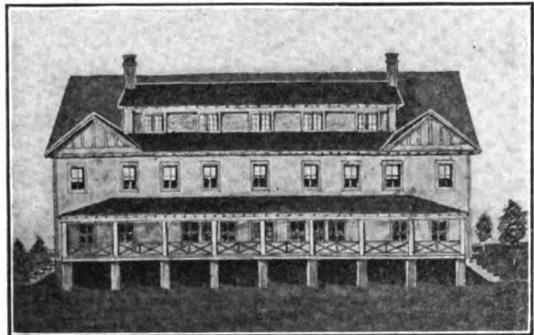
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NOTWITHSTANDING SETBACKS

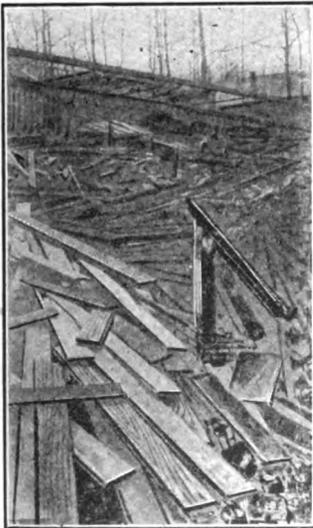
ALTHOUGH there have been many difficulties to contend against, many interruptions and some misfortune, including a cyclone which blew the building down when well on the way toward completion, the Christian Workers' Home at Montreat will be ready for occupancy by July 1st, barring further set-backs. Carpenters are working away at full speed to finish the building by the date named. One possible set-back would be failure of sufficient contributions to the enterprise, but the balance of funds

necessary to complete, are confidently expected.

In the meantime, there has been, in



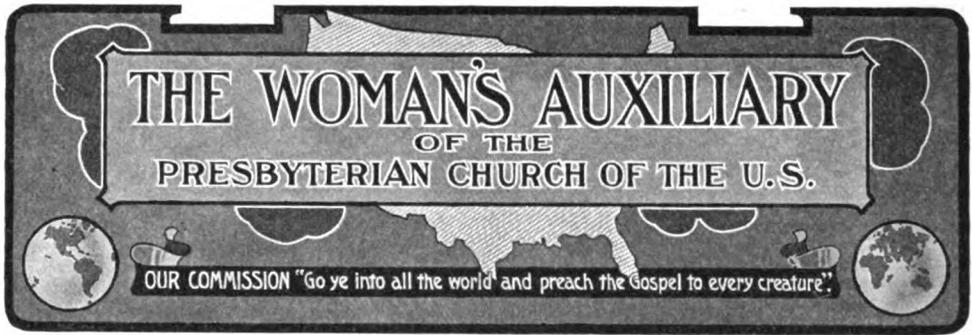
As it looked before the Storm.



After the storm.

some quarters, great interest shown in the building and equipment of this home. Responses to the Building Committee's appeals indicate that the women are going to put the necessary living comforts in the Home. Seventeen rooms have already been undertaken by the women, leaving eighteen yet to be provided for. It takes \$50.00 to furnish a room. A half dozen of the rooms have been furnished as memorials. It is a beautiful and practical way to give expression to the memory of some friend or loved one.

The funds needed are as follows: To complete the dormitory building, \$4,500; furnishings for dormitory, \$2,250; dining-room annex and equipment, \$1,500.



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THE NEED OF SPIRITUALITY IN OUR MISSIONARY MEETINGS

MRS. MARY D. IRVINE.

IN OUR Study Book, "China's New Day," Dr. Headland tells of having seen an old Chinese woman seated over a great undeveloped coal mine trying to warm herself by a fire of dried cornstalks she had most laboriously gathered. "Pitiful," you say? Yes, but not half so pitiful as that of a well appointed missionary society trusting to an interesting program as its source of abiding interest, unmindful of the devotional service.

Not to make our "Devotional" the pivotal feature around which all else revolves is to defeat the very purpose of missionary effort. The missionary task is a supernatural one and must be done by supernatural means. Hence we find the command "Go ye" coupled with the promise, "Lo, I am with you always."

In Acts 14:27 we read that God opened the door of faith to the Gentiles. In Acts, 15th chapter, which records the meeting of the first Missionary Council at Jerusalem, as the disciples recount their journeyings, we read that God led—God broke down the barriers. Then read afresh the story of Peter and Cornelius to learn how the work and the workers are prepared of God. Notice here, also, how God chose man instead of angels to carry His Word.

But there are conditions, and of these as missionary societies, our subject has to deal. "Tarry ye here" is spoken to us

to-day as it was to the disciples. And then, not until then, "ye shall be witnesses unto me." Let us tarry together in the study of His Word; the work which is "like as a file and a hammer, which breaketh the rock in pieces."—Jer. 23:29. The Word which has been the means of saving souls without human instrumentality. Only yesterday I saw in a secular



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paper this paragraph: "An old woman in Argentina picked up a piece of paper off a pile of rubbish; it proved to be a fragment of the Bible and resulted in the salvation of her soul."

The Word must be honored, yet "I will be enquired of, saith the Lord," is the message to us, His co-workers.

Reason as we may, prayer alone is the key to unlock God's storehouse of grace. Prayer inspires the gift and we are sure to give to the cause for which we pray. Prayer multiplies the gift, as it did the loaves and fishes. Prayer enriches the giver in many ways. Notably the effort of leading in prayer and here is the weak point in some of the missionary societies. To the woman unaccustomed to the sound of her own voice nothing costs like this first effort, yet no sacrifice ever brought such rich reward. To thus surrender self and step out on God's promise of help is, verily, to unlock His storehouse of grace and fill our hearts with rich treasures.

The need of the spiritual element in our meetings is attested to by the fact that prayer and missions are ever interwoven. Let us glance at a few mountain peaks in missionary history. It was near the middle of the eighteenth century that Jonathan Edwards, overcome by the corruption of the times, issued that trumpet call to prayer, which was heard across the seas and resulted in monthly concerts of prayer for missions in England and America. In 1792 William Carey, having heard this call and obeyed its impulse, gathered together eleven men in a parlor in Kettering, England, and from that prayer meeting history traces England's modern missions.

In 1806 we find five young students of Williams College, Mass., led by Samuel J. Mills, seeking shelter at a near by haystack while they prayed, and to this famous haystack prayer meeting do we trace the beginning of America's modern missions. It was in 1834 that David Steel on his return from China aroused the sympathies of English and American womanhood and they began to pray for an open door to their imprisoned sisters of the Orient. Slowly women's societies began to or-

ganize. The strong left hand of the Church was unbound. Women's boards followed and the power of women in missions became distinctly felt. Coincident with this came the opening of Harem and Zenana doors and, lo, at the threshold stood our missionary with her offering of the Bread of Life. Marvelous as seems this co-incidence, it is exceeded by the fact that God has chosen to loosen these barred and bolted doors through the agency of only an embroidery needle and a surgeon's skill.

From these bold, outstanding facts, so marked by a superintending providence, we pass into a century of missionary activities, all having the same stamp. On the Y. M. C. A., the C. E., and other great movements we cannot dwell, but will pause for a moment at one page in the history of the "Laymen's Missionary Movement." It was at the famous Chattanooga Convention of 1912. Who that sat under the magic spell of Motte Martin on that memorable evening, as he presented the Congo situation, the cry of the natives, their fasting and prayers, "Oh, white man, send us teachers," and then witnessed the wonderful response, the offering of the life blood of twenty-nine young men and woman, who that saw this can ever again doubt the supernatural in missions? And yet, at that pentecostal moment, when faith sat rebuked and unbelief skulked away, we could not forget that back of that scene lay human agencies that had been busily moulding these young lives perhaps from their birth for this altar of service.

Now, having clearly seen the connection between the human and divine in the conquest of the world for Christ let us remember that our leader will accept no aimless, half-hearted service. As soldiers He demands that we find our allotted place and stand ready to obey marching orders. We should inform ourselves through our missionary magazines and Church papers as to where and to whom we are to break the Bread of Life, at home and abroad, ever remembering that it *must first be passed through the Master's hands* as were the loaves and fishes.