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## The Missionary World.

THE Prime Minister's call to the nation for three things—a proper sense of perspective, a limitless stock of patience, an overflowing reservoir of both active and passive courage—may well be sounded in the higher plane of the missionary world, and with a fuller spiritual significance than his attaching to the terms employed. We are apt, perhaps, in the perplexities that press on us at the home base of Missions to adopt such terms as if they applied primarily to ourselves. This adoption would be selfish. After all, there are those to whom the denial of supplies, the surrounding pressure of fleeting opportunities, the weight of once light burdens, mean more than to ourselves. "Thy necessity is greater than mine," the Church at home must say to the Church abroad, with a growing comprehension and sympathy, and no better prayer can at the moment be prayed for the missionaries in the field than that they may be gifted with the qualities referred to in Mr. Asquith's speech. Perspective, patience, and courage imparted by the Spirit of Truth will strengthen those dumbly heroic and strangely undefeated people, the Christian missionaries. A study of the way in which missionaries at their posts and on furlough have taken the war would, on the lower level of psychology and on the higher level of Christian experience, be of extraordinary interest. In general it would reveal them as a people of a Call, separated by the Holy Ghost to a task from which there was no turning aside, and who by sheer inability to recognize defeat, even when it had come, have changed the tide of battle, as we are told our own brave men have done in France and Flanders. Writing recently from the Far East, a missionary of long experience says to a friend: "The strain must be great in England. If only I could send you the peacefulness of these green mountains!" Surely there is true perspective here. If they can sympathize with us when theirs is the work in jeopardy they are seeing down

the long line of God's perspective, and know something of the end in the patience of hope.

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If in a special degree fellowship with missionaries in the field is asked of us, in a special degree also we must find a place in that fellowship for German missionaries, particularly in India, who are deprived of their work. The Indian Government, in announcing its decision to intern or remove German missionaries from their spheres in certain parts of India, has indicated that its action is based only on general political grounds, and carries with it no personal censure. It is not for us with limited information, while accepting readily the integrity of Government action, to pronounce on what has been done. But we can and do feel a profound sympathy for those German missionaries who have made India their home, in some instances for close on half a century, and who are now either being returned to their own land—a strange land almost to them—or who are being interned. The upheaval of work is grave, the uprooting of life is pathetic. In all great political changes circumstances necessarily arise which, while right for the many, fall with great severity on the few, and to some of these, as Indian missionaries well known by name in C.M.S. lists and otherwise, cordial sympathy will be extended. It is a matter of vital importance to the spiritual life of the Church at home that suspicions, unwarranted inferences and recrimination of all kinds should be eradicated from all missionary utterances concerning German missionaries. Better let the State rule and the Church live in fellowship.

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*China's Millions* reproduces from another source some grave statements as to the increasing use of morphia in China. The opium hydra is not dead. It would appear that the vicious habit of morphia injection is increasing, and that the practice, which is worse than opium smoking, is brought within reach of the poorest coolie, who can have an injection at a cost of only three cents. The morphia trade was prohibited in 1909, but despite the prohibition, "the importation of morphia and of

morphia appliances is one of the most profitable trades in the country." It appears, unhappily, according to the authority quoted by *China's Millions*, that the importation and sale of morphia are almost entirely in Japanese hands. Still more unhappily, we note the following statement: "During the year 1913 six and a quarter tons of morphia were imported into Japan and re-exported from Japan to Korea and China. From a Battersea chemist alone two and a half tons were imported. Another two tons were handled by other British firms. The import by German firms was admitted to be one and three-quarter tons." Poor China, a prey still to the immorally rapacious, including members of our own race!

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The Bible Society always contrives to cheer us. No doubt it has the best material in the world to handle; but nevertheless in the skill and vigour of its reports, in the selection of the facts it presents, and in the charity and the clearness of its utterances, it braces the whole Church to robustness of faith. What could cheer us more than to know that in the first thirteen months of the war, and in thirteen different languages, the Bible Society has supplied 3,000,000 Testaments, Gospels, and Psalters for sick and wounded soldiers and sailors, prisoners of war, refugees and aliens, as well as for troops of all the nations engaged in war? For Russian prisoners in Germany over 450,000 Testaments, Gospels, and Psalters have been supplied in the languages of the Russian Empire. Prisoners in Russia from the Central European Empires, numbering about 1,000,000, are being actively supplied with versions in their respective languages, an effort necessitating the printing of fresh issues in Hungarian, Bohemian, and Polish. Similarly in Western Siberia German prisoners are receiving gifts of Scriptures in German, Hungarian, and many other languages. And even in Basra, the society's colporteurs are disposing of large quantities of Gospels and Testaments among members of the Expeditionary Force, both British and Indian, while supplies are being dispatched for distribution among the wounded in Mesopotamia. The phrase

“occupation of the Field” has often been on our lips as a great objective since the Edinburgh Conference. In the case of the Bible Society it receives illustration, for here, if ever anywhere, vantage points are held and effective operations are secured. It is a great test of any organization when, weight being unexpectedly thrown on many points of its system, widely separated from one another, that system, instead of collapsing, grows steadier and more efficient. It is a good system, as well as God’s good grace, that attains such a result.

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At the October meeting of the S.P.G. Bishop Montgomery was able to speak hopefully of the financial position of the Society. With three more months of the year to run, the figures show a decrease of about £17,000 on last year’s total. But the spirit and purpose of the Society’s supporters, the devotion they are exhibiting, are rightly set off against the adverse figures. God grant that the “exertions based on spiritual force,” of which the Bishop spoke, may be adequately rewarded in the generous sacrifice of donors, new and old. Referring to the lead given by the C.M.S. in the matter of the One-Day Conventions for the deepening of spiritual life, which the S.P.G. is following, Bishop Montgomery says: “We have to go again and again to the root of the matter, and to call upon each other to recognize the voice of God in these days, reviving our faith and showing it forth in actions. We must not fail in any such case in striking the deepest note.”

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Two small books just issued in connection with the special movement of the Church Missionary Society this winter claim thoughtful consideration, and should be widely circulated. One, entitled *Studies in Revival*, which is published by Messrs. Longmans, contains four main chapters by the Bishop of Stepney (“The Hour is Come”), the Rev. T. Guy Rogers (“Lessons from the Past”), the Archdeacon of Sheffield (“The Church Renewed”), and the Bishop of Durham (“The Breaking Forth of His Glory”). The central half of the book is given

to sectional studies on "Method in Town Parishes" (Prebendary Webster), "The Work of Revival in Villages" (the Archdeacon of Worcester), "Laymen" (Mr. T. R. W. Lunt), "Renewal in the Lives of Women" (Miss M. C. Gollock), "Winning Students for Christ" (the Rev. Tissington Tatlow), and "The Freedom of the City" (the Vicar of Bradford). The other book, entitled *When God Came*, contains studies of the Franciscan movement in Italy, "the Friends of God" in Germany, the Evangelical Revival in England, and a final chapter summing up conclusions for to-day. The first-named book abounds in practical suggestion, and has the virtues and the faults of its divided authorship. It certainly makes a real contribution to the meeting of our need at the present time. Clergy, in particular, will find it of value to themselves and other parochial workers. *When God Came*—on which a series of Outlines for use in Mission Study Circles has been issued by the C.M.S.—is a book to be used to the uttermost, both for private reading and for group studies. Its brief chapters of necessity leave much unsaid, but the facts given are central, the statement is proportionate, and the issues raised are vital. We predict for both these books, not only wide circulation, but abiding spiritual fruit.

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Another modest volume has recently appeared, for which it is safe to predict a circle of deeply-interested readers. It is entitled *Christian Literature in the Mission Field*, by John H. Ritson, D.D., and a sub-title explains that it is "A Survey of the Present Situation made under the Direction of the Continuation Committee of the World Missionary Conference, 1910." It will be remembered that the Continuation Committee appointed a Literature Committee, with Dr. Ritson as Chairman, including some of the best-known authorities, British and American, on Christian literature, connected with such Societies as the S.P.C.K., R.T.S., C.L.S., in addition to others connected with some of the Missionary Societies, and Dr. Warneck, of the Rhenish Missionary Society. The result of the Committee's

work is now before us, presented in a masterly way by the Chairman. He explains in his preface that he is dependent on hundreds of correspondents for the facts obtained, and he points out that the object of the book is "by its broad outline of the situation to convince those responsible for Missionary administration that the time has fully come for the Missionary Societies to take direct action in regard to Christian literature." Inquiries were addressed to two hundred and seventy-five missionary, tract, literature, and Bible societies, and both British and American sections set to work to ascertain how far the need for Christian literature in all the mission fields is met by the existing arrangements. The book indicates a surprisingly large number of literature agencies at work, and a startlingly small amount of co-operation and co-ordination among them. Both directly and indirectly it also proves that the Boards of Missionary Societies have not realized the necessity for keeping pace with the growing demand for an adequate Christian literature. In addition to a survey and summary of conditions in each mission field, the book treats the whole subject under the general themes of the production (authorship), publication, distribution, and finance of Christian Literature in the field. The concluding chapter is entitled "Lines of Development," every word of which should be pondered. The issues raised are intended for careful consideration ; they must provoke thought and, probably, controversy. They will inevitably stir conscience and fan a flame of fresh enthusiasm for effective world evangelization. The author further indicates lines on which he considers action should be taken. The difficulties in the way are great and many, but the requirements of the situation are urgent. Here is a fresh field for conquest set before a wearied Church for its refreshment. That it will be entered we doubt not ; only let that entry be prompt and ardent.

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