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The Missionary World.

IT is vain to conceal the fact that the real trial-time of missionary finance is upon us now. It may be brief, but unless we lend ourselves with energy and self-sacrifice to the task before us the testing may involve failure in us and loss to the work hitherto so splendidly supported. The stimulus of the May Meetings will be lessened this year, partly because they have rightly been limited in number, partly because travelling facilities are lessened, and those which exist are—again rightly—being sparingly used. Is the work of God to be allowed to suffer because of this? Further, a large number of the best missionary speakers are at the front, winning a ready hearing from men in the ranks and sowing seed which will bear a great harvest in the future. Will the home Church slacken in prayer and in offerings because the inspiration of these missionary speakers is being availed of “somewhere in France”? We hope that others share in the experience of the London Missionary Society, which reports a steady increase in the circulation of its monthly *Chronicle*, and sales of missionary literature 400 per cent. greater than in the year of the Edinburgh Conference (1910). This success has, of course, its own embarrassment owing to the shortage of paper supplies, but the Society is only publishing matter that is “crisp, pungent and concise,” which possibly accounts for the number of purchasers. Missionary literature, as we have suggested before, should be used as a substitute for missionary speakers.

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Two agencies to which members of all Christian bodies are indebted are feeling special financial pressure just now. One is the Student Christian Movement, whose usual supporters are mainly at the front, and unable, though they continually send remittances, to maintain the work as they so liberally do when at home. The work of the Movement is one of the biggest assets of the Church, with its unswerving spirituality and its sane and disciplined outlook. Even if the colleges were empty the Movement is needed for the Church. It must be adequately maintained. The other is the British and Foreign Bible Society, the friend and benefactor of all other work. Notwithstanding heavy additional expenses which no economies can counterbalance, the Society has expanded

its work and poured out the Scriptures through myriad channels into this warring world. An Emergency Fund has been opened with a view to raising an additional £30,000 or £40,000 to provide for present liabilities and claims of the immediate future. The Prime Minister is supporting the cause of the Bible Society actively ; we should do the same.

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Those whose eyes are open to the development of co-operation in the mission field, and who are concerned that in it the Anglican Church should play its rightful part, will note with thankfulness the closing section of Mr. Baylis's article on the C.M.S. Missions in China in the *C.M. Review*, and a short paper in *The East and The West* by Bishop Norris, of Peking, called "Towards Unity in China." Mr. Baylis writes :—

No Society such as the C.M.S. can now do its work in splendid isolation. The denominations consult and plan and to a large extent work together. . . . The C.M.S. has in a remarkable way found it possible to share in theological colleges. . . . Joint medical training is also to the fore, and some projects are taking shape for joint educational institutions of university standing.

Bishop Norris is even more encouraging. He reports that in the face of renewed effort to get Confucianism recognized as the State religion of China, Christians of every sort—Roman Catholics, Greek Orthodox, Anglicans and Protestant Nonconformists—have combined in a Religious Freedom Society under the leadership of members of the Anglican Communion to oppose the proposals being made. The movement is entirely Chinese, no bishop or foreign missionary having any share in it. The Bishop believes this may be the beginning "of a great forward movement towards better relations between all Christian bodies in China."

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News of the National Mission continues to come from distant parts of the globe. Bishop Tugwell has sent good accounts of the special meetings in West Africa ; a recent number of the *Singapore Diocesan Chronicle* shows the careful preparation made among the scanty European population in the wide area of that diocese ; in *Uganda Notes* for January we read of most encouraging meetings night after night—on one evening, at Kampala, eighty Europeans were present, and the meeting for European men had an attendance of fifty-eight. In Egypt the Dean of Rochester and the Rev. E. A.

Burroughs have had large meetings and deep response. Meantime one testimony after another shows that while the National Mission in our own land may be held to have failed if we regard it as a work of harvest, it has been a success unquestionably great if estimated as a time for sowing seed.

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Events are moving steadily if slowly towards the deliverance of Palestine from the bondage of the Turk and the resumption of missionary work in that land. Those most closely acquainted with the past and the present are most full of hope for future days. Meantime Bishop McInnes, during his time of exclusion, has set on foot a fund in co-operation with all missionary agencies working in Palestine and Syria to secure the distribution of relief among the starving population as soon as access is given. A strong committee in London has the matter well in hand. The Bishop is finding remarkable opportunities for work among the troops in Egypt. During the last two years he has confirmed over 2,600 men, exclusive of civilians, of whom 2,000 were British, 363 Australians, 81 from New Zealand and Tasmania, 2 Canadians, 17 South African, 141 West Indian, and 9 Maori.

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Attention was drawn to the coming of the South African Labour Contingent to Europe by the disaster to a liner which involved the loss of hundreds of these men. The records which reach us of the care taken of the African labourers, about 90 per cent. of whom are heathen, are thoroughly satisfactory. One of the several chaplains, both European and native, Anglican and Nonconformist, who have been allowed to accompany them report on "the generous manner in which the men have been housed, clothed and fed." Their officers were well selected by General Botha, and the compound system of living shields the men from danger of drunkenness and immorality. Their work appears to satisfy the authorities, and the chaplains are encouraged by response to their ministrations. In view of the dark blots on previous occasions when "native" labour has been recruited there is much to cause thankfulness and to encourage hope for the future.

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Several matters of interest in connexion with women's work find place in the April magazines. The Women's Association of

the Baptist Missionary Society is celebrating its jubilee this month. It has a total of 316 missionaries on its roll. Work is carried on in conjunction with the Baptist Society in India and Ceylon, China, and on the Congo. A brave forward movement is being initiated, and we wish it all success. The C.M.S. have appointed a committee to consider whether women should be admitted as members of the General Committee; the results will possibly be known before these notes are published. The South China Mission of the same Society has obtained leave from Salisbury Square to substitute a general conference and an executive committee with membership both of men and women as the governing bodies in the field, instead of the former plan of having two conferences, that of the men being executive, that of the women advisory only. The Zenana Bible and Medical Mission is sending out its first fully qualified Indian woman doctor, Dr. Flora Nihal Singh. The education of women in India is ably discussed in *The East and The West* by Miss Margaret Pope, and the *International Review of Missions* publishes a paper on "The Christian Opportunity in regard to the Women of China," by Dr. Luella Miner, of Peking, and an arresting challenge as to "Medical Missions and the Purdah System," by Dr. Arthur Lankester.

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The April number of the *International Review of Missions* has several papers of value to the preacher as well as to students of missions. The section of "The Missionary Survey of the Year 1916" dealing with the home base has already been widely quoted in the religious press and contains groups of facts which are significant and interesting. Bishop Warne's account of the work of the Methodist Episcopal Church in mass movement areas reinforces the arguments of Mr. Mylrea's article in the *Church Missionary Review*. Miss Rouse's "Study of Missionary Vocation," based upon a large number of biographies, is full of good illustrations and offers suggestive interpretations of the motives which governed great missionaries; lively pictures of the realities of missionary life are given in articles on pioneering in Japan and on keeping a barter store in Central Africa. A Dutch writer contributes a paper on "Government, Islam and Missions in the Dutch East Indies," which affords food for thought in view of the questions which are pending in the Moslem world.

Besides the paper on women's education in India already referred to, *The East and The West* has amongst other good articles one on "Educational Experiments in Uganda," which runs parallel to another on the same subject in the *C.M. Review*. We should also like to lay Dr. Kennedy's opening paper in the former magazine on "India after the War" beside the editorial notes in which the *C.M. Review* reports the address given by Mr. E. C. Carter to the C.M.S. Committee. No doubt there are, as Dr. Kennedy maintains, educated Indians who would oppress their uneducated fellow-countrymen, but the record of service rendered on social and spiritual lines by educated Christian Indians in rural districts to the villagers is not without a counterpart among those who are not Christian as yet. It is good to have these questions seen from both sides, but the truth seems to us to lie more with the Bishop of Madras, whose article in the *Nineteenth Century* for August is challenged, than with Dr. Kennedy.

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Those who feel the changed conditions at home will do well to remember how much more hardly they bear upon missionaries than upon ourselves. Early in the war food in some places in the mission field was almost unobtainable, even now its price is largely increased. Railway fares in India have been augmented by 50 per cent. Exchange in China is so high that grants and salaries lose from a quarter to a third of their previous value. In Tientsin, for instance, £20 realized 150 silver taels at the beginning of 1916 and only 113 taels at the close of the year. This, added to the high cost of provisions, means shortage for the missionary or increased allowances for the mission. Further, we at home who suffer from diminution of holidays should think of the missionaries who are unable to come home on furlough, or of those who being at home are unable to get back to their work.

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The need for the fullest possible preparation of missionaries is re-emphasized by the conditions created through the war. The women, in particular, whose sailing this autumn is a matter of uncertainty, will welcome every opportunity of equipping themselves for their future work. This adds special importance to the Summer Term Lectures arranged by the Board of Study for the Preparation of Missionaries at University College, London, between

May 3 and July 5. All particulars can be had from the Secretary, 2, Church Crescent, Muswell Hill, London, N. The course includes lectures on the phonetics of non-European languages—this subject no outgoing missionary who desires to economize time and increase efficiency should miss; on educational method, with demonstrations and criticism lessons; on business method for missionaries—a series by a highly qualified man who has been in charge of the business affairs of the China Inland Mission in Shanghai; and five single lectures on social conditions on the mission field. Some of these courses would be of value to missionaries on furlough. A worker of ten years' standing recently wrote that the Board of Study lectures on phonetics which she attended in her second furlough enabled her easily to pronounce foreign sounds with which she had struggled in vain for ten years on the mission field.

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