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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

The Missionary World.

RESTRICTION on travelling and the Man Power Bill must inevitably effect the " May Meetings " adversely in point of attendance, but we shall be surprised if among the smaller audiences there is not something like a flood tide of enthusiasm and a spirit of fearless advance. There are widespread indications that the missionary cause is gaining, not losing, in its hold on men, and that the proof of its virility and persistence during years of war is winning for it a new measure of confident support. The fact that so many societies can report a well-maintained income at such a time is a proof that men who have stood aside before begin to believe in missions. The C.M.S. alone is a signal instance.

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Perhaps the most striking record of missions in war time is to be found in *China's Millions* for April. The writer points out that difficulties and hindrances have accumulated from 1914 to 1917, submarine attacks on passenger ships have made it impossible for women missionaries to sail, the manhood of the nation has been mobilized, air-raids have hindered evening meetings, nation after nation has been drawn into the war so that nearly every source of supply has been affected, and of late the paper famine has restricted the issue of missionary literature and rations have complicated plans for deputation work. Yet what are the facts which an examination of statistics disclose? In 1915, the income rose £5,000 over that of the previous year, 1916 saw a further advance of nearly £7,000, and though the figures for 1917 are not finally adjusted, the total sum received from Great Britain, North America and Australasia is the highest since the outbreak of hostilities. During the period of the war 115 new workers have joined the mission, of whom thirty have been men. During the first twenty-five years of the history of the mission baptisms averaged 200 a year; in the war years the number, which from 1903 to 1912 averaged 2,590, has never fallen below 4,000 and has twice been over 5,000. Other advances recorded during the period of the war are as follows: Central stations from 227 to 235, out-stations from 1,006 to 1,267, chapels from 1,127 to 1,496, organized churches from 721 to 905, schools from 322 to 424, and the number of baptized from 45,000

to 64,000. These figures need no comment. They are an amazing piece of Christian evidence which nothing can gainsay. Doubtless there are other missions with a like record, but the China Inland Mission has left the whole Church in its debt by working out and publishing a statement of such inspiring facts.

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In the same number of *China's Millions* the Home Director, the Rev. Stuart Holden, notifies the friends of the Mission that Mr. Walter Sloan, so long and closely associated with the work, is resigning his office as Assistant Home Director in order to become General Secretary of the Keswick Convention Movement. Both spheres of service have so many friends in common that the transference will not sever personal links, yet there is in it a call to prayer. Those left to carry on the work at the office of the China Inland Mission will need a new gift of wisdom, faith and power, to compensate for the loss of so valued and experienced a leader; while Mr. Sloan in facing his new responsibilities will need a fresh equipment for a difficult task. There is much which the Keswick Movement might contribute to the spiritual needs of the Church at home and in the mission field; it may be that Mr. Sloan has before him even a wider sphere of service than that which he has so long filled in the past.

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In America, where there has been a striking manifestation of a spirit of generous giving in connexion with the war, the question has been asked and answered, in the March issue of the *Missionary Review of the World*, as to how this new measure of beneficence may be maintained, developed and directed towards foreign missions. Three main reasons are given to account for the great sums of money obtained for relief funds in Europe and Asia Minor, for the Red Cross Society and for Y.M.C.A. work among soldiers. These are:—

“First: great, concrete, commanding, soul-stirring and soul-gripping needs, unitedly and ably presented, which appealed to everybody, no matter to what division of the Church he belonged.

Second: the broadest and fullest kind and measure of co-operation by all classes of people everywhere, without regard to religious or even racial differences.

Third: the most complete and painstaking organization.”

Further, there was the appeal of heroism under suffering, of a broader

realization of brotherhood, of personal interest in individuals concerned, and finally the enthusiasm of numbers as the causes won wide support. It is suggested that by adequate use of similar means, appeals, methods and influences of the same type, this new spirit of giving may be turned into missionary channels.

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It is a point worth noting, this strong insistence on the value of a "gripping appeal of real human interest" presented in a way to give the Church an adequate conception of the bigness of the task.

"Has the Church talked so much and so long about what 5 cents a week or 10 cents a week will do that people have come to think of the work of missions as a 5 cent or 10 cent job? Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large claims for its support."

In order to secure both the money and the men, needed for the accomplishment of the Church's work, five simple injunctions are laid down:

"Get your vision of the need before the people.
Make it big enough and commanding enough.
Make the appeal unitedly.
Present the evangelization of the world as the work of the whole Church.
Organize your forces."

Is there not a contribution in these suggestions for the Mass Movement appeal to which the C.M.S. is bending its energies?

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Good knowledge of the vernacular is one of the essential qualifications of a missionary. Even where educated Asiatics or Africans acquire English real access to their inmost thought can only be had through intercourse with them in their mother-tongue. On this all the sanest missionaries are agreed. But if this is true of those who have gained a working knowledge of English, how much truer is it of those who have only a smattering of book-English or who know none at all? An interpreter is a boon to winter visitors, but the missionary who depends on one for more than the first few months lessens his usefulness by more than half. He cannot understand, any more than he can make himself understood. Here and there a missionary has a genius for language, and with fair ease masters one vernacular or more, but for the most part this language-learning is a toilsome and costly process and too often is not per-

sisted in up to the point of real proficiency. Missionaries who are understood by their own pupils but by them only are not unknown. "Do the Panjabi women really understand her?" the writer once asked about a kindly but somewhat incompetent missionary. "I think those in her own Bible class do," was the somewhat hesitating reply.

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It is clear that we owe it to our missionaries, and to those to whom we send them, to provide every possible aid for the acquisition of Oriental and African languages, and that not only by setting aside time for study on first going to the mission field, but by arranging that a new missionary should become a student at one of the Language Schools in Japan, China or India—in Africa there are no Language Schools as yet. Further, before leaving the homeland every missionary should have a course of general phonetics so that he may learn how to hear sounds and reproduce them. An interesting article on "The Value of Phonetics to the Language Student," by Mr. Daniel Jones, Reader in Phonetics in the University of London, appears in the April issue of the *International Review of Missions*.

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Clerical readers of the *CHURCHMAN* who rejoice in well-filled book-shelves will feel the appeal of a short article, "The Vernacular Library of an Indian Minister," in the same magazine. It is a concrete appeal which gets home. The list is scanty and the need is great. The writer, Mr. Gulliford of Mysore, deals with the Kanarese language only, but the record in other language areas is scarcely better. Some Indian pastors, of course, can effectively study English books, but for a very large and happily growing number their own vernacular is the medium through which they gain and express religious experience and in which, so to speak, they think. India is crying out for foreign missionaries who can give themselves to the production of Christian literature, and still more for Indians who can write for their own people in their own tongue. There is a great stirring on this whole question, and realization of the need has markedly increased within the last five years; the agencies in India which produce and circulate literature are drawing together in intelligent co-operation and the home committees are awake to the need for funds. Those who love their own libraries, and know that

a bookless pastor lacks depth and freshness in his own soul and in his work, should see that the claims of Christian literature are not forgotten and that some at least of the money sent up from themselves and their congregations is ear-marked for this special work, for which most of the larger missionary societies have opened special funds. The need in Japan and in China equals that in India, and Africa is not far behind.

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From an exchange we quote the following paragraph which has obvious uses for the pulpit :

“ When a Korean decides to become a Christian he tells his friends that he has made up his mind ‘ to do the doctrine.’ This is like the Chinese convert who made this quaint confession of faith : ‘ I am now reading the Bible and behaving it.’ ”

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The East and The West contains two articles by well-known C.M.S. missionaries : one a study of an African Church, by Archdeacon Melville Jones ; the other a strong defence of the use of the Anglican Prayer Book in the Far East, by Mr. Llewellyn Lloyd. On the latter subject work is waiting to be done by some one who will patiently and without bias collect the evidence and make a proportionate presentation of it. The home Church has a right to more scientifically collated evidence than has been prepared, as yet. It is impossible for ordinary readers to get at the truth when statements include only one side. Mr. Lloyd makes the only strong point in favour of the teaching of the Thirty Nine Articles in China which we have seen stated as yet—their value when Christians inquire as to the source of difference between them and members of the Roman Church, who are very numerous. We wonder whether other mission fields have had the same experience and whether the majority of missionaries in China agree with Mr. Lloyd. An article in the same periodical “ *The Appeal of Christian Brotherhood*,” by an L.M.S. missionary near Calcutta, should not be missed.

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The Moslem World for April contains one long paper which should be noted for reference—a really valuable study of “ *Turkish Races and Missionary Endeavour*,” by an American missionary now in Cairo—and several shorter ones of great interest. One paper is sadly appropriate in view of the tragic death of Dr. Starr,

the splendid young medical missionary, murdered at Peshawar. Dr. Wherry writes of the only other missionary of the glorious frontier band who came to a death of violence, the Rev. Isodor Löewenthal, an American Presbyterian missionary, who was shot by his own chaukedar in 1864. Those who have entered into the daily life of the Peshawar missionaries, among the wild tribes of the frontiers and those from the distant reaches of Afghanistan, while they mourn the loss of a fine and fearless missionary and offer respectful sympathy to his young wife—herself the daughter of a well-known Panjab missionary—will be filled with wonder that the messengers of the Gospel have so wonderfully moved unharmed.

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