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III. A LESSON SUGGESTED.—Operations of God's hands not less Divine because He uses human agents (*cf.* Isa. v. 12, 13). "We are artisans of the Creator, and a magnificent co-operation is our highest privilege" (M.U. 126). Moses' staff the rod of God (Exod. iv. 2, 20). Stretches out hand, wind blows, Israel saved, work God's (Exod. xiv. 21, 26, 31; *cf.* xiv. 26 with xv. 6, 12). So Exod. viii. 17, 19: Aaron's hand, God's finger. Moses' graving tool, God's finger (xxx. 18). "May we not be looking at action of Manager all the time? Look for action of the Deity, if at all, then always" (M.U. 33).



### The Missionary World.

THE place of international relations in missionary thought is gradually widening. At a recent conference held in connection with one Missionary Society, a lecture was given on "The Sending Centres of the Christian Church." The aim of the lecturer was to reveal to those closely associated with one "sending centre" the great mass of similar work being done in other Churches and other lands, and to produce a sense of brotherhood. The "Christian Church" was interpreted in the widest sense; it was urged that a Church with life and a message must send forth, and that if the whole Church were to share in the "sending," there must be recognized foci for the work. A "sending centre" was defined not as the Mission House and its committees and officials, but as the whole linked membership of the Society.

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Three passages—St. John xx. 19-23; Acts xiii. 1-4, xiv. 25-27—indicating the earliest "sending centres" of the Christian Church, were shown to contain, beneath temporary circumstances, the permanent essentials of the Presence of Jesus, the Call of the Spirit, the confirming Grace of God. Then the

lecturer offered an analysis of the "sending centres" at the British Home Base.

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Some Churches constitute themselves as "sending centres," and work without the aid of any "society," through committees or boards appointed directly by the Church. As instances, take the Presbyterian Churches in Great Britain. The American Protestant Episcopal Church works entirely through a Board of Missions; the Anglican Church in Australia does so at least in part; the Boards of Missions in the Church of England stand for the same ideal. The truth of this ideal, and its probable ultimate predominance, were recognized, but it was suggested that on the practical and administrative side this method of "sending" effected less change than its ardent supporters claimed, and left the greater problems of the Home Base unmoved.

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Again, a number of Churches have regularly constituted missionary societies directly connected with their membership, such as the Baptist (B.M.S.), the Congregational (L.M.S.), the Wesleyan (W.M.M.S.); and in the Anglican Church, as the price we pay for our inclusiveness, we have such related and yet distinct organizations as the C.M.S., the S.P.G., and the Universities' Mission to Central Africa.

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In addition to a number of undenominational missionary agencies, ranging from larger organizations like the North Africa Mission or the South Africa General Mission, down to little groups round what are practically one-man missions, there are societies which may or may not be attached to one Church, but which have some recognized limitation of field or method—*e.g.*, the China Inland Mission—all Churches, one field; the Church of England Zenana Mission—one Church, one sex, two fields (parts of India and China); the B. and F.B.S.—all Churches, all fields, one method, the circulation of the Scriptures; Missions

to Jews—all fields, one religion ; Missions to lepers—all Churches, many fields, one disease.

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But this is only one section of the subject. These groupings have to be expanded to America and the continent of Europe. In New York, Boston, Chicago, Toronto ; in Paris, Basel, Berlin, Rotterdam, Copenhagen, Stockholm, there are "sending centres" as living as those we know in London. And in the Mission field the infant Churches are beginning to organize their "sending centres" too. A new international sympathy and fellowship is beginning to spring up between all these organizations, fostered largely by the Edinburgh Conference, and centring in the work of the Continuation Committee and the *International Review of Missions*. The importance of this is evident when the interlacing of the work on the mission field is realized.

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It was pointed out, for example, that in Japan, a familiar C.M.S. and S.P.G. mission field, there are 7 British societies with 189 missionaries, and 35 American and Canadian Societies with 769 missionaries at work. In the Dutch East Indies, a field little known to readers of the CHURCHMAN, there are 2 American Societies with 14 missionaries, and 12 Continental Societies with a staff of 413, and there are altogether over 400,000 baptized Christians, largely converts from Islam. Turning to India, it was stated that there, within our own Empire, there are, to take three groups only, 39 American Societies with about 1,800 missionaries, 37 British Societies with about 2,400 missionaries, and 12 Continental Societies with somewhere about 500 missionaries. An examination of the statistics recently published in connection with the centenary of American missions in India, shows that while the British work is of wider extent in higher education and in medical missions, the American work is far larger in the number of baptized Christians, organized congregations, ordained Indians, and gifts from Indian Christians.

In conclusion, the lecturer contrasted the attitude of the Scottish divine who remarked that he supposed the Americans called Missionary Societies "Boards," because they were narrow, very hard, and lacking in "spring," with the attitude of the Continuation Committee, who deliberately decided to do all their work only through the Missionary Societies of the Church.

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The *Student World* for January contains a striking account of "Chinese Students in Europe," written by one of themselves. It appears that the large majority are sent over on scholarships—a few by the British Government in the Colonies, the rest by the Central or Provincial Governments in China. Of the non-Government students a small number come from mission schools, the remainder are supported by relatives or friends. Their desire is to gain knowledge wherewith to enrich their own civilization. Nearly 200 are at university centres in Great Britain; over 100 are in Paris; Germany, Holland and Belgium have each about 50; a few are scattered in Italy, Switzerland, Austria, and Russia. Some are taking technical or engineering courses, or studying shipbuilding; others are studying law; many are science students; a large number, particularly in Edinburgh, are studying medicine. They are confronted by many difficulties, and often lack contact with the kind of life which represents our best civilization. They have formed some unions—social and intellectual—among themselves, in order to create better conditions; the Chinese Students' Christian Union in Great Britain and Ireland, founded in 1908, and just equipped with a full-time general secretary, Mr. K. L. Chau, B.A. (Durham), is developing a work from which much good fruit may be expected; and the Anglo-Chinese Friendship Bureau promises to promote friendly relations. A German-Chinese Friendship Bureau is being started on the same lines. The potentialities—for good or for evil—of the residence of these able students in Christian countries is great. The efforts made to help them deserve our support and prayer.

In the February number of the *Missionary Review of the World*, Dr. J. R. Mott tells of his recent journeys ; a record of the remarkable Student Volunteer Convention in the Kansas City (also reported in the *Student World*) is given ; there is a short thoughtful paper on "A State Religion for China," by Dr. Arthur J. Smith ; an account of the "National Awakening in the Philippines," by Bishop Brent, and several other papers. An interesting "Department of Best Methods" is being conducted in lively fashion by Miss Belle M. Brain. American suggestions do not always transplant well to this side of the Atlantic, but there is a good deal that will be found helpful by those in search of new ideas for the development of missionary interest.

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Those who have learned to care for the "untouchables" of India, will read with interest the short article in the *C.M. Review* by the Rev. W. S. Hunt. It appears that the depressed classes in Travancore are combining to secure their own social uplift. A Poor People's Self-Help Society, originating among the Hindus but not excluding Christians, was formed three or four years ago, and two of its members have been granted seats by the Government in the Popular Assembly. A Poor Christian's Self-Help Society was formed last June, at a meeting held in Kottayam under the presidency of the Bishop, to watch and further the interests of poor Christians, to represent their grievances to Government, and to improve their social positions by education and other means. "The dumb millions," writes Mr. Hunt, "have become vocal ; the hitherto inert mass have become animate ; the depressed are striving to shake off their depression." Government has sent a young man from the depressed classes to be trained as a policeman ; some of the boys are being employed in the mission printing press ; Christian boys from the community are succeeding in obtaining the Government's elementary school-leaving certificate which admits to teacher's training, and others are being admitted as

students into the Kottayam College. The Gospel is working both social and spiritual uplifting.

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Medical missions come much to the front in the February magazines. In the *C.M. Review*, Dr. A. Lankester writes of "The Medical Missionary Motive," and Mr. R. Maconachie reviews Dr. Arthur Neve's book, "Thirty Years in Kashmir." The *Chronicle* of the L.M.S. is almost entirely devoted to medical missions. The *B.M.S. Herald* quotes statistics giving the number of medical missionaries holding British qualifications now in the field—a total of 421, showing an increase of 23 during the year; it contains also a short account of the Union Medical College at Tsinan-fu carried on by the English Baptists and American Presbyterians; *India's Women* has an article on "Medical Work in Sindh," and, in common with some other magazines, some account of the admirable work of the Nurses' Missionary League; the *Zenana* (Z.B.M.M.) gives an attractive "Glimpse inside an Indian Hospital"; *Mercy and Truth*, as always, proves to the hilt the value of medical mission work as an agency for the spread of the Gospel.

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During the year 1913 the S.P.G. considered 77 offers of missionary service from men, of which 60 were recommended for acceptance; of these 38 were clergy. Of the 60, 18 were accepted for India, 11 for the Far East, 4 for the West Indies, and 4 for Africa. In the same period 25 women workers were sent out, as compared with 17 in 1912.

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*Our Missions*—the quarterly magazine of the Friends' Foreign Missionary Association—is full of valuable information on the island of Madagascar. The future in the island, the results of Christians missions there, the recent remarkable united gathering held during the visit of the first deputation from the L.M.S., the Friends and the Paris Missionary Society, the industries of the island, etc., are all dealt with. The number will have permanent reference value.

The month of March brings, for most societies, the close of the financial year. There is a call for prayer and effort, that the forwarding of the work may not be checked through lack of adequate support. It is especially urgent in the case of the C.M.S., that the great advance made at Swanwick should be maintained, and that the fear of reaction which some have harboured should be dispelled. During the Lenten season of the Church's year, the thought of self-sacrifice is before us. It may be that during this first Lent since the wonderful days at Swanwick, the call may come not only for gifts of money, but for gifts of lives for the foreign field, and perhaps in particular, at this moment, for the costly service of responsible leadership at the Home Base.



### Discussions.

[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]

#### "THE PROPOSED PAROCHIAL ASSESSMENT."

(The "Churchman," April, 1913, p. 289.)

LONG illness has prevented my reading, until lately, the paper on the above by the Rev. S. G. Lowry, M.A., that appeared in your number of April last. That paper has much interest to many out here, as it tries to solve a question we always have with us—parochial and diocesan finance. Perhaps some small attempt to show how money is raised for Church purposes in a country parish in Tasmania may be of interest to a few. First, as regards the stipend—it comes from several sources, the chief one being the parochial contributions; then there are contributions from the General Church Fund, endowments, rents from glebes, collections, and other sources. There are some sixty-one Cures in Tasmania, and the sums received in 1912 were:

From parochial contributions ... ..	£4,863
„ church collections and other sources ... ..	£3,217
„ grants from General Church Fund ... ..	£2,241
„ endowment and rents from glebes ... ..	£2,677
besides "fees" amounting to £421.	