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The Missionary World.

“**S**TRENGTHEN the things which remain, which are ready to die.” Out in the mission-field there are stations whose work languishes, inquirers who have come only halfway, schools which lack visible spiritual results. Here at home there are central and local missionary organizations which are not dead but moribund, committees which meet but effect little, meetings which have no vitality, letters written toilsomly which do not grip. Life is scant. To all in such case comes the radiant Easter message of the One Who is alive for evermore, the power of Whose endless life is set to usward, Who can—and will, in answer to the claim of faith—give life abundantly, the One Who can flood dry channels and make the desert blossom as the rose. Is there any reason why we should lack the Life released by His death?

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Missionary interest at the moment tends to centre upon the Far East, where Japan has emerged, and China, though with some backward steps, is emerging, from medievalism into modern thought and life; or upon India, where great aspirations are surging upward and restlessly seeking outlet in nationhood. But there are tokens to the seeing eye that the day of Africa is coming, and that problems as complex and as far-reaching wait there to be considered and solved. Men are learning that it is misleading to estimate the possibilities of the negro from those places where, as in South Africa, he is in sharp racial collision with the whites. Experiments, such as those made in America at Hampton Institute and at Tuskegee, are proving what education, manual and literary, and the discipline of a well-ordered institution, can do to make the negro, even after he has been degraded by slavery, into a self-respecting and useful citizen. Those responsible for the policy of missions in Africa would do well to go on pilgrimage to these American colleges, where industrial work is combined with fullest mental training, and

men are turned out well equipped for life. The approach to the real heart of African missionary triumphs is by way of industrial work—not work ordered primarily for profit or even for self-support, but for the sake of the moral results of physical discipline. The followers of Jesus of Nazareth should not omit the lesson of the carpenter's shop. The idea that industrial missions are inherently unspiritual still lingers in certain minds ; it should be relegated to the limbo where similar theories about educational and medical missions have long taken up their abode.

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Those who desire a true view of the African should read Mr. E. D. Morel's striking article in the *Nineteenth Century* for March. Well known for his fearless attacks, specially in the pages of his paper, the *African Mail*, upon forced labour and its evils, Mr. Morel, in his paper on "Free Labour in Tropical Africa," gives instance after instance of what Africans have accomplished working on their own land, held under their own tenure, using their own methods, and developing their own trade with the minimum of help from white administrators or traders. The returns of palm-oil, cocoa and cotton production and export confirm his statement that we have in Africa "a great trading and agricultural population of free negroes and negroids." "The native of tropical Africa . . . is producing annually as a free man millions of pounds' worth of raw material required by European industry, in addition to the immense quantities of foodstuffs and forest produce which his own food consumption and internal trade demand." The facts which Mr. Morel arrays with such incisive force not only shame the selfish policy which exploits the black man's land for the white man's gain, but stimulate the friends of African missions to press forward with new faith in the possibilities of the peoples to whom the Glad Tidings are sent.

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A valuable survey of some outstanding features of Mr. Gait's concluding volume of the 1911 India Census Report, for which so many have been watching, will also be found in the March

number of the *Nineteenth Century*. The writer of the survey describes the Report as "the most complete and informing picture of India's 315 millions at the commencement of the second decade of the twentieth century which it is possible to provide." Though the Report gives no definite information as to the extent to which the caste system is being undermined by Western influences, there is much incidental evidence that the work of uplifting the degraded classes, begun by Christian missionaries, is now being taken up by educated Indians; and, though the underlying motives may not be entirely disinterested, we are confronted by the significant facts that Indians are working for Indians of lower social status than themselves, and that modern reform movements, such as the Arya Somaj, are slowly but surely moulding public opinion in regard to the necessity for educational progress, the evils of child marriage and perpetual widowhood. "Unmistakably, however," says the writer of this survey, "the most important element of religious evolution in raising the Indian masses is the growth of Christianity." It induces outward refinement as well as raising the moral standard; and though the first generation of converts are often very disappointing, each succeeding generation will have a stronger hold on the Christian virtues and principles, and the type of Christian character will be loftier and more stable. The full effect of Christianity cannot, as we know, be gauged by the numerical successes of the existing work, but, as is pointed out in the Report, "through the mission schools and colleges, Christian thought influences large numbers who remain Hindus, and Christian ideals and standards are everywhere gaining ground." This is valuable testimony to the work of the Christian missionary, and we commend the whole article—suggestively called "The Social Dawn in India"—to the attention of our readers.

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Just a year ago the whole Christian world joined with the Christians of China in prayer for the country and its newly-instituted republican government. One cannot doubt that the

prayers were heard and will have answer. Yet the present situation is anxious and reactionary in many ways. Disturbance and change have been frequent, and only by successful autocracy has the President maintained his rule. Strenuous efforts, met by equally strenuous opposition, have been made to establish Confucianism as the State religion of China, which would be a direct breach of the promise of religious liberty. So far this has not been done, but the decree, published in the *Times* of March 14, in obedience to which the President is to worship officially at the altar of Heaven and offer sacrifices to Confucius, is significant in the highest degree, and restores religious sanction to the Government. That the act binds the State to Confucianism is explicitly denied; and the call to citizens to offer universal worship likewise is designed to rob it of some of its imperial function. But neither of these qualifying clauses will veil the eyes of China, and the Act will be interpreted there, it is feared, as a practical assumption of imperial function by the President, and a practical reinstatement of Confucianism above other faiths. Some swing of the pendulum was expected by all thoughtful students of the situation. There is no cause for discouragement, but much call for prayer. Leading Christians in China are standing firmly together; the very stress of the conflict will deepen the life of the Church and close its ranks.

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For the third year in succession the Board of Study for the Preparation of Missionaries is arranging to hold a Vacation Course for missionary training. It will be held from August 1 to 29, at Oxford; the fee for the whole course will be £3 3s., and for the half-course £2 2s. In order to secure registration, a fee of 5s. must be sent with the application. The course will include lectures and discussions on missionary history and methods, the religions of the mission-field, phonetics as a basis of language study, outlines of educational method for missionaries, together with opportunities for personal intercourse and public lectures on subjects of general missionary interest.

There is wide evidence of the need for special training for missionaries, and testimony to the value of these Vacation Courses is by no means lacking from students and missionaries both at home and on the field. Every effort is being made to secure lecturers who are highly qualified to deal with the subjects chosen for special study, and to maintain the level of previous Vacation Courses. Copies of the syllabus, application forms, and all other information, may be had from the Rev. H. U. Weitbrecht, 33, Onslow Gardens, Muswell Hill, London, N.

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Anniversary announcements are already beginning to find a place in the missionary magazines. The S.P.G. annual service will be held in St. Paul's Cathedral on Wednesday, April 22, at 11 a.m., and the annual afternoon meeting at the Church House on Thursday, April 23, at 2.30. The Archbishop of Canterbury will be in the chair, and it is hoped that the speakers will include Bishop Scott (late of North China) and the Bishop of Accra. The annual evening meeting will be held in the Royal Albert Hall on Friday, April 24, at seven o'clock. The chair will be taken by the Bishop of Lichfield, and Bishop Montgomery will be one of the speakers. The C.M.S. announces that its annual sermon will be preached at St. Bride's on May 4, at 6.30 p.m., by the Bishop of Durham. The annual meeting will be held at the Queen's Hall, Langham Place, on Tuesday, May 5, and the evening meeting in the Royal Albert Hall on the same day. As last year, there will be two services for young people, one in Southwark Cathedral on Saturday, May 2, and one in St. Paul's Cathedral on Saturday, May 9. A complete list of meetings and speakers will be found in the Society's magazines for April.

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As in previous years, the C.M.S. is preparing to hold two Summer Schools, one at Lowestoft, from May 22 to 30, and one at Greystones, Co. Wicklow, from June 12 to 20. Full

particulars of the arrangements will be found in the *C.M.S. Gazette* for March. A preliminary announcement of the S.P.G. Summer School at Buxton, from June 20 to 27, also appears in the *Mission Field* for March.

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Amongst many articles of interest in the March magazines, we note one in *India's Women* by Miss McDougall on "Educational Missionary Work in India." Miss McDougall has lately returned from a tour of investigation of educational work in India. The *C.M.S. Gazette* has an account of the opening of the new buildings for St. John's College, Agra, and the *C.M. Review* has an article on the college by the Rev. J. P. Haythornthwaite, who formerly held the office of Principal for twenty-one years; and also a paper on the "Continuation Committee Conferences in Asia," by the Rev. F. Baylis. The Baptist *Herald* has an article by Miss Angus on "Women's Work in India," and the *Student Movement* publishes a correspondence between an Indian student and an English friend, which provides food for thought. The *Bible in the World* contains an interesting account of the work of the B. & F.B.S. in Nigeria. The *L.M.S. Chronicle* has a deeply encouraging account of the progress towards self-support made by the churches in Samoa, and in the *Foreign Field* the Rev. H. Highfield enumerates some of the "Factors that make for Change in Buddhist Ceylon." The *Missionary Review of the World* publishes an address given at the Student Volunteer Convention, Kansas City, by the Rev. S. M. Zwemer, of Cairo, entitled "The Fulness of Time in the Moslem World." G.

