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The Missionary World.

SUCH rest as this summer has afforded is now past, and the missionary world at the home base has taken up its winter burden. For most, the load is heavy; for all, the outlook is grave. Yet however deep be the sorrows of the war as we measure them, there lie at a deeper depth a new inspiration and a clearer hope. We are beginning to find out the truth of this, and it is going to tell on all our work. We talk of the clouds that overshadow us, we are fearful about funds, about missionaries, about the confusing issues around us. We should be inspired with a new spirit of sacrifice could we but believe that there is also a *cloud of witnesses* encompassing us, increased beyond counting since the war began. The recognition and remembrance of their attainment, and the knowledge that no less a service, though in a different plane, is asked of us, must brace us for our duty. We are ashamed to be afraid when we recall what they faced. But the service of our lives is not only to be stated in terms of activity and endurance; we think and live and move now in the shadow of death, not in the gloom of Pagan thought, but in the reverence of Christian belief. As in a house where death has come, and all is sacred and hushed, and nothing is too much for one to do for another, if by any means the comfort which each has can be shared with another, so now, too, we shall find in our winter of work that we shall speak softly one to another, tread gently, show new generousities and desire new unities, and learn that any victory which our brave dead won for us has not ended on the field or the wave or in the air. Death is binding us together in the family of the Church, to stand together, share together, and do together the will of God for the world, refusing to be sundered from one another any more. God is using death to teach us life and love.

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As we set to work this autumn we find some of the chief grounds for good hope where we have long been disappointed—

namely, at the home base. The C.M.S. is giving a strong lead with its *Aims and Plans*, and the Honorary Secretary has written cogently in the *C.M. Review* for September on "Our Supreme Need—Can it be Met?" answering his question as he asks it. But such a lead we expect from a living Missionary Society; our ground for hope lies farther back, and is in the Church itself. Recently *The Times* allotted some six lines of its smallest type to an announcement from the Diocese of Worcester, which, taken in conjunction with the movement in the Diocese of Salisbury on the Spiritual Call of the War, and many other smaller movements so far but little known, heralds coming good for foreign Missions. The Bishop of Worcester—giving his authority for the closing of churches for services during the period—invites his clergy to spend five days with him "to learn the conditions, please God, which must be fulfilled if the Church is to be released from past mistakes and failures, and a new measure of power and glory given her for the spiritual and religious good of the people of our land." The extract ends there, but the effect of the convention will not. When the Church so begins to face issues such as the war has revealed, there can be no limit of area to the witness that will ensue. However difficult an aspect certain missionary questions in the Church bear at the moment, spiritual life, prepared for by penitence and honesty, is breaking out. The controversies of which the C.M.S. and S.P.G. have been the subjects recently, even though they are to be greatly deplored as absolutely unseemly at the moment, are also a proof of the presence of life, not of its absence, as some would have us believe.

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If we have ground for hope at the home base, we have need to remember who is the Hope of the World when we turn our thoughts abroad. This is strongly pointed out in the *L.M.S. Chronicle*. There we are reminded of Sir Robert Hart's "grim prophecy" at the end of the Boxer risings, that the future for China held this alternative: "Twenty millions of armed and trained Chinese on the battlefields of the world, or China won

for the Gospel of Christ." This alternative is kept before us when we read that a Peking newspaper records, under a headline "The Salvation Fund," offerings given to uphold the Government and strengthen its armaments. China, smarting under the recent treaty with Japan, must be aided from other and better "salvation funds" than this.

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We are thankful, but not in the least surprised, to see an appeal on behalf of a S.P.G. undertaking in the *C.M. Review*. The circumstances which have arisen in the Chota Nagpur Diocese with regard to the Lutheran missionaries there are probably known to most. The Government decided early in August to intern or deport all the German missionaries, and these accordingly appealed to the Bishop to take over their work, as far as possible supervising pastors, catechists, and schools during the period of the war. The Bishop, with the aid of the S.P.G., responded promptly to this great and sudden need, and is appealing through the Church papers for eight clergy immediately. Some have already been secured, others will doubtless be found, but the serious question of finance remains. The S.P.G. has generously taken this upon itself; the whole Church must help in the emergency.

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Bishop Montgomery has allowed us to share one of his "dreams" in the *S.P.G. Mission Field*, this time on "The Place of the Anglican Communion among World Christian Forces." In it he has given the Church a shape which is in parts very defined and in parts very shadowy and faint. Being a "dream," it is not either fair or possible to make it the subject of criticism to which under any other form such a contribution would be justly liable. When, however, he pleads that "the very special and overwhelmingly important contribution of our portion of the Catholic Church to Christendom" is to be present "in every land in the world *as a pattern*, as *an example* of quite exceptional value, in face of the certain growth of National Churches in all lands during this century,"

one realizes that it is indeed a dream, from the impermanence of which there will be a waking. When we have only just begun to enter into the problem of the Church on the Mission Field, it is no good to erect delimitations; the Anglican Church has got to find out how, in addition to being an example and a pattern—God giving grace that such a result be attainable—it can take a full share and give a full contribution on the basis of human brotherhood and real unity. We have not attained, neither are we already perfect. We are learning still.

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Two exceedingly interesting pamphlets have come to hand from the Madras Women's Christian College. In one is recorded the public welcome given to the Principal, Miss Eleanor McDougall, M.A.; the other is her first Journal written after the College had been opened. Miss McDougall is able to state:

“On the whole we can count on about thirty-five to forty students, of whom about twenty-five will be resident. It is very interesting that three, if not four, of the eight Hindus are coming into residence as soon as our arrangements for them are completed. . . . Besides the eight Hindus and three Eurasians (particularly nice girls), we have every sort of Indian Christian. Among the most interesting are four Syrian Christians belonging to three different branches of the Syrian Church. . . . The students already feel something of their link with the University and student world of America and Great Britain.”

We hope Miss McDougall's Journals will continue.

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Daughters of Syria, the quarterly record of the British Syrian Mission, should, like the work it represents, be better known. Despite trying variations in type, the current number makes pleasant and valuable reading, and exhibits the brightness of faith in the darkness of war. Not only is the number interesting from the record of work done, but from the suggestiveness of the political situation and the possible effects on mission work of whatever protectorate or government is set up after the war. Sincere sympathy will be given to the workers in the Beyrout Training College—recently enlarged, and now

linked closely to Cheltenham College for Ladies in the person of some of its missionaries—in the seizure of its premises by the Turkish authorities and the confiscation and looting of property. The Mission has about forty to sixty schools in various parts of Syria, and estimates that altogether about a quarter of a million children have been taught in them, and that as many as 40,000 children at the most impressionable age have had an average of six years under Christian influences.

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Speakers, who are often glad of a book which gives them well-ordered and interesting facts for missionary addresses, as well as students of missions, will find the new volume of the "Christian Movement in the Japanese Empire," which can be had (price 5s.) from the Religious Tract Society, a splendid investment. The well-edited volume comes entirely from missionary pens, and gives a fresh and living record of the year's doings in Japan and in Korea. Missions are shown in the light of their social and political setting, and the book contains much which will appeal to those who do not usually read missionary works. The need for Christian missions in Japan is emphasized by a statement in Canon Robinson's "History of Christian Missions," another book which no speaker or student should miss. He writes :

"According to a recent analysis of the religious beliefs of the students attending the Imperial University in Tokyo, 3,000 were agnostics, 1,500 atheists, 450 Shintoists or Buddhists, and 60 Christians. We may compare with this statement the fact that out of the 315,000,000 people in India enumerated in the last census, only 50 declared themselves as agnostics and 1 as an atheist. Of the former, apparently 45 were Chinese."

G.

