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## The Missionary World.

**I**T is the glory of the Christian message that it fits the need of every race and relates itself to every mental type. The universal apprehension of the content of the Gospel is, however, conditioned by the limitations of those who present it; some of its elements are obscured by the ignorance of propagandists, and others are unduly emphasized through the temperament or training of those who honestly desire to set forth the whole truth of God. There is no aspect of missionary study more important, whether for the advocate at home or the worker abroad, than that which deals with the presentation of the Eternal Gospel to men of various types, various races and various creeds. The most elementary experience of teaching new truth in any sphere of knowledge is enough to prove that it is necessary not only to be familiar with the subject matter of the lesson but with the mind-content of those who are to be taught. The same words may carry widely differing meaning; truth which is simple to one may be obscure to another; relationship to pre-existing thought which would ensure interest and comprehension on the part of the hearer may be wholly missed if the teacher knows his subject but not his pupil's mind. It is obvious, if this is true at home, that it must be still truer in the mission field, and every missionary is called to be a teacher, though possibly one without a school. It is essential that he should be charged in mind and heart with his message, but he needs also to be steeped in understanding of those to whom he goes.

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Such preparation will be fostered by a remarkable group of papers in the current number of the *International Review of Missions*. The first, by a well-known New York professor, deals with "Developing the Missionary Consciousness of the Modern Man," and will be found highly suggestive by those who are seeking to impress the claims of foreign missions upon the home Church. Then comes a mature and luminous paper by Bishop Copleston on "The Approach of the Young Missionary to Buddhists and Hindus"; the closing study of Professor Hogg's striking papers on "The God that must needs be Christ Jesus," in which he outlines a line of apologetic teaching which has proved fruitful among educated Hindus; a

brilliant characterization of various types of enlightened Moslems and suggestions as to the best line of approach to each with the Gospel message, written by an American missionary on the Nile ; and a thoughtful study of "The Chinese Mind and the Gospel," also by an American professor in the University of Nanking. Taken together these papers, which are full of illuminating principles and ripe experience, offer a unique opportunity for seeing into the heart of the practical presentation of the Gospel.

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The *Church Missionary Review* continues to merit the appreciative words applied to its previous number. The October–November issue contains some excellent papers and offers a varied table of contents. We note that considerable changes are in prospect in the Society's magazines as the result of careful consideration by the Committee and the new Editorial Secretary, the Rev. C. Mollan Williams. It is easy to sympathize with those who cling to old forms and the exact style of magazine to which they have become accustomed, but the Society's supporters need to look to the future instead of thinking of themselves. What has suited a senior generation makes little appeal to the younger generation with whom the future lies. It is time now to say quite frankly that the C.M.S. periodicals are no longer leading the constituency ; in virility, in fullness of outlook, in bold approach to problems, in orderly and vivid presentation of the splendid material from the work abroad they have long been below level. From the literary and technical side they have lost in part the place they formerly held. Missionaries and home workers love them still—though they grumble not unkindly at times—but the generation of men and women who will be the missionaries of to-morrow, and the missionary committees of the following day, in many cases ignore them as not in touch with the life and thought of the time. The best of our younger clergy seek their information and inspiration elsewhere. It is because Committee and Secretary have taken action and are addressing themselves whole-heartedly to advance that we venture to write so frankly here. There is sure to be an outcry, as there was once years ago, that "the demon of change has invaded the editorial department." That demon, in this case, is an angel in disguise, and we hope that the oldest and most conservative C.M.S. workers will welcome him for the sake of the

younger men and women to whom the Society's publications should appeal.

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The *Bulletin* just issued by the Board of Study for the Preparation of Missionaries contains interesting information about Language Schools in the Mission Field and also about the courses of study arranged in London for missionaries. An active study centre is carried on in Cairo, with Canon Gairdner as director; India has two language schools still open, at Poona and at Landour (a summer school), while three have been temporarily closed (Bangalore, Calcutta, Lucknow), largely in consequence of the war. China, besides the schools open only to members of the China Inland Mission, has six schools at Peking, Nanking, Changtu, Foochow, Canton and a summer school at Kuling. There are also Chinese language schools on commercial lines at Shanghai, Hankow and Hongkong; two other schools opened by missionaries have been temporarily closed. Japan has a large and successful language school at Tokyo. These schools, as they gain experience and gradually win the confidence of the societies, should revolutionize the first year of missionary study, and make advanced knowledge of the various vernaculars the rule and not the exception in missionary ranks. The Board is wisely availing of the opportunity offered by the delay in the return of many missionaries on furlough to their stations to offer special facilities for a post-graduate intensive course of study on phonetics, social science, history of missions, study of eastern religions from native texts, school organization and hygiene, missionary business methods, etc. Inquiries should be addressed to the Secretary, 2, Church Crescent, Muswell Hill, London N. 10.

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Miss Constance Padwick, formerly on the staff of the Young People's Department at the C.M. House and now secretary for children's literature in the Nile Mission Press, contributes to the October number of the *International Review of Missions* a paper on "Children and Missionary Societies" which every parochial worker among the young should read. The paper is full of a delicate humour; the illustrations of earlier appeals to children not only raise a smile but are used to point deep lessons for to-day. Miss Padwick has the reverence for children which marks a true teacher. She out-

lines with thankfulness the modern educational policy adopted by the missionary societies. Addressing herself not to Sunday Schools but to the missionary aspect of general education, she closes a fine paper with a paragraph so well worthy of attention that we quote it in full :

“ So we stand in 1917, heirs of the past with its triumphs and its mistakes, and we look for the next step in the way of God. Around us, in these days of ‘ distress of nations with perplexity ’ the very root ideas of our national education are called in question ; never before have we seen such earnest search after the true ethical basis of all the doings of the day-school. And we missionary folk stand convinced that Christianity, as taught to the children and as practised in the nation, has been robbed of force and motive power by the strangely general omission of its missionary bearing, its missionary ideals and its missionary demands.

“ Can we be silent ? If our message is to come with any force to the great body of teachers in primary schools, we must remember that national education can only be served by us in so far as we are able to sink all thought of society propaganda and to care for primary truths and duties. Still more must we remember that we seek not to introduce a new subject into the time-table, but a new attitude in Christian teachers. We are not, as amateurs addressing one of the great professions, to take upon us the reform of syllabus and requisition list ; that is their business alone. Ours must be the sharing of inspiration and conviction. For the which task may the Only Wise God dress and prepare our spirit.”

A book for young people by the same writer, *Mackay of the Great Lake*, has just been published by the Oxford University Press, and is vivid, impressive and charged with high purpose.

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A series of paper on “ Realities of Missionary Life ” has been appearing in the *International Review of Missions*. The aim of the series has been to demonstrate, by a record of personal experience, the many-sidedness of the task which awaits the missionary and the scope afforded for every quality of character and of mind. One of the most interesting of the series appears in the current number of the *Review* written by a Swiss missionary working in Portuguese East Africa. His fresh, sane counsels as to the need for a deep and first-hand religious experience, as to the importance of entering into the social and even the political life of the people, the necessity for giving a foremost place to the study of the language if the heart of the people is to be reached, and for the gift of plain common-sense both in evangelistic work and in the up-building of the churches, are worth the attention of all young missionaries. Indeed the closing pages of the paper, dealing with dangers which arise in the growth of an African church, are so

rich in experience that older missionaries may study them with profit. Such problems as the relation between religion and morality, the danger of legalism when individual consciences are only half awake, and the place of the democratic principle in the earliest possible stage of church government are set forth with decisiveness and sympathy.

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The current number of *Mercy and Truth* contains the annual report of the medical work of the C.M.S. and provides a number of illustrations of the reality and extent of the work which preachers and speakers will do well to note and use. Take, for instance, the account of the activities of the Mengo Hospital (pp. 172, 173). We see the reed-built grass-thatched little hospital opened in 1897 with twelve beds, grown into a group of stately buildings covering not less than five acres, and able under recent pressure, when used as the base military hospital in the East African campaign, to accommodate over 500 in-patients at one time. The ordinary hospital work was carried on throughout the year, among the in-patients being the King of Ankole, accompanied by his queen; a Muganda prince and princess from Bunyoro; and the Katikiro's daughter; in addition several thousand sick and wounded, comprising Indian and African troops, not a few German prisoners, and many British and Belgian officers and N.C.O's were treated. Every possible opportunity was availed of for evangelistic work, and New Testaments in French and German were distributed and eagerly welcomed.

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The influence of Christianity in the East is strikingly demonstrated by the numerous revivals in the religions which it is its purpose to supersede. Even in Islam there have been modernizations, one of which at least, engrafting some Christian truths upon the old stock of Islam, has actually sought to root itself by active propaganda on British soil. Of the numerous reform movements in India, some have incorporated Christian thought, or at least adopted Christian methods, but it is perhaps specially in Buddhist circles that this influence of Christianity is seen. The *Missionary Review of the World* for September contains a short paper giving proof of this spirit in Japan. The Young Men's Buddhist Association is largely modelled after our own Y.M.C.A., the liturgy of

the Buddhist services is influenced by the forms of Christian worship, some of our hymns being adopted with only the mention of the name of Buddha instead of that of our Lord. Buddhist Sunday Schools have adopted our modern methods—the use of picture cards included. At first sight this is discouraging; it is really a token that the work of Christian missions is taking hold and that those concerned in the propagation of non-Christian religions are aware of the fact.

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The need for missionary sermons is widely urged at the moment, not only sermons by missionaries but by others who can press home the great principles of missions. From such a sermon recently preached by Dr. Robert Speer, one of the American Christian leaders who is also a missionary enthusiast, we select the following passage because its ringing conviction sets a true standard for pulpit work:

“All the need that there was for the Atonement in the beginning exists to-day in every nation in the world. Men need Christ and they need Him now. They need Him for their bodies' sake. . . . Men need Christ to-day not for their bodies' sake only. The moral needs of the world are as deep now as they were when Christ came, and they are everywhere. . . . In a world like this there are abysmal moral needs, rooted, many of them, in the unjust treatment of womanhood, that call for Christ. . . . There are everywhere, as there are in our own hearts, deep, unsatisfied spiritual needs. Nothing else ever contented us until we found Him. Nothing else will ever content them until they find Him. . . . We protest against any denial of Christ to the world. It has a title in Him equal to any title that we have. The world calls for Him because He is as indispensable to its life as He is to ours. . . . Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: ‘And I if I be lifted up from the earth,’ said Jesus Christ, ‘will draw all men unto Me.’ In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of the strife and hatred and war of the world, the need of the world for Christ protests against any abridgment of our will and purpose to share Him now with all the life of men.”

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The romance of missions is not past. In the midst of a world of airplanes and wireless telegraphy there are still places where the Gospel message is carried with ingenious and toilsome care. The “Prairie Schooner,” whose work in the remote districts of Canada is described in *The Bible in the World* (October) sounds as

if it belonged to another age. One can picture the great wagon, drawn by two horses, carrying across the lonely stretches of thinly peopled land its freight of a meeting tent, collapsible forms, organ, stove, table, bedding for its three workers, and over two cwt. of Bibles, and issuing invitations which stirred the region like bugle-calls. Who would not hasten to a meeting summoned in these terms?

#### TENT MEETINGS 1917.

“The King’s business requires haste.”

THE BIBLE SOCIETY IS COMING TO YOUR NEIGHBOURHOOD.

*In a wagon. On horseback. With a tent. With Bibles. With music. With a message.*

You are Invited.

*Comfortable seats. Tent heated when necessary. Hitch your Horses to our steel cable.*

The record of Gospel work done by that wagon is inspiring, like most of the work to which the B. & F.B.S. puts its hand.

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Not less romantic is the story in the *Missionary Review of the World* of the work of the great Baptist missionary, Captain Luke Bickel, who until his death a few months ago evangelized the shores of the Inland Sea, Japan, from his beautiful little mission ship, winning his own Japanese crew to be eager Christian workers and gathering out a living Christian Church in the bays and islets of the Inland Sea. Twenty years ago the islanders were practically untouched by the Gospel, now some 40,000 or 50,000 of them have been reached by the Gospel ship and are steadily moving towards the light. The whole story is full of life and colour and offers a beautiful illustration of what faith and love can accomplish under circumstances of difficulty.

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From time to time some among the British missionary societies—notably the China Inland Mission and the British and Foreign Bible Society—have published paragraphs showing how deeply they cherish the hope of the re-establishment of brotherly relationships with German fellow-Christians as soon as the present clouds have cleared, and to that end they have recorded any evidence

which has reached them of a survival of fellowship in the minds of those so deeply alienated from us. The current number of *The Bible in the World* quotes without comment a letter recently received from the senior member of the Basel Mission in China, on the completion of the version of the Bible in the Hakka dialect spoken in the regions where the mission works in South China. He writes to express

“My heartiest thanks for the honour bestowed on me in electing me an Honorary Foreign Member of the Bible Society. This act of the Society fills my heart with joy and gladness. Coming as it does just at this time, it is to me a manifestation of the truth that Christianity triumphs over nationality, and that the children of God throughout the world are one body in Christ. I beg to assure you that the German missionaries in China will never forget the great help to their work given by the British and Foreign Bible Society. It is my privilege to thank you also on behalf of the Hakka Christians that you have made it possible to put the entire Bible in their hands.”

In ways which onlookers can scarcely fathom the distribution of the Scriptures is preparing the way for world-peace.

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We learn with great satisfaction that Bishop Molony has proposed, with the concurrence of the C.M.S. Committee, that a Chinese clergyman should be consecrated as assistant bishop in Chekiang and is seeking sanction of the Archbishop of Canterbury and of the Chung Hua Sheng Kung Hui (Church of China). Chinese Christians have abundantly proved their capacity for bearing responsibility and exercising leadership. We trust similar action may shortly be taken in Japan. The experiment made in the Dornakal diocese in Southern India has been eminently satisfactory.

G.

