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hit upon, by mutual agreement, some practical line of action. 'Tis a consummation devoutly to be wished. The alternative of renewed political struggle, with increasing bitterness on both sides, is one from which everyone who desires the highest good of Christ's Kingdom must shrink. The critical controversy initiated by Professor Robertson Smith is still in process, and must work itself through till clearness is attained. Those who read the narrative of the case will probably feel with Mr. Simpson, that it was forced upon a Church unprepared for it with altogether unwarrantable aggressiveness, and that, in self-protection, the Assembly, in the final stages, could hardly have acted other than it did. It was really a revolution that was being "rushed"—a revolution to which the Church then, and till the present hour, has refused to be committed. There were mistakes undoubtedly, and much, as in all such cases, was done and said by extreme men, which had better have been left unsaid; yet probably, with all their extremeness, those who opposed the new doctrines had a truer instinct of their real bearings and issues than many who took them to their bosom. Still, it is by calm and fair discussion, rather than by Church action against individuals, which always has a savour of persecution, and often involves real injustice, that genuinely critical questions must at length be settled.



## The Missionary World.

BY THE REV. A. J. SANTER.

AS we stand on the threshold of a New Year, there comes to us a message of cheerful encouragement as regards the Missionary work of the Church. The latest available reports from the great Mission Field tell us plainly how wonderfully "God is working His purpose out." It is painful indeed to hear of deficiency of funds in nearly every organization engaged in the work, of threatened retrenchments where extension was hoped for. But, if for a while we mount up higher beyond these mists, and "view the landscape o'er" from the Pisgah peak of *God's* doings, rather than from the low level of man's shortcomings, our faith may be strengthened to go forward still more fearlessly, and attempt again to do some greater things for Him Who has called us to this glorious work of taking possession of the Promised Land—"from sea to sea, and from the river unto the ends of the earth"—in the Name of His dear Son.



The Jubilee of Protestant Missions in Japan, recently celebrated in the capital of that Empire (October 5 to 10, 1909), stands out not only as an occasion for a special Thanksgiving for fifty years of guidance, help, and blessing on the work and workers of that Mission, but, above all, it proclaims to the Churches the wondrous way of working of the Almighty One. The meeting held in Tokyo was itself impressive, as we gather from the account given by the Rev. Basil Wood, who gives an account of the celebration in the *C.M.S. Review* for December last.

“It was impressive in the perfect and natural harmony with which Europeans and Japanese gathered together with one heart and one soul in the one Name.” There were present “recognized authorities—whether Japanese or European—on education, on literature, on philanthropy, on philosophy, and, last but not least, on the multiform work of the pastor and evangelist. Nor must we omit to mention the tributes of congratulation from those in high station outside the Christian fold—namely, from the Prime Minister, and the Ministers of Education and Home Affairs—nor again, the speech from so leading an educationist as Count Okuma, who, though not himself a Christian, is deeply in sympathy with Christian thought.”



But the true significance of that Jubilee Celebration is revealed in an address given on the occasion by the Rev. W. Imbrie, D.D., portions only of which are quoted from the same source. After briefly mentioning some of the wonderful events of a material or social or political nature crowded into the short period of half a century of Japan's history, he continues: “Fifty years ago notice-boards were standing on the highway declaring Christianity a forbidden religion; to-day those same notice-boards are seen standing in the museum in Tokyo as things of historical interest. Fifty years ago religious liberty was a phrase not yet minted in Japan; to-day it is written in the Constitution of the Nation. Less than fifty years ago the Christian Scriptures could be printed only in secret; to-day Bible Societies scatter them far and wide without let or hindrance. Fifty years ago there was not a Protestant Christian in Japan; to-day they are to be found among the members of the Imperial Diet, the judges of the courts, the professors in the Imperial University, the editors of influential newspapers, the officers of the army and navy. Even forty years ago there was not an organized Church in all Japan; to-day there are synods, and conferences, and associations, with congregations dotting the Empire from the Hokkaido to Formosa. . . .” Dr. Imbrie is careful to point out that after a period of advance towards Christianity a reaction came. But now has come the time of recovery. Space forbids anything but a bare mention of the varied organizations now at work. “There are Christian schools, some of them now long-established, doing a constant work year in and year out, and exerting an influence that cannot be told in figures. There is the Young Men's Christian Association going in and out among young men, delivering them from evil, giving them new interests and new ideals, lifting them to a higher life. The Young Women's Christian Association is here, so, too, are the Bible Society, the Tract Society, the Temperance Society, and other societies for reform. There are homes for the fatherless and motherless, rescue homes and homes for the leper, hospitals and dispensaries. All these are forces for the extension, for the illustration, for the commendation of Christianity that can be counted on.” The important fact to be noted—too often, alas! overlooked—is “that *all* these forces are the product of Christianity.” It is refreshing, also, to note that the Churches, whilst increasing in numbers at a steady rate, are awakening to their responsibilities as Churches, and as Churches of Japan. The Lord Himself has gone before, and by various means, and in marvellous

ways, has brought that great "Land of the Rising Sun" to its present transition state. This fact in itself constitutes a clear call to God's people to enter upon and develop still more fully the grand work which lies before them.



To continue the same subject of God's tokens of encouragement given to us at this season, we may refer to an incident mentioned in the *C.M. Gleaner* for December last. It is on a much smaller scale as regards size only, not of importance. In a letter from Canton, South China, Miss A. M. Jones writes: "About two months ago I visited a new village in the Tsang-sheng district, and the whole of the inhabitants are asking for baptism. They have put away their idols and ancestral tablets." This is God's encouragement to us. What is our response? Miss Jones continues: "They require naturally much teaching preparatory to baptism, and, alas! I have not yet been able to send them a Bible woman to instruct the women and children. Other villages are begging for Chinese teachers."



*India's Women*, quoting from the *North India Gleaner*, says: "We have at Mankar (Burdwan, Bengal) a most interesting case of a woman taught through the Word of God. . . . She was a high caste Brahmin's wife in Benares. From the Zenana where she was, some children attended one of the Mission Schools, and used to repeat the hymn and texts they learnt at school when they returned home. She had never heard anything so satisfying, and eventually, without ever having seen either a Mission lady or worker, she left her home and everything it means to a Hindu wife, convinced of the truth as it is in Jesus."



## Literary Notes.

NOW that the holiday season—*i.e.*, the Christmas season—with its rush and turmoil in the book-world, is over, publishers are likely to take stock and count their successes, or losses, during the past year. Having done that, they begin to look forward once again to the prospects for the New Year. There is evidence that 1910 is likely to be better for business generally, and when trade is good books sell, and so the author, the publisher, and the bookseller are all radiant with happy anticipations. The Cambridge Press have already made announcement of one 1910 book. It is a monograph of a man who always proves of interest to the student. This is a life of John Lyly. Professor Feuillerat has given a considerable amount of study to Lyly and his times; in fact, so close has been his contemplation that he has been successful in discovering a number of new facts concerning his life; so we may expect that the volume will be a very interesting one. In addition to the new discoveries, Professor Feuillerat discusses in much