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The Missionary World.

HORACE BUSHNELL'S list of those who are exempt from giving to foreign missions, quoted in the *Missionary Review of the World*, is specially suggestive during the month of March, when so many missionary agencies close the year's accounts. He says:—

“The man who believes that men without Christ are not lost and do not need a Saviour.

“The man who believes that Jesus Christ had no right or reason when He said: ‘Go ye into all the world and preach the Gospel to every creature.’

“The man who believes the Gospel of Christ is not the power of God unto salvation, and cannot save all who believe.

“The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

“The man who believes that the best motto is, ‘Every man for himself,’ and who, with Cain, asks, ‘Am I my brother's keeper?’

“The man who wants no share in the final victory of Christ and the glory of His kingdom.

“The man who believes he is not accountable to God for the time, talents, and money entrusted to him.

“The man who is prepared to accept the final sentence from Christ: ‘Inasmuch as ye did it not to one of the least of these, ye did it not to Me.’”

Another penetrating statement is given in *Men and Missions*, the organ of the Laymen's Missionary Movement in America. Speaking at a great dinner, presided over by the Bishop of Massachusetts, Mr. J. Campbell White said:—

“About two out of three of the people of America are outside the membership of all churches; two out of three people in all the world live in non-Christian lands; two out of three people in the non-Christian world are beyond the combined agencies of Christendom; and, in spite of these appalling needs, two out of three of the Church members are contributing nothing to Missions.”

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Missionary-hearted Church members are encouraged by finding that the S.P.G. and the China Inland Mission, whose financial year closed on December 31, each record an increase of income, and are full of thanksgiving for financial mercies. The Moravian Church, whose record has long been an inspiration to other Churches, and which now desires to do “better

still," is in serious straits, and in the *Quarterly* of its London Association pleads with passionate intensity for gifts to enable it to maintain existing work. We earnestly trust that ere this number is issued, the heroic missionary Church may have been relieved from its distress. Of the societies whose books remain open till March 31, the C.M.S. reports a "present upward tendency," asking for instant prayer and unsparing effort "that our forces at the front may be no longer harassed by short supplies, either of men or of means"; the C.E.Z.M.S. expresses relief at the absence of any threat of a serious deficit, but this is said to result rather from reduced expenditure than from increased income; the Baptist Missionary Society states that its income "does not yet show signs of that increase which we have hoped to see" which would justify the maintenance of existing work and avert a deficit; Dr. Wardlaw Thompson, in the *Chronicle* of the L.M.S., writes gravely of a decrease of £10,000 in the general income of the Society in the last four years, and, in appealing to supporters for more adequate giving, urges that "a stationary enterprise speedily becomes an unsuccessful and failing enterprise."

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There is need that the whole Christian Church should give itself to thought and prayer concerning missionary finance. If the expenditure on the work, and its widening enterprise, are divinely guided, it is clear that the present income cannot express the Will of God. Here we have one of those fundamental contradictions between thought and action which it is our habit, speaking generally, to shirk rather than to face. Let us, as a task to be laid upon ourselves at this Lenten season, think through; then let us speak out. It is illogical—and worse—to talk of "the decisive hour of Christian Missions," of "the call of the awakening East," of "the primary duty of the Church," and then to look on while existing work is abandoned because empty missionary exchequers are unfilled. This work ought either to be repudiated or supported. Is there a question which? There is need that many should rouse themselves

sternly to face realities, casting from them the cloak of "interest in Foreign Missions" which, wheresoever it leads to no sacrifice, is obviously insincere.

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The C.M.S. *Gazette* has an interesting article by Dr. Weitbrecht on "The Board of Study for the Preparation of Missionaries," which shows that this outcome of the Edinburgh Conference is working deliberately—as we hoped it would—but wisely and well. The proposal to hold a Vacation School of Missionary Study in Oxford in August is a good one. Besides the actual instruction given, it will afford opportunity for the establishment of friendly relations between outgoing missionaries representing various Churches and Societies. The rapid development of Government plans for a School of Oriental Languages in London, as recorded in the *Times*, will greatly facilitate the work of the Board. In many directions the ideas set forth in the Reports of the Edinburgh Conference are taking concrete shape.

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Problems of missionary preparation are gaining due consideration, but they are some way from solution yet. There is still, in the minds of a few honoured seniors in all the organized missionary bodies, some fear lest the new desire for fuller intellectual equipment and specialized preparation should be substituted for the old fervour of devotion, simplicity of faith, and dependence upon the Word of God. The habit of seeing alternatives instead of unities dies hard. It is not the substitution of a good thing for one far better which is needed, but the unrestricted combination of both. Investigations in preparation for the Edinburgh Conference showed that the new and the old ideals were livingly combined in at least one training centre—the Women's Missionary College in Edinburgh. This college, which belongs to the United Free Church of Scotland, and is under the direction of Miss A. H. Small, has not only done great things for its own Church, but has welcomed students from the Anglican communion and from the Nonconformist

Churches. There is scarcely a society which has not one or more of its *alumni* on its roll. Now, in view of increased numbers, and a growing realization of the need for training, the English Free Churches have combined to open a new hostel for women candidates, which is to be situated at Selly Oak, near Birmingham, in order to take advantage of the facilities offered by the training centres there belonging to the Society of Friends. We can wish the new venture nothing better than success in following on the lines already laid down by Miss Small. Every year sees greater need for women in the mission field who are disciplined and developed, prepared as far as the home Church can do it not only to proclaim the message of salvation, but to build up a Christian womanhood in Africa and the East.

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The consecration of the English Cathedral at Khartoum and the tragic death of the Duke of Fife at Assouan have called attention to Egypt. The war between Turkey and Italy has been making matters far from easy for the missionaries there, though on the other hand Lord Kitchener's influence is being helpfully felt. Readers of the *CHURCHMAN* are aware of the C.M.S. Mission in Egypt, but prayer and fellowship should range more widely. The current issue of *Blessed Be Egypt*, the quarterly paper of the Nile Mission Press, sets forth many needs. It reports fully the work—very interesting and pervasive it is—of the Nile Mission Press, from which issue not only several Christian publications—one being the *Occident and the Orient*, a weekly paper partly Arabic partly English, founded by the late D. M. Thornton—but which produces a considerable vernacular literature, some of it specially simple and popular, some specially prepared for very ignorant Arabic-speaking women. The influence of the Press is extending to many lands. The Egyptian quarterly also includes an interesting sketch of work done from the "Delta steamer," belonging to the American (Presbyterian) Mission. The extent of this mission may be gathered from the report of its "Eleventh Annual Prayer Conference," at which 500 Christians were present.

We also find a brief review of the Egypt General Mission, an undenominational agency, which has a chain of stations along the railway from Cairo to Suez, and a charming record by a German doctor of the expanding work of the Sudan Pioneer Mission, which has its field base at Assouan and its home base at Wiesbaden. An account of a Moslem Brotherhood—the ascetics of Demerdache—and some “Suggested Outlines for Preaching to Moslems in Mission Hospitals,” by Dr. S. M. Zwemer add to the value of the number.

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We speak of “changing China,” and from day to day know not what our newspapers may bring. The *C.M. Review* has a brief sketch of an afternoon in the “Strangers’ Gallery” of the National Assembly of China, by the Rev. A. A. Phillips, which aids our realization of the change. It also publishes a memorandum by Bishop Cassels of Szchuan on “The Unrest in Western China,” which is brought down to date by additional notes, both personal and local, thus forming a useful historical summary of recent incidents. Archdeacon Moule, also, gives a noteworthy retrospect in the *Missionary Review of the World*, covering the period which has elapsed between the Taiping revolt of fifty years ago and the present revolution. Then he spent 112 days in journeying to China; now, it can almost be reached in twelve days. Then, there was one mail a month from Europe, and the postage, *via* Brindisi or Marseilles, was eighteenpence; now, there are three or four mails weekly, and the Archdeacon anticipates a daily mail and penny postage soon. Then, in China there were scarcely a hundred Protestant missionaries; now, the statistical table issued in the same number of the *Review* shows over 4,000. Then, there were about 1,000 Christians; now, there are nearly 200,000 communicants, and quite half a million of baptized men, women, and children. The article is prefaced by a map showing the walled cities of China. A note tells us that there are over 1,500 of these, and that only 400 of them as yet have resident missionaries. In the Editorial Notes in *China’s Millions*, which always go to

the heart of China's need, we are asked to pray, not only for the missionaries, but for the Christians of the land.

"The leaders in the Chinese Church, and the Christians themselves, claim a constant interest in our prayers in these difficult days, that God may grant unto them grace in such measure that their faith fail not, but, contrariwise, may gain vitality by the severe testing to which it is at present being subjected."

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Many evangelical Churchmen have used, and will continue to use with thankfulness and profit, the beautiful "Quarterly Intercession Paper" prepared by Canon Bullock-Webster. It has been truly said, "the Paper has a sure touch in each of its sentences—they have meant something definite both in the prayer and in the illustrative matter." We read in the February number of the S.P.G. *Home Workers' Gazette*:

"The Quarterly Intercession Paper has now reached a circulation of 113,000 copies a quarter, being in round numbers:—Ordinary edition, 100,000; large type, 1,000; junior edition, 12,000; Braille edition, 300. The number of orders on the register stands at 5,860. . . . In spite of the very low price charged for the Intercession Paper (twelve copies of 16 pp. each, post free, for 4d.) the year's profit has steadily increased from a deficit in 1900 of £7 to a profit in 1910 of £375, and in 1911 of £384."

When to this striking record is added a remembrance of the parallel aid to intercession issued by the C.M.S.—Mr. Bardsley's monthly "Paper of Subjects for Intercession and Thanksgiving"—which has a far lesser but a growing circulation, one's heart is filled with hope for things yet to be. G.

