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## The Missionary World.

OCTOBER is the month when missionary departures are uppermost in our minds. The work and prayer of the year then manifests its fruitage, for though no external measure is entirely satisfactory, the test of the number of out-going missionaries is the best that can be applied, whether on the financial or on the spiritual side. Each Society's magazine contains a notice of farewell meetings; some give a list of the men and women going forth. The C.M.S. list is a long one, more than 150 names in all, forty-eight of the missionaries being accompanied by their wives. But of this total only thirty-one are new recruits. The number shrinks still further when the new missionaries are divided amongst the Society's many fields. Africa, according to the list in the *C.M.S. Gazette*, with its great needs and opportunities, receives six new missionaries, three being men and three women. Palestine and Persia receive one added woman worker each, and the latter has a layman besides. India receives an accession of twelve (one of whom goes out married), seven of these being men, of whom five are clergy. Ceylon has not a single recruit. China, in this time of unexampled urgency, receives nine new missionaries—two clergy (one of whom is accompanied by his wife), one doctor, one layman, the rest single women. Japan is reinforced by one ordained man and one woman missionary. That is all. Thousands will gather and send this handful forth. Small as the going and the sending is in face of the claims of Africa and the East, it represents a sacrifice well-pleasing to God, for faith and prayer and devotion have moved the little group. And amongst the recruits there are those who give promise of signal service in days to come. The list, though short, is a noteworthy one. But when will the absolute inadequacy of our sacrifice be realized? When will the Church revise its scale of giving to the world?

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Those of us who are stationed at the home base need to take this matter soberly to heart. We need a deep, perhaps a

painful, awakening to the real issues with which we play. We need a quickened relationship with the Lord of the Harvest, which shall impel us to pray, that He may thrust forth. And we need to give ourselves to sustained and faithful intercession that the little band, lacking addition at our hands, may receive a spiritual multiplication from the Lord Himself. Each man or woman, going forth in weakness and inexperience, may prove a little one who shall become a thousand. The first year is the most critical one of a missionary's life, and often makes or mars a whole term of service. We must not let go the ropes on which those who have gone out for us depend for support.

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A considerable proportion of the out-going recruits have had the privilege of attending the Vacation Course arranged at Oxford during August by the Board of Study for Missionaries. We congratulate the Board, and its Secretary, Canon Weitbrecht, on the success of this effort. The testimony as to the value of the Course is very high, both lecturers and students being full of enthusiasm concerning it. The work of the Edinburgh Conference Commission on the Training and Preparation of Missionaries is bearing good fruit.

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Another notable Conference was held at Oxford in September, when some 150 women educationists met to consider the Christian education of women in the East. The Conference met in the Hall of Magdalen College, and members were grouped residentially at Wycliffe Hall and other centres. The Chairman was Miss Richardson of Westfield College; the Secretary was Miss de Sélincourt. Amongst others taking part was Miss Douglas, President of the Headmistresses' Association; Miss Gray, St. Paul's Girls' School; Miss Roberts, Girls' Grammar School, Bradford; Miss Wood, Cambridge Training College; Miss Powell, St. Mary's College, London; Miss McDougall, Westfield College; and Miss Helen Gladstone. The Bishop of Oxford, Professor Cairns, the Rev. W. Temple, the Rev. F. Lenwood, and Mr. T. R. W. Lunt, were amongst

the speakers. Two most valuable addresses were given by Government educationists from India—a man and a woman. The Conference brings a new missionary factor into the forefront. Never before have a body of educationists generated within their own ranks such a Conference, or ranged themselves corporately on the side of missions. The significance both for the world and for the missionary societies is great.

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At the close of the Conference it was distinctly put from the chair that, however necessary it was for Christian women to fill posts in the East—such as those in Government employment, where their influence would tell for the extension of the Kingdom—it was a higher and greater thing to be a Christian missionary, employed in direct work for Christ. The Conference, though widely inclusive in its tone, made this its dominant note. Those best able to judge are confident that the mission-field will ere long share in the results of the Oxford Conference. The gain to the missionary societies (who were well represented both by home and foreign workers) should also be great. Nothing but good can result from coalition between those who are expert respectively in education and foreign missions. Each has need of what the other can give. The educationists have made a noteworthy approach. It now remains for the central administration of the various societies to follow up without delay. The outlook of trained women educationists upon the world is too valuable to be lost. These women are educating future missionaries in school and in college. There is a distinct need that they and the missionary societies should learn to understand each other. Hitherto educationists have been too often approached merely as those who could give or withhold permission for a visit from a missionary speaker. The Oxford Conference has finally shown that there is a body of sympathetic and able women who ought to be drawn into missionary councils, consulted on problems of missionary education, and acquainted with the conditions—physical, mental, spiritual—of missionary life. It

will immeasurably cheer the workers and thinkers in each sphere to find how they can respectively help each other.

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The leaders of Mission Study Circles are to be congratulated on the text-books issued this year by the United Council for Missionary Study. Both books deal with India; both are splendidly edited and equipped with every aid to efficient use; both are charged with spiritual messages; both are certain to interest and inspire. Beginners will find Mr. Phillips's book, "The Outcasts' Hope," easier to master. Those who have previously worked in a good Study Circle will thoroughly appreciate "The Renaissance in India," by the Rev. C. F. Andrews of Delhi. The latter book should prove of special value in Study Circles of men. In parts it will stir question and possibly dissent; but Mr. Andrews' knowledge of Young India is so close and his sympathy is so comprehensive that every position he takes is worthy of consideration and of discussion. At a juncture when so much depends upon the vitalizing of the home base, it is a true encouragement to know that such books as these will be studied during the winter by thousands of those who are the hope of the missionary cause.

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From time to time the veil is rent before our eyes, and we are compelled to look upon cruelty, oppression, and wrong. Our hearts have bled for Armenia and for the peoples of the Congo; now from the centre of a third continent there has come a vision which fills us with horror and holy wrath. Whilst measures for the relief of the Putumayo Indians are being discussed and slowly adjusted, England has flamed with shame and indignation at the crimes that have been perpetrated by some of her sons. The Indians who are part of our "trust," who dwell within that world which is our "parish," have been maltreated for the sake of gain. The call to repentance and to reformation is followed hard by a call to fresh effort to send them through every open channel, such as the British and Foreign Bible Society and the South American Missionary Society, the healing message of Him whose name is Love.

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The death of "General" Booth has elicited a wonderful testimony to the impress made upon the world by one devoted life. Few kings or emperors have been more widely known or more deeply honoured. However one may hesitate to endorse certain aspects of the Salvation Army's work, there is no doubt that it has been a powerful agent in the saving of thousands, both in body and in soul, and that in many lands. The *Foreign Field* of the Wesleyan Methodist Church for September contains an account of the foreign work of the Salvation Army, which will be a surprise to many. The whole of this, with its social and evangelistic aspects, has been built up under the direction of the brave old man just laid to rest.

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Another useful life, of a widely different type of Christian service, is that of Mr. Henry Morris of Blackheath, concerning whom details are given, with appreciative memories, both in *The Bible in the World* and in the *C.M.S. Gazette*. Mr. Morris was a valued worker and leader in both the B. and F.B.S. and the C.M.S., and in their committee-rooms gave regular attendance and careful work. He delighted specially in two things—one was to act as a link binding the two kindred agencies together; another was to address words of sympathetic counsel from the chair in the C.M.S. Committee of Correspondence to missionaries proceeding to South India, where he had himself done distinguished Government service, and had proved himself a devoted friend of missions.

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The missionary aspect of the Church Congress is emphasized by the fact that its date closely coincides with that of the centenary of Henry Martyn's death at Tokat. It may be that the inspiration of that heroic life and saintly personality may stir many a man to venture forth on like high endeavour. It is these glorious failures—for outwardly Henry Martyn failed—which make success for God.

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