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## The Missionary World.

THOUGH April 27 now lies some weeks behind us, all hearts are still full of what the *Spectator* well called "the haunting wonder" of the "unprecedented appeal" for prayer from the Chinese Government. In 1813, just a century ago, the edict was promulgated that "such Europeans as shall privately print books and establish preachers to pervert the multitude . . . the chief one shall be executed." Only thirteen years ago thousands of Christians were massacred in the Boxer movement. To-day, however mixed the motives may have been, the rulers of the nation have held out their plea for prayer to the Christian world. The response has been widespread and real, but it needs to be sustained. From all sides the evidence presses in upon us alike of China's possibilities and of China's need.

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*China's Millions* for May contains an interesting comparison of four great Conferences, representing the whole Protestant missionary body in China, held in Shanghai, at all of which the writer, Mr. F. W. Baller, was present. The first, held in 1877, met in a small hall, as only a few provinces were then occupied by missionaries. Most of the leaders who took part in it have passed away. The second, in 1900, was larger; the third, in 1907, was much larger still, and published resolutions and recommendations which have left a deep mark on missionary policy. In these Conferences no Chinese members of the Church took part. The Shanghai National Conference, which sat from March 11-14 this year, under Dr. Mott's chairmanship, had thirty-six Chinese delegates from centres as far distant as Canton and Peking. "Among them," writes Mr. Baller, "were pastors, evangelists, translators, educationalists, and editors. Many had been abroad, some of whom had passed through educational institutions in the West with distinction. Others had graduated from Christian colleges in China, and spoke

English with varying degrees of fluency and intelligibility. Their presence was not only a significant indication of progress and development in the Chinese Church, but also was a prophecy of the day, not far distant, when they will take a prominent part in the administration of the Church and its varied activities. . . . This Conference registered the progress of mission work, as shown in the presence of Chinese delegates, and the part they took in the Conference. In 1877 the waters were to the ankles, in 1900 to the knees, in 1907 to the loins, and now they are waters to swim in. Such a focussing of ability, talent, experience, and administrative power has not been seen in China before. It was illuminating to hear the views of those present, and to realize that, in response to the prayers and gifts of Christians in all parts of the world, Christian activities of so many kinds had sprung up and borne such good fruit." It is indicative of the change in China that the proceedings were in English, though the Rev. Ch'eng Ching-yi, of the London Missionary Society, well known in connection with the Edinburgh Conference, acted as official interpreter. Mr. Baller notes that an extraordinary number of new words have been introduced into the Chinese language to meet the new requirements, words which were wholly unknown in 1877.

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There is a general sense that the May meetings this year, and, perhaps, especially those of the British and Foreign Bible Society and of the C.M.S., have been unusually good, with a close-knit purpose which is full of promise. The financial position of the C.M.S., though there is no cause for panic, maintains a perplexing situation which thousands had hoped to see left behind. Full statements have been made in the Society's periodicals and elsewhere. The test is a severe one, alike for the missionaries on the field in touch with crippled work and vast opportunities; for the central committees and the officials on whom the responsibility of leadership falls; for the local associations and the supporters through the country whose prayer and work have been concentrated for the past year on

an effort to raise sufficient funds ; and, perhaps, most of all, for the little group of young men and women who know that God is calling them to missionary service in C.M.S. ranks, and who find their way closed.

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No interpretation of the situation—one far wider than the C.M.S. itself—has so far been found. But slowly and painfully the attitude in which it should be met is being learned. Men are beginning to turn more to God Himself as the only source of help ; the quality of the work and the workers is being realized as of more importance than the quantity ; the need for co-operation and co-ordination is being faced on the mission field and at the home base ; the relation of modern habits of life to the lack of support of missions is being thoughtfully admitted. The waiting time is being utilized with far more purpose, and there is a deep desire to prepare the way for a fresh coming of the Lord. Much prayer is being offered that the Conference to be held at Swanwick in the closing days of May may see the beginning of a new era of advance. Mr. Bardsley and Mr. Baylis have come home thankful for the work already done by the Society, but deeply impressed with the urgent and varied needs in China and Japan. They bring not merely their individual impressions, but the results of full deliberations of the whole body of C.M.S. missionaries. When these are laid before representatives of all the local home organizations, a new community in responsibility and in service will result. This principle will be carried further at the C.M.S. Summer School at Ilfracombe, from June 20 to 28, for which a programme of special interest has been arranged.

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The May magazines as a whole are well worth careful study. The Wesleyan *Foreign Field* is a specially good number, so is the Baptist *Herald*, containing the story of the year's work. The *Missionary Review of the World* has some striking illustrations, and three articles above the average : on "Bible Distribution in Hunan" ; on "The Chinese Republic as a

Mission Field"; and on the "Conversion of Mohammedans, the Strategic Time, Place, and Method." With this latter paper should be read the account in the *C.M.S. Gleaner* of "A Moslem Missionary brought to Christ." The current number of *Blessed be Egypt* is also packed with instructive matter, including a report of the Nile Mission Press, a sketch of "A Fortnight among the Colporteurs in Upper Egypt," and a parable called "The Blood Feud of El Hanouchi," by Miss I. L. Trotter.

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Two widely different matters are noteworthy concerning Jewish missions. The *Bible in the World* has a most interesting account of the new Yiddish version of the New Testament by Professor A. S. Geden, chairman of the committee of revisers. Yiddish is the language of common life among the Jews on the continent of Europe, in Great Britain, in America, and in South Africa. There are said to be 150,000 Yiddish-speaking Jews in East London alone, and Whitechapel has a permanent Yiddish theatre. The new version will be largely used by the various Jewish missions, and should be followed up by prayer. From the *Jewish Missionary Intelligencer* we learn that on his appointment to the office of Vice-Patron of the L.J.S., Bishop Azariah wrote:

"From boyhood I have had the privilege of contributing my mite towards the work of your Society, and hearing about its work. I had also the pleasure, two years ago, of seeing the Society's work in Jerusalem and of worshipping in their church. The Good Friday offertories throughout my infant diocese have always gone towards your work. We shall continue to do so *for our own sakes*."

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Recent statements as to the unsatisfactory conditions which exist at the centre of the theosophical propaganda initiated by Mrs. Besant and her colleagues have received endorsement by the decision of the Madras High Court, whereby the lad Krishnamurthi and his brother were returned to the custody of their father. The *Times* of May 8 recorded the judgment, and in a leading article indicated the harm which "the sort of teaching

described as theosophy" was likely to work in India. Miss McNeile's article in the current number of *The East and the West*, to which we referred last month, thus receives fresh confirmation.

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Dr. R. F. Horton has been visiting India, and the *Contemporary Review* for May contains a fourteen-page record of his impressions. Although the article adds nothing to expert knowledge, it has distinct value in such a periodical, owing to its Christian outlook and its unreserved endorsement of missionary work. Dr. Horton deals with five topics: The beneficence of the British Raj; the diversity and effect of missionary effort; the subtle charm of the Indian people; the gangrene of Indian life, resulting from "essentially non-moral Pantheism"; and the hopefulness of the task before us in India.

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Miss Roberts, head-mistress of the Grammar School for Girls, Bradford, and Miss McDougall, Classical Lecturer at Westfield College, London, who have spent the winter in India investigating educational conditions, promise to do exceptionally valuable work in the missionary cause at home. Educational experience and trained faculty qualified them to make full use of the remarkable opportunities afforded them in Government and missionary circles, and also by Indian reformers. Those who have had the privilege of hearing these two ladies speak are impressed by the breadth and accuracy of their observation, the soundness of their deductions, and the sympathy with which they enter into the great problems waiting to be solved. Their special message is, of course, to University women engaged in teaching. A large and influential conference of such met in London to receive their report on May 9 and 10. It is impossible to overestimate the importance of this movement, which brings the claims of foreign missions before those who guide the thought of the educated girlhood of our land. Let the mistresses be won and the schools will follow. Missionary committees will be enriched by the addition of qualified educa-

tionalists, and more than one mission field will welcome a visit from leaders experienced in educational work at home. Further, among the young mistresses there are many who may be led to offer themselves for personal service as missionaries.

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The report of the British Board of Study for the Preparation of Missionaries for the year ending March 31 shows what real advance is being made in this most important scheme. A valuable Bibliography for Missionary Students has been issued (1s., Oliphant). A second Vacation Course for Missionary Training is planned to be held next August at Cambridge, that held last year at Oxford having been a complete success. A conference on the Training of Women Missionaries, held under the auspices of the Board at Selly Oak, near Birmingham, with a membership of fifty, has issued some suggestive "findings." Courses of lectures have also been arranged. The Board has found its field a wide one to survey, and its full uses are not manifest as yet, but we believe it has a large significance for the future.

G.



## Discussions.

*[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]*

### "EVANGELICALS AND THE PROBLEM OF RITUALISM."

(The "Churchman," May, 1913, p. 352.)

As an Evangelical by tradition, who has strayed (or is supposed to have strayed) into the sacerdotal fold, and as one who has been keenly following these discussions, may I add a personal note? What was it that I could not find among the Evangelicals?

Not personal piety, as Mr. Norman Baptie suggests, for no school of thought has a monopoly of those who are the salt of the earth. Nor was it *lack* of ritual that alienated me. Rather it was the slovenliness, which also one not infrequently finds; say, a lack of due decency in the ablutions; a church untidy and locked during the week; the