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## The Missionary World.

THE close of the year naturally stirs us to make some survey of the missionary situation, and of the problems and possibilities which lie before the Christian Church. As a point from which to estimate distances, let us make an attempt, however imperfect, to compare conditions which existed a hundred years ago with those of to-day.

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Turning to the Far East, Japan was then fast locked within her borders, a land not even named in any missionary report. To-day, open to every wind of western influence, Japan stands recognized as an ally yet as in a certain sense isolated among the Powers of the world, leading the other Asiatic nations. She has a missionary body of some 1,000 men and women, and a Protestant Christian Church membership of about 83,000. She is developing able leaders, as is proved not only in her national life but by the Japanese delegates at the recent Conferences held by Dr. Mott on behalf of the Continuation Committee. China, in 1813, was an Empire closed to missionary work, as Robert Morrison proved through great tribulation. In the year 1813 an edict was published directing the execution or imprisonment of Europeans who "privately print books and establish preachers to pervert the multitude." In 1913 China is a Republic, seeking western knowledge and education; missionaries are at work in all her provinces; some of her ablest leaders are Christian men; the sons of her President are being educated under the guidance of a Baptist missionary; her Government have appealed to the Christian world for a day of prayer on behalf of their country; and the Christian Church in China, some 400,000 strong counting Protestants only, has come through the fires of martyrdom and is a power in the land.

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In India the contrast is no less striking. It was in 1813 that the restrictions on missionary work in India were after long

conflict removed by the British Government. In that year Abdul Masih, Henry Martyn's sole convert, began work under C.M.S. auspices at Agra. In 1913 there is an Indian Church of about 1,442,000 Protestant Christians, showing an increase of 69.9 per cent. during the last twenty years, as against an increase of 4.6 per cent. among Hindus, and 16.3 per cent. among Moslems; a body of missionaries, men and women, married and unmarried, numbering some 4,600; and great mass movements towards Christianity. The missionaries, barely tolerated a hundred years ago, are to-day leading in educational work and in the up-building of India. And over against the solitary figure of Abdul Masih we can set the great body of Indian men and women who, in increasing numbers, are serving their country as Christians, taking a growing place in Church leadership and bravely facing the task of evangelizing their land. As Abdul Masih and Daniel Corrie journeyed together up the Ganges a hundred years ago, could their wildest dreams have pictured Bishop Azariah consecrated for work in a district of the Madras Diocese, the National Missionary Society of India issuing its Septennial Report, and Indian Christian delegates taking a leading part in the great Missionary Conferences of 1912-13?

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Africa was indeed "the Dark Continent" in 1813. The slave trade still ravaged the land, though slavery on British soil had been abolished. Here and there missionary work had begun in the south and the west, where missionary graves were soon to hallow African soil. But the great lakes were undiscovered, the great rivers unexplored, the great groups of African languages unstudied, the tribes of Africa unclassed. Now, in 1913, the map once empty is covered with names, and divided by coloured boundaries showing where the various civilized nations have secured territory or protectorate; slavery, except of the domestic sort and in Portuguese territory, has been banished; and even on the blood-stained reaches of the Upper Congo a better day has dawned. The C.M.S. missions in West Africa have grown into native

Churches tending towards self-support ; an African is one of the chief pastors of the flock ; Uganda has a fully constituted Protestant Church, with over 23,000 communicants, which is reaching out to the country round. The missionaries of all Protestant societies in Africa, including wives, numbers over 4,000.

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For Moslem lands there is no record of missionary work in 1813. Our fathers sought to reach the Moslem through the Oriental Churches. In 1813, a beginning was planned from Malta, whence Dr. Jowett, a year or two later, began to reach out to the Mediterranean coasts. Now, at the end of a hundred years, the C.M.S. alone has missions to Moslems in Palestine, Egypt, Persia, and Turkish Arabia, and work amongst Moslems in India. Conferences on Missions to Moslems are spreading knowledge of the conditions of the field ; special literature is being provided ; special training for missionaries to Moslems is being planned. Little has been actually done as yet, but thought and prayer are on broad and deeply based lines, which must result in action.

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In 1813 the Christian nations of Europe were in the last throes of the desperate struggle with one dominant man—Napoleon Bonaparte ; in 1913 the great nations are maintaining peace among themselves, by a carefully balanced distribution of power. In 1813 it took, under favourable circumstances, about two months to get to West Africa, news took from five to six months to get home from India, and Samuel Marsden spent five years (from 1809 to 1814) in getting his party of C.M.S. men through to New Zealand. To-day the world is a neighbourhood.

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Turning to the Home Base, and drawing our illustrations still from Dr. Stock's well-known History, we find that in December, 1813, the C.M.S. first met in their new office in Salisbury Square—office, college, and secretary's house all being under one roof ; 1913 sees the office in that same square, more than once

enlarged in the interval, being again rebuilt and modified to accommodate the growing work. In 1813 the first C.M.S. Associations were born, through the famous deputation tour of the Rev. Basil Woodd in a post-chaise; 1913 has seen the C.M.S. Associations reborn at Swanwick Conference into life and leadership. In 1813 the C.M.S. sent out one missionary. In 1913 some fifty new missionaries were added during the autumn and winter, making a total of 966 on the roll. In 1813 women were first admitted to the C.M.S. Anniversary Meeting; in 1913 the question of their representation on Committees is receiving careful consideration. In 1813 Josiah Pratt began the issue of the *Missionary Register*, a monthly periodical recording the missionary work of all societies (the first missionary picture did not appear in it till 1816); to-day we have a wealth of missionary magazines and books.

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All the courage that can be gained from looking backward is needed to brace us as we look forward from 1913 to the tasks which lie ahead. Japan calls to us in no uncertain tone for reinforcement of the missionary staff. The recent authoritative statement sent home by Dr. Mott shows that over 80 per cent. of her people have not been directly reached by evangelistic forces. The indirect plea of China, in her hour of transition, for men and women, for Christian education, for Christian literature, for all that the Gospel brings, is as moving as was her direct plea for prayer. Double the average annual missionary output of the Churches in means and missionaries, and it is scarcely too much to say that China could at this moment well absorb the whole. India is needing our best with unstinted hand. The "findings" of the Continuation Committee Conferences bring freshly home to us the vastness of the opportunity and the delicacy of the task in that land. Reform movements are reaching out after what we are not near enough to them to give. There are literally thousands waiting to be drawn into the Church in India, if we had but means to train the workers to teach and uplift them. The women and girls, from those who

gather into elementary schools up to those who would gladly become students in Christian colleges, are waiting to be set in the way of attaining the ideals of perfected Indian womanhood. The social conscience of India is awakening, and needs to be guided aright. Most of all, the Indian Church, which we have helped to call into being, is looking to us for enlargement and liberty, for aid to develop into fulness of life and vigour, for inspiration and friendship and support, for guidance in assuming responsibility. The doors of the East have been prayed open in the last hundred years; what time will elapse ere the labourers are prayed out through these open doors?

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In Africa our task is no less urgent. Islam is pressing down upon the pagan tribes, and our evangelists are tardy. The African Churches need to be strengthened and built up for their work. African manhood and womanhood want to be guided towards their true ideal; moral problems such as polygamy wait for solution; and there are great districts where the Gospel has not reached.

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Moslem Africa stands with that great unity of problem—the Moslem world. Christian Powers have waged warfare upon the political centre of Islam in Turkey and despoiled it, but Islam, politically weakened, is no nearer being won. For the present our task is rendered harder, and we need redoubled love. Unitedly, earnestly, steadfastly, the Church of Christ must face this task.

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Great moral questions confront us, too—questions of commerce, such as the last remains of the opium problem, the liquor traffic in Africa and elsewhere, and the horrors of the rubber trade from which some British merchants are not wholly clear; questions of social relationship, such as caste in India, whether between the Indians themselves or between Europeans and Indians; questions of labour, such as have occasioned restrictive legislation against Indians in South Africa and Japanese in

America; and the painful racial antipathies which have perhaps their worst manifestation in South Africa. The Gospel which saves the souls of men must also save their lives. Then, too, in the light of fuller knowledge in this year of grace, we are called to face our organized missionary work in all its bearings and relationships both at home and abroad; the need for comity and co-operation; for administrative reform so as to avoid restricting the growth of indigenous Churches; for the better equipment of missionaries, especially in language study; for the development of a science of missions as the background of effective work.

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The year 1813 lies far behind us; the sands of the year 1913 are sinking fast; the year 1914, charged with a rich potentiality of service and of sacrifice, is at hand. The record of that year should be great. 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.]

### CANON LAW.

(The "Churchman," October, 1913, p. 756.)

IN the article on "Canon Law" in the October number, Mr. E. F. Emmet refers to Mr. Ogle's book on "The Canon Law in Medieval England," saying that its object is to controvert the conclusions of the late Professor Maitland. Mr. Emmet writes as follows:

"If we may judge from the comments on the book of those who are entitled to speak with authority, it would seem that Mr. Ogle has clearly made out his case. On the assumption that this is so, it is clear that there is no need, in considering the sources of the English Canon Law, to differentiate between such law before and after the Reformation."

I do not know who Mr. Emmet may have in mind as "those who are entitled to speak with authority," but perhaps I may call attention to the following points. The *Spectator*, in reviewing the book, said that "Maitland at present has the last word." In your own columns