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The Missionary World.

THE Bishop of Madras has once more written notably on the Mass Movement in India. His paper in the *Church Missionary Review* for last month deserves the closest examination, and that not with a view to ascertaining whether the need be as urgent as previously represented, nor for the purpose of accumulating further stocks of knowledge, but to impel to swift and adequate action. Indeed such is the position, and so fully is the Church at home already in possession of all the information it can with any reason ask to receive, that to pile up convincing facts for any other purpose than that of getting to work is to pile up the condemnation of those who knew and yet did nothing. The Bishop reviews the situation in C.M.S. areas, quotes from the American Methodist Episcopal Church, from Wesleyans and Presbyterians. All that he extracts from their statements he illustrates by the pathetic plea of a poor villager in the United Provinces who came again and again to the missionary's camp asking that his village might be made Christian, and whose "constant cry was 'The crop is spoiling'". Remarkable figures are quoted from the report of the commissioners appointed by the A.M.E. Church to inquire into the Mass Movements of their own missions. In twelve months (1914-15) baptisms numbered 35,000, those turned away 40,000, waiting inquirers who have waited in vain 150,000, people who are now beginning to turn to Christ 1,000,000. What must profoundly move us is the fact of the numbers who wait for teaching and the numbers who are refused baptism. That the refusal is right, no one doubts, that it should be necessary is shocking. The Wesleyan Mission in Nizamabad presents the same conditions. "The whole country-side seems to be turning to God. Within eight weeks 2,000 people were received into the Church." So also with the Presbyterians—"hundreds are seeking baptism and thousands of baptized people are in sore need of further instruction." Another Presbyterian Mission says, "Practically all those belonging to the depressed classes may be regarded as candidates for baptism." The Bishop identifies himself with the remark of a Wesleyan missionary in view of all the facts the case presents: "It is a sin not to baptize

these people, but it is a greater sin to baptize them and then leave them in their ignorance."

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It is this baptized ignorance (no less than 83 per cent. of the Christian population are illiterate) which is so serious, and it is this which indicates where help can be most wisely applied. The proportion of village schools to villages in which there are Christian congregations is startling. For instance, where in the whole of South India there are 2,549 villages of this description, there are only 1,155 schools. From his study of the relation of education to the Mass Movement in South India, the Bishop deduces that "the number of schools ought to be doubled in Tinnevely and the Telegu country and increased by two-thirds in Travancore and Cochin, and that the number of Christian children at school ought to be increased by more than a half in Tinnevely and doubled in the Telugu country." Here is something *to do* and to begin to work towards at once.

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The Bishop of Madras indicates a possible course of action suggested at a conference held in London last autumn, by the establishing of institutions in India similar to the remarkable institutions of Hampton and Tuskegee in America for the education of negroes, in which Indians should themselves be trained to work as leaders in the redemption of Indian village life, and to deal with the problems of their own people as Europeans and Americans never can. More, no doubt, will be heard of this proposal; it seems to carry with it germs of fresh hope, and all who are familiar with the impressive results of the great American institutions will hail the suggestion approvingly. We may well ask, with so vast and urgent a question before us as the Mass Movements, what are we doing with practical statesmanship to adopt active measures commensurate with the opportunity and the need? Is fuller co-operation in missionary work being thrust on us by the vastness of our task? This is an idea which must now permeate all missionary thinking. Interpreting an address of the Rev. C. C. B. Bardsley's at the C.M.S. Training School recently held, the Rev. C. H. K. Boughton writes in the *Church Missionary Review* :—

"It will be quite agreed again that neither the C.M.S. nor any other

single society is adequate to meet the colossal missionary demands of our day, and that we must gladly recognize and welcome the contributions of others. Opinions will begin to diverge on the question how far co-operation with others is possible. They will diverge still more on the question whether our Lord's saying, 'He that loseth his life for My sake shall find it,' is applicable to societies as well as to individuals. These grave and difficult problems probably must await solution by consent under the guidance of God's Spirit."

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"The doctrine of the one front is the foundation of success for the allied cause," so writes Mr. J. H. Oldham in a powerful statement of "The Importance of Co-operation in Missionary Work" in the *Foreign Field* for March. Clearly what is vital for the victory of the Allies is also a vital principle in the spread of the Christian faith; it has taken many painful months to secure the co-ordination of all the naval and military forces engaged in the war—how many more years must pass before we face adequately the problem of missionary co-operation? The difficulties in which the problem is involved, the obscurity of issues which it is conceivable might arise, are greater relatively even than those which involve the grouping of nationalities and political susceptibilities in the war. Nevertheless, if the latter did not daunt us, if the numberless anticipations of failure were not realized, neither should we be deterred from facing courageously the greater attempt. A just appreciation of the size of the missionary enterprise is what we need; were we to see as much and as far as we might we should turn from our task in the world as Christians to our co-operation as Christians, and illuminated by the larger vision the lesser vision would not be denied us in patient search. The whole subject falls into two simple parts, easily approached—What would co-operation attain? How should co-operation be attained? And this is the order for the search. No one, least of all an Anglican, can for a moment trifle with the difficulties involved, nor gloss over the underlying problems, nor evade the obstacles which lie in front. But after admitting all this, the fact remains that for the triumph of the Gospel the arguments for practical co-operation in missionary work are greater than any that can be urged against it. And the fact remains also that there are measures of co-operation which can be taken which involve no compromise of principle or of order, in the taking of which further light will come, measures which would rapidly advance the Kingdom of God.

Mr. Oldham argues that the missionary societies "must come to look upon co-operative work as being as real and integral part of their proper work as their own independent efforts." This is raising the issue of co-operation in the right place, first, because the societies are entrusted with the missionary work of the Church; second, because the societies are independent of one another in their operations, though fraternal in spirit. Co-operation is not a pious aspiration; it only exists when it is expressed in action, and it is therefore only—as things are at present—in the spheres of the societies' work that it can be practised. It would seem that the time has come in which the principle and theory of co-operation, its limits and its range, must be zealously and studiously discussed in all missionary centres; such measures of co-operation as may be immediately wise must be put into operation and the way cleared for all greater measures of co-ordinated effort which await us as the Church's mission to the world is unified. Mr. Oldham justifies his assertion that co-operation is an integral part of the societies' "proper work" by stating that "co-operation is necessary if we are to accomplish the large things to which we are called by the present situation in the mission field." He adds, "When I speak of 'large things' I mean that there must be nothing too great for us to attempt in the name of Christ. . . . In the mission field new and powerful forces are re-shaping the whole social, political, intellectual and religious life of the peoples. We must reckon with these conditions if we are to do our work successfully. We must not be afraid to face these mighty forces in the name of our Lord. We must be prepared to conceive larger objects of endeavour and to undertake larger tasks than the missionary movement has yet attempted."

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In his concluding paragraph Mr. Oldham uses an argument which brings us back to his starting point, but which also moves the younger men and women among us—as well as many of the mature—as no other argument moves them. He says, "Under the conditions prevailing in the world to-day it is essential that the progress of Christianity in the great mission fields should be viewed as a single whole, and that the missionary societies should face in common the almost overwhelming problems with which in the providence of God they have been called to deal." There is a righteous passion abroad for viewing the "single whole," for release from any non-

natural barriers, for the removal of every removable hindrance to common action. Perhaps it is scarcely realized by us in our slow-moving ways that there is nowadays a holy impatience with unnecessary separations in the spreading of the Kingdom; we are expected to face every issue in the light of the hour in which we live and neither to perpetuate the past nor mortgage the future for lack of strenuous thought. Co-operation in missionary work arrests us with its possibilities; we must not refuse its call.

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In his singularly interesting survey presented to the Annual Meeting of the S.P.G. in February, Bishop Montgomery gave valuable information as to the disposition of German missionaries and missions at the hands of the British and French authorities, details of which have already appeared in the Church press. This survey, as given in the *Mission Field*, is noted for its cordial references to information gained in contact with leaders of many missionary societies of many denominations. "It is difficult," says Bishop Montgomery, "to express adequately the advantages gained by contact with such leaders. It is for conference, remember, in order to make clear what are the greatest questions of the day." So again we find the note of brotherhood and good will. A phrase, new historically, but now on many lips is "the humanizing of industry." The humanizing of the missionary industry is proceeding also, as fresh contacts are created on all these matters where contacts can rightly be effected. No doubt as a result of that conference to which the Bishop refers other missionary societies will rejoice more heartily than ever on hearing that the income of the S.P.G. shows a total increase of £815. The increase occurs on what is popularly known as "living money," for owing to a falling off in legacies and in the payment of legacies, there is a decrease of £11,963, part of which will presently be made good when conditions permit the paying off of legacies to take place. But the cheering fact remains that, notwithstanding all, such a result should have been given in the third year of the war.

G.

