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The Missionary World.

THE figures issued in advance from the Official Year Book of the Church of England for 1912, showing the voluntary offerings of that Church for the year ending Easter, 1912, will well repay investigation. There is an increase of £10,000 on the amount contributed to Societies and Institutions for educational work at home, and an increase of about half that amount on the sum raised by parochial machinery for the clergy. On the other hand, there is a total decrease of £400,000, of which more than £50,000 is under the head of Contributions to Foreign Work. A large part of the decrease is accounted for by the exclusion for the first time of the annual interest received by societies on their investments. But even so, the figures give cause for searching of heart. How would the general expenditure of the Church members for 1912 compare with that for 1911? Is it that we are spending less as a whole, or that we are giving less to the work of the Lord because we are diverting more expenditure to ourselves? The figures leave small hope that the spirit of true altruism is yet awake in our midst. Both on the home and on the foreign side the year under review was one of marked opportunity and appeal. It included, for one thing, the Student Conference at Liverpool, with its compelling message on "Christ and Human Need." Men's hearts within our own Church are not responding to the voice of God in history. In the "Missionary Survey of 1912" in the *International Review of Missions*, Mr. Oldham writes of the situation in China:

"To be great a nation must have a faith. That is China's need at this critical hour of its long history. It is strange that this touching and crying need should have failed to move more deeply the heart of the Christian Church, and that this magnificent opportunity should have so faintly kindled its imagination and enthusiasm."

There is, indeed, cause for searching of heart. "He that sleepeth in harvest is a son that causeth shame."



The status of women is such a burning question in the East that it claims the fullest consideration at the hands of those who guide the policy of missionary work just now. The splendid work of the women missionaries in the past needs to be reviewed in the light of new conditions. Radical changes are taking place in many directions; while the old conservatism still leaves Eastern women as the stronghold of anti-Christian influence on the home, there is a rapidly increasing desire to adopt Western customs and to exceed the limits of Western liberty. The place of women in the wider life of Eastern lands, long left empty, is being eagerly claimed by a small but growing group of those who sometimes have little understanding of the perils involved. We hear from India, from China, from Japan, of things which make us tremble lest all that was of beauty in the old ideals should be supplanted by a womanhood which will manifest the worst faults of the West. But the way lies forward, not backward. A larger, freer life, released from paralyzing limitations, is imperative if the women of the East are to play their part in the life of their land. Men cannot be their best when their wives and mothers are kept in secluded ignorance. The Christian Church is one-sided till the service of women has due place. At present the best of awakened Eastern womanhood has not been claimed for the service of Christ. The conditions of our life at home must not be allowed in this respect to repeat themselves abroad. The time for action is still ours. Soon it may be too late.

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None of the old missionary methods in women's work can be discarded. There will still be need for the patient visitation of zenanas, the loving teaching of girls in school, and all the other forms of devoted service. But we are beginning to realize that a great relationship needs to dominate them all. It is not enough to have girls' schools—they should, in the policy of the Mission, be definitely related to schools for boys. The equal education of a whole district should be aimed at, in order that there may be possibility of true fellowship in home life. Too

often at present the boys are reached in one place, the girls in another, and the mothers of both are not on the list of the zenana missionary. The family is the true unit for Church-building work in the East. Again, far more use needs to be made of the women of the East in the spread of the kingdom. The difficulties are, of course, familiar—early marriage and the like. But much will shortly be possible, as usage is modified by contact with Western women, and it is imperative that fuller facilities for a different type of training for Eastern women workers should be in view. The faithful Bible-woman will always have her place—and only those who have watched her at work in a zenana can know how great that place may be ; but there needs to be a new sisterhood in disciplined service between the educated women of good social standing in the East and the foreign missionary women. Such should work side by side. As in all times of transition, the problems which lie before us are many. But in a new attitude of loving fellowship, free from racial taint, the women of the West and of the East should together be able to find out the way to better things. The real foe to progress lies in the fact that present work is so pressing that those engaged in it are seldom ready to pause in order to think.

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Westfield College, Hampstead, has long taken a foremost place in the higher education of women on distinctly Christian lines. Its trust deeds secure that its Mistress shall be an Anglican on the lines of Churchmanship with which this paper is identified. Many missionaries have joined the C.M.S. from its students, notably Miss Katherine Tristram, the well-known Principal of the Bishop Poole's Girls' School at Osaka. After long and devoted service, the first Mistress of the College, Miss Maynard, is relinquishing her post, and the Council have appointed Miss A. de Sélincourt as her successor. It is probably the first time that one of the foremost women's colleges has had an actual missionary at its head. On the ground of health, Miss de Sélincourt is kept back from re-

turning to India, where she has given two terms of missionary service, and while we are sure that Westfield will maintain its high standard of general scholarship and send out its students to be powers in the home Church, it should be of great value to the candidates' boards of the various Societies to have an institution of higher learning where future women missionaries can graduate under the care of a missionary of experience. Miss de Sélincourt has been acting as Central Volunteer Secretary of the Student Movement for the past two years, and has thus come into confidential relations with missionary societies. Gradually some of the dreams of the Edinburgh Conference for the more adequate training of missionaries begin to come to pass.

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It is a matter of common knowledge that the Government, pressed forward by leaders of Hindu opinion, have adopted a policy which will ultimately make education universal in India. There is a demand for the extension of primary education; a growing importance is attached to the education of girls, and there is a steady move forward in the establishment of colleges and universities for the higher branches of education. Last year the Government of Bengal appointed a committee of European and Indian representatives to consider a scheme for the establishment of a University at Dacca on altogether different lines from the examining University which prevails in India at the present time. This committee has recently issued its report. It is proposed to group round the new University eleven colleges or departments, equipped for some 3,000 students and including six arts colleges—one of them being for women—with an educational staff of over 180; the professors and students, it is intended, shall for the most part reside within the limits of the University, the latter in hostels. Physical education is to have an important place in the curriculum, and a gymnasium, playing fields, swimming tanks, etc., will be provided on an adequate scale. This scheme, if successfully carried out, will doubtless be extended, and the serious question is, What place

will be given to religious training? Is the higher education of India's young manhood and womanhood to have any or no concern with the development of that spiritual instinct which is so marked a characteristic of the Indian races? It is instructive in this connection to read an article by Sir Andrew Fraser which appeared in the *International Review of Missions* last July on "The Educational Situation in India and its Bearing on Missionary Policy." In it he quotes the opinion of Swami Baba Bharati, who declares that the English system of education, being essentially materialistic and intellectual, is robbing his people of the jewel of their soul. Sir Andrew Fraser points out that in dealing with the educational problems of India one great need is for co-operation in our missionary enterprise. "The missionary body in every province, and by representatives from the provinces, the missionary body in India ought to be able to speak with a united voice upon all questions affecting the interests of the people in respect of education."

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The proposed alteration in the Indian Marriage Law, if carried out, will hasten forward social changes which are more and more desired by the increasing number of enlightened men and women of India. The present Act (passed in 1872) provides for a civil marriage, but it imposes a condition in the form of a religious declaration which has the effect of enforcing caste restrictions upon a section of the community which desires to be released from them. The Indian correspondent of the *Times* informs us that it is now proposed to remove the condition "which was inserted in the Act . . . as a concession to the opposition of the orthodox communities of India, especially the Hindus, who feared that the passing of a general law would undermine their time-honoured institutions."

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It has lately been pointed out by the Chairman of the Conference of Federated Missions in Japan that the need for a first-class, comprehensive, Christian University at Tokyo is "an urgent and indispensable factor in the Christian conquest, not

only of Japan, but of the Far East." An important step has been taken during the past year in the formation of a Central Christian University Promoting Committee, and papers on the need and plan of the desired University have been published by the Christian Education Association in Japan; but there is need for earnest and thoughtful energy and prayer that this scheme may be realized. We have only to imagine the Church in our own land robbed of its Universities to realize what a loss the Japanese nation has hitherto sustained. "Is it not clear to every reflecting man that the weal of the whole Christian cause in the Japanese Empire hinges upon Japanese leadership, and that Japanese leadership hinges largely upon adequate higher education? God speed the day when we shall have here, at least, one great Christian University!"

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The Findings and Papers of the Edinburgh Continuation Committee Conference held at Allahabad last December, under the chairmanship of Dr. John R. Mott, have just been published in the form of a pamphlet, which is a valuable summary of the proceedings and a rich storehouse of missionary policy. It can be procured (price 2d. ; by post, 3d.) from the office of the Continuation Committee, 100, Brewers Street, Edinburgh. The subjects treated of are: The Occupation of the Field; The Indian Church; Indian Christian Leadership; The Training of Missionaries; Christian Education; Christian Literature; Evangelization; The Mass Movement; Co-operation between Missions; Medical Work; Women's Work. It is somewhat startling to find that, whilst the increase of Indian Christians in the last decade has been very large, especially in the villages in the North and West of the United Province, it is a fact that, "beginning at Cawnpore, and running south and east, there are at least sixteen districts, with a population of over 16 millions of people, living in 46,633 towns and villages, who are unreached by missionary effort."

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Anniversary proceedings begin to find a place in the missionary magazines. The *Home Worker's Gazette* for March contains a full programme of the Anniversary Week of S.P.G. from April 12 to 19; preliminary announcements are also made by the C.M.S., the B.F.B.S., and the Z.B.M.M.; various Summer Schools and Conferences are also announced, notably the United Conference of C.M.S. Committees at Swanwick, May 27 to 31.

Although no statement as to their financial position can as yet be made, more than one Society sounds an urgent note as to the need for sending in all available moneys before the close of March. A noteworthy exception is the C.I.M., and we heartily rejoice with our friends of that Mission over the gift of £10,000 which has delivered them from the strain of anxiety and justified once more their confidence in God.

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Among many articles of interest in the March magazines we note the following: in the *C.M. Review* one on "Livingstone," by Dr. Stock, and one on "The Presentation of Christ to the Hindu," by the Rev. J. F. Hewitt, which will be found valuable by Missionary Study Circles working on "The Renaissance in India"; and in the *Mission Field*, "A Scripture Message" deals with methods of Intercession. The *Baptist Herald* contains an article on China by the Rev. A. G. Shorrock, entitled "Now or Never," in which he emphasizes the present opportunity, and appeals urgently for reinforcements; and the *Student Movement* has a short article entitled "I was a Stranger and Ye——" which is a strong plea for Oriental students in London. G.

