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The Missionary World.

THE Wesleyan Missionary Society has put forward its aim for this year's work—"Half the year's income by the first half of the year." This is a practical measure which would cause no hardship to individual donors, little trouble to local officials, and a really substantial saving in central expenditure. It is stated in the *Foreign Field* that if the present income from the circuits came in regularly it would amount to about £33,000 each quarter. Instead of that, the central treasurer received, in round figures, in the first quarter, £1,600; in the second, £13,000; in the third, £14,900; in the fourth, £52,600; and after December 31, £50,500. As a result, inasmuch as expenditure was continuous throughout the year, no less than £2,000—enough to support six missionaries on the field—was wasted in paying bank charges for money which had to be borrowed in anticipation of income not yet received. All other societies will watch with interest the result of this appeal, in the hope that if the Wesleyans attain their aim the reform may become general.

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The National Laymen's Missionary Movement, at a time when its counterpart in North America has been organizing a great campaign throughout the country, has been heavily crippled in its activities through the war. The secretary of the Scottish Movement has been under arms for more than a year and is now in command of a battalion; the secretary of the British Movement, Mr. T. R. W. Lunt, having completed his training as an officer of the Royal Field Artillery, has gone to the front; Ireland has in the same way lost some leading workers. But the work goes on quietly and deeply, for men already weighted with heavy tasks are keeping it alive until its leaders can resume their posts. A specially interesting piece of work, a club at Barton-on-Sea in connexion with the convalescent home for wounded Indian soldiers, has been carried to completion by the British Movement, and has won appreciation from the authorities and gratitude from the men.

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The problem of making Christianity indigenous is not solved when the Church in the mission field undertakes its own support

and is released from foreign control. The heart of the matter lies deeper than that. We need to go back again and again to a realization of the sacredness of personality—whether individual or national—and the immediacy of the Divine indwelling in the hearts of men. A Church is only indigenous when it brings the glory and honour of a nation into the Kingdom of God ; when Indian, Chinese, African, as well as American or European are filled with the one Spirit and manifest the life within them each according to his kind. This can only be attained where the growth comes organically from within not mechanically from without. The S.P.G. *Mission Field*, quoting from the *Church Times*, gives an encouraging instance of a development of church life in India in the C.M.S. mission at Batemanabad in the Punjab. Bishop Durrant of Lahore writes—

We are always hoping that India will think out and interpret Christianity for herself, not rejecting the mighty heritage of the past, but seeing the message both of the Bible and the Church through Indian eyes. . . . I see real signs of this being done in Batemanabad. There is a little company that have banded themselves together to seek to prove the fullness of what Christ means. One of their leaders, a mystic through and through, has made for himself a cross of many coloured woods, which he carries with him wherever he goes, to remind himself and others of the One Whose he is, and Whom he serves. Quite spontaneously they have started what seems equivalent to the agapè or love feast. Sometimes when they meet together they begin by taking a cake of unleavened bread and solemnly breaking it, and giving to each one present a portion as a sign of fellowship. They meet daily and sit sometimes half through the night singing and praying and exhorting. . . . The part played by music in their religious life is, as far as my small experience goes, unique. I have never been to a place where one felt so transported back into what one imagines must have been, from this point of view, the atmosphere of the Early Church. . . . There are not wanting signs that in their attempt to grasp Christianity for themselves they will not neglect our heritage in the Church. . . quite of themselves some ninety candidates for Confirmation had come forward, having realized from the Bible the blessing promised in the laying on of hands. Of these many were labourers working for hire, and could not get leave from their non-Christian Zamindar masters, but even so fifty-eight were presented. At the celebration of the Holy Communion on the morning following the Confirmation we had 102 communicants, and I have never been at a more solemn and impressive service. The little mud church was full to the doors, and the earnestness and reality of the worshippers warmed one's heart. I do not want to paint too rosy-hued a picture. . . . But . . . I feel that there is a life here ; and that Christ is working out His purpose.

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The Mass Movement in India is so vast that our minds almost fail to grasp its significance. For instance, the American Methodist Episcopal Missions in India report nearly 30,000 baptisms in one year, but had to refuse 40,000 people because they had no provision

for teaching them. The number of inquirers in the missions of this one society is said to amount to 150,000. An article in the *C.M. Review* helps us by bringing the situation more within our grasp. It describes the Mass Movement in the district of one mission—the C.M.S., in one area—the United Provinces. Even there the figures are great enough. Five thousand Christians have been gathered in from 100 villages, and there is work yet to be done among over 1,000,000 outcaste people in 7,000 villages. For this task there are five C.M.S. missionaries, with twenty catechists and seventy workers of a lower grade, all engaged in preaching to non-Christians and teaching newly-baptized Christians and children. It is calculated that the immediate needs of the mission are 100 trained Indian teachers for elementary schools; fifty catechists to prepare inquirers and instruct them after baptism, and twenty Indian pastors to administer the sacraments, conduct worship, and supervise the work, besides the necessary buildings and funds. The article is written jointly by the Indian Principal of the Allahabad Divinity School and a young English graduate who is a member of his staff.

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The Bible in the World is always worth reading. Its good stories are, unlike many other missionary incidents, well and concisely told. The May number is of unusual interest. The account of the Ewe Bible, the printing of which was completed in Germany after the war began, sent out by special permission of the British Government to Togoland in West Africa in the beginning of this year, and eagerly welcomed by the converts of the German (Bremen) mission there, who sent a thank-offering of £5 to the B. & F.B.S. in acknowledgment of their work, is a romance in two short notes. Still more stirring is Mr. William Canton's paper on "The Little Ocean Child"—the island of Niué, which "stood up to help the kingdom of King George the Fifth" at the outset of the war. The marvellous missionary story which lay behind the "quaintly loyal letter" of the twelve chiefs of Niué is beautifully told and might well be incorporated in sermon or address. Out of a total population of 4,000 the "Little Ocean Child" has sent 150 young men, each with his Testament in his breast, to serve with the New Zealand contingent on behalf of the country whose missionaries won their fathers from wildest savagery to light and peace.

The first part of an article on "The Bible in Chinese Life" in the same magazine is not only valuable as containing a powerful testimony to the living power of the Word but as bringing a remarkable man before those who know comparatively little of the oriental leaders of the Church in the Mission Field. The Rev. Cheng Chingi-yi, a native of Peking, was brought to Christ in early life and baptized in the L.M.S. Mission Church. He subsequently worked, partly in England, on the translation of the New Testament into Mandarin with Professor Owen of King's College. He then became pastor of the "Independent Church" in Peking and a leader among his own people. He was one of the two Chinese representatives at the World Missionary Conference (Edinburgh, 1910) and is a member of the China Continuation Committee. He writes English fluently and contributed an able article to an early number of the *International Review of Missions*.

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The present writer was privileged during the memorable Edinburgh Conference to be a fellow guest with Mr. Cheng and with two other remarkable men of Asia for ten days. One was Professor Takusu Harada, head of the Doshisha College in Tokyo, the other was Bishop Azariah of Dornakal, then in priest's orders. The scanty time available for social intercourse between the meetings was as charged with missionary inspiration as the great conference itself; not only was the contact of East with West stimulating to a high degree, but also the interplay of Tamil, Chinese and Japanese, one upon the other. Such an experience was worth a library of volumes on the Church in the Mission Field.

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A writer in the current number of the *Laymen's Bulletin* introduces a discussion of "Race Problems on the Pacific Coast" by the suggestive sentence: "Formerly the waters of the Atlantic and Pacific mingled in the Straits of Magellan; now they meet in the Panama Canal." It is worth while to set a map open before us and think awhile, for the problems of the Pacific—racial, industrial, and missionary—are those of the coming days. On the one hand is the great American coast line; on the other, the Asiatic sweep of Mongolia, Japan and Korea, China, Siam and the Malay Peninsula; between them the myriad islands of the Southern Seas, New Guinea, and the East Indies; still southward, Australia and New Zealand.

The existing problems—and they have been many and acute, whether caused by immigration (as in the case of Japan and America) or by indentured labour (as in the case of Indians in Fiji) or by dual control (as in the Anglo-French Condominium in the New Hebrides)—are bound to multiply when trade flows in increasing volume, as it will do after the war, through the Panama Canal. In consequence of the war, fresh international questions are likely also to arise. On the mainland of Asia, most of the great missionary agencies of America and Europe are at work. In the Islands there are—moving from Asia eastward—large Dutch and some German missions in the East Indies, German and British Missions in New Guinea, and in the further Pacific Islands French, German and British Missions have been at work. The Christian Churches of Australia have been developing their island missions, and have recently taken over the work in the Torres Straits at the request of the London Missionary Society. The missionary story of the Pacific has a thrilling past; the watchful prayer and strenuous effort of the Christian Church will be needed if the dangers of the future are to be averted and the promise which it holds fulfilled.

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It is earnestly to be hoped that the recent great Congress at Panama may call attention in efficient measure to the needs of South America. The primary responsibility lies upon the northern half of the American continent, yet we, who have such close commercial links with South America, are by no means free from guilt. There are said to be in Bolivia a million Indians who have never been touched with the Gospel, and in Mexico there are three million unreached by any Christian organization. In the great city of Buenos Aires there are not more than 100 places of worship, including even those of Jews and Moslems; not one out of every thousand of the population would be found in a Protestant or Roman Catholic place of worship on Sunday morning. Of the 5,000 students in the university scarcely five would confess Christ as their Saviour. About 98 per cent. of the students in the universities of Latin America profess themselves to be agnostics. It was interesting to learn from a worker of wide experience who had never visited Latin America before that of all the work under consideration at the Panama Conference the most convincing was that of the South American Missionary Society.