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THE CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY

CLERGYMEN AND LAYMEN OF THE
CHURCH OF ENGLAND

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LONDON: ROBERT SCOTT
ROXBURGHE HOUSE, PATERNOSTER ROW, E.C.
PRICE SIXPENCE NET.

The Missionary World.

"IT is a pity," writes a reviewer in a recent number of *The Times Literary Supplement*, "that facts and propaganda are such a tiresome pair to drive in double harness." The pithy saying is true, and offers us a missionary text. We have acquaintance with the advocate who chooses only such facts as prove his pet details of propaganda, and with that other who is all propaganda and no facts, and with a third—who pays special attention to the children—who showers out facts and anecdotes with no discernible propagandist purpose at all. The pair may be "tiresome," as the reviewer suggests, yet only by using them in combination can a missionary speaker do lasting and effective work. He must—whether he speaks at home or abroad—have certain great truths which he wishes to propagate, deep realities which he is resolved to impress for ever on those who hear, and he must prepare, as the vehicle by which he transmits them, honest and living facts, fairly chosen to reveal a truth, and in proportion to all other facts accessible to the speaker. Up to the present, scientific investigators have in general shown a higher sense of the sacredness of facts than have missionary advocates. How many of us in home deputation work present a non-Christian faith or a native Church problem with the same careful regard to evidence as Darwin showed in discussing the genesis of species or Tyndall the laws of sound? Yet missionary records furnish us with a series of authentic observations, and missionaries capable of providing us with direct evidence abound. It is not a question of erudition but of care, and of that mental honesty which a learned philosopher may miss and a simple man attain.

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It is curious to watch America reacting to the impact of war. Points which touched us first three years ago are touching her now, but it is much to be hoped that she will learn her lessons, even on the missionary side, more quickly and more deeply than we have learned them yet. Meantime she is drawing on her briefer history for facts as to how in the past wars have affected missions. In the *Missionary Review of the World* for June there is a good note on this subject. During the war of 1812-14, the first missionaries of the

American Board were sent out and safely reached their destination ; deep interest was created through Adoniram Judson, and the Baptist Missionary Society was formed while the war was still in progress. The Mexican War (1846-7) resulted in a great increase in Bible circulation and the opening of large areas to the Gospel. The Civil War (1861-5) threatened disaster to missions, but both sides managed to send out new missionaries and to maintain work. The Northern Presbyterian Church sent out fifty-eight new men and women in the years of war and increased its contributions. The Spanish-American War (1898) also did much to prepare the way for missions. By means of it a whole archipelago was opened to the Gospel. In 1900 there were no Protestant Christians in the Philippines ; by 1910 there were 76,000. This, of course, is one side only, but it is one of which we should not lose sight.

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There is a vague general impression abroad that America has a very small stake in Africa as a missionary sphere. On the contrary, fifteen American Mission Boards are at work in Egypt, the Sudan, Algeria, Sierra Leone, Liberia, Nigeria, Camerun, the Congo region, the upper Kasai, the upper Congo, Angola, Transvaal, Natal, Portuguese East Africa, Inhambane, Rhodesia, and the Victoria Nyanza. There are in all twenty-five distinct fields of American work. The only one occupied by the Protestant Episcopal Church is Liberia. The story of the work of the American Presbyterian Mission in Camerun equals the romance of our own Uganda. A definite policy covering a period of ten years was adopted in 1903 and steadily pursued. Between 1904 and 1914 the force of native workers increased from 55 to 257, communicants from 1,852 to 4,144, boarding and day schools from 27 to 125, and pupils from 964 to 9,564. The number of persons to whom the Gospel is being preached is 1,000 per cent. more than it was ten years ago, while the missionary staff has only increased 65 per cent. This great advance is attributed, humanly speaking, to steady adherence to a wise policy. The self-propagation and self-support of the native Church have developed amazingly. During the war, when the French and the wild Fang came up from the French Congo and the British and Senegalese descended from Nigeria, war raged and sickness, hunger, and death prevailed. Thousands of the mission people were taken away as carriers, hundreds died by the way. But the Church stood

the test. It is estimated that not over 6 per cent. fell away. At one station 3,000 confessed Christ in the first year of the war. The contributions of the native Church were doubled, the foremost contributors being the native evangelists, who gave from 15 to 25 per cent. of their meagre salaries. When one of the American missionaries was allowed to return after peace was declared, he found 500 guests, of whom 250 were evangelists and their families, being fed and instructed at Lolodorf, where the Christians, anticipating difficulty in securing food from abroad, had carefully planted large gardens during the war. The first cable sent by the first missionary who returned to Camerun after the allied armies was not for money or for men ; it ran "Hurry up the order for Bulu testaments." A people so receptive and so virile craved, like those in Uganda, for a sufficiency of the scriptures in their own tongue.

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There is probably no more important missionary undertaking afoot at the present moment than the training of African pastors and leaders in Uganda. We understand that, as organized hitherto, there is danger that the laity may be better educated than the clergy, which would materially hinder the healthy growth of the Church, and throw back the effort being made to develop African as distinguished from European control. A careful study of *Uganda Notes*, the excellent diocesan magazine issued in the country, shows how gravely and wisely the situation is being faced. The C.M.S. Committee have sanctioned the issue of an appeal for the establishment of a Bishop Tucker Memorial College at Mukono, Uganda, and the Rev. E. S. Daniell is vigorously advocating the scheme, which has the support of the Archbishop of Canterbury, the Bishop of Durham and many others. When founded, local funds will avail for annual support. The training, which rightly includes manual labour as an integral part of the curriculum, is on excellent lines. Fifty-one men have been in training during the past year, but 170 are waiting to enter. In thirty years the Anglican Church in Uganda has leaped from 200 Christians to over 100,000—a growth too great for strength—and among the millions of heathen many are asking for teachers. The sum of £3,000 is needed to establish the College. A convincing booklet setting forth the whole situation and the abounding opportunity can be had on application from the Church Missionary House.

One word more about Africa. There is a short paper in the current number of the *C.M. Gleaner* on "Nairobi, a strategic centre," which contains encouragement enough to cheer every missionary worker whose heart is faint. No preacher should miss it. It is a sermon in itself.

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China still looks to us for a Christian influence strong enough to govern British trade. The report of the Conference of British Missionary Societies shows that that body had before them in June a resolution from the China Continuation in reference to the importation of morphine into China, and the current number of *The Record* of the U.F. Church of Scotland has a vigorous paper on the same subject. We have referred to the matter before, but it is one which calls for definite prayer and action. It appears that the export of morphine from Great Britain, which was 5½ tons in 1911, amounted to 14 tons in 1914, and was expected to show a further large increase in 1916. The usual dose for an adult is half a grain. Japan is the largest importer of the drug, but she re-exports it by way of Antung, Dalny and Formosa to China. In 1913, the Japanese dealers made a profit of £640,000. The Scottish missionaries in Manchuria are finding widespread evil results from the use of the drug. It is described in the resolution of the China Continuation Committee as "a serious menace to the Chinese people," and action on the part of Christian people both in America and Great Britain is earnestly solicited to "further opposition to this nefarious trade."

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"We learned that laymen will serve their Church whenever their interest is stimulated by intelligent instructions." This happy experience was gained in the great campaign for foreign missions and parochial support conducted simultaneously in thirty-seven Protestant Episcopal churches in Baltimore last April. Held one month after America had entered into the war, the record of the enterprise, as reported in the *Missionary Review of the World* is stimulating for those about to take part in the Missionary Campaign in London and elsewhere this autumn. At the close of the meetings about 1,600 canvassers comprising men in every walk of life—a former governor of Maryland, judges, lawyers, doctors, presidents of banks and trust companies, leading financiers and business men, as well as bookkeepers, clerks and labouring men—undertook to visit

the houses of over 16,000 communicants, going two and two, to seek for regular support for missions and for parochial agencies. As a sequel, many of the canvassers have offered for future Church work. The financial returns have been most satisfactory, but the new enlargement of outlook among Church members and the new readiness of parishes to unite in this effort who never united in anything before are even greater results. The campaign was preceded by careful preparation, instruction and prayer.

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The announcement made in the daily and religious press that a sixth Committee of Inquiry, parallel to those already instituted by the Archbishops as an outcome of the National Mission, dealing with the foreign missionary work of the Anglican Societies and of the Central and Diocesan Boards of Missions, is one to be welcomed indeed. While well-known missionary names familiar in committee rooms are among the members, it is encouraging to see some who will bring freshness of vision to the task. Such sympathetic and careful investigation as the Committee will doubtless make can only result in a report which will strengthen all that is best in the agencies which exist as the Church's channels of missionary services, and lead to a correlation of effort and a widening of the area from which support is drawn. The task before the Committee is not a light one. It is manifest that the agencies concerned are co-operating closely; let us of the Church give the Committee a place in our prayers.

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We learn that a number of appreciative letters have reached the Church Missionary House from clergy who are finding the newly issued *Bulletin* exactly what was wanted. The second issue, dealing with the appeal of the Moslem world in its present condition, will be issued by mid-September to all clerical applicants. We are glad to find that this *Bulletin* is not designed "to save the clergy trouble" by offering elaborated matter ready for use, but rather aims at suggesting lines of thought which might be followed, giving illustrative matter for grouping as desired, and also recording sources—such as articles in the C.M.S. magazines and other current literature—where good material can be found. Out of twenty men who use the *Bulletin* no two are likely to preach a sermon on identical lines. It is interesting to note that last January the Missionary Societies of North

America began to issue a "Missionary Ammunition" series of pamphlets designed for the use of clergy alone.

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The current number of the *C.M. Review* contains a really noteworthy article on "The Racial Episcopate," by a son of the late Robert Clark of the Punjab. Whether one agrees with the line taken by the writer or not, it is invaluable that a large subject on which opinion is still open should be ably and frankly discussed in the pages of a periodical belonging to the C.M.S. We covet for the *Review*, though it has a different aim, a little more of the breadth of outlook and variety of topic which is welcomed in *The East and The West*. Perhaps the Editor will furnish us with an equally able article taking another view of the racial episcopate, and then go on in like manner to ventilate in his pages other outstanding missionary questions which have more than one side.

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There is a beautiful story in the same periodical, in an all-too-short notice by Mr. Fraser, of Kandy, of his colleague Norman P. Campbell, who has recently died. We quote Mr. Fraser's words :

"Once Mr. Garrett was preaching to a crowd of villagers (those who only heard Mr. Garrett in English have no conception of how beautifully, eloquently and simply he would describe his Saviour and Lord in the vernacular), and as he described that Life of lives one man said : ' We know Him. He lives at Trinity College. When I went there to have my eyes healed and the rain poured down, he took off His European coat and made me put it on and go home warm and glad.' And the others all chimed in, ' It is true—we, too, saw Him there.' "

Every one knows Miss Small's classic story *Yasudas*, in which the village children saw Christ in a poor old Indian Christian whose life of love they knew. But this man was a foreigner and a missionary. Could there be a nobler epitaph on a life ?

G.

