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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

The Missionary World.

BY THE REV. C. D. SNELL, M.A.

ONE of the most interesting questions of the day is as to the effect on missionary work of the proclamation of religious liberty within the Turkish Empire. It is, of course, impossible to tell at present how far the principle which has been affirmed will be carried out, but there is no reason to believe that the intolerance which has always hitherto characterized the religious leaders of the Mohammedans has undergone any modification, however much the attitude of the Government may have changed. Missionaries in Palestine have already uttered a warning against expectations of a great forward movement or of numerous Baptisms in that land, and a C.M.S. missionary in Baghdad notes that many of the influential Moslems in that city have formed a committee to act in opposition to another which exists to promote unity and progress. At the same time, the diminished risk of life to those who openly confess Christ in Baptism, the possibility of the free ingress of controversial literature, the liberty to send colporteurs anywhere, and the withdrawal of restrictions as to the attendance of Moslem Turkish subjects in mission schools, must all tend to the furtherance of the Gospel. One fact, at all events, stands out clearly—viz., that there is greater opportunity for work in Mohammedan lands than ever before—and that fact lays responsibility on the Church of Christ. As an American missionary writes: "The Turks grant us full liberty to work. The question is, whether Christians at home will give us liberty—in other words, men and means."



As a means of influencing the followers of the false prophet, no form of missionary effort is more effective than medical missions. Over and over again they have been instrumental in overcoming prejudice, and making other forms of evangelistic work possible. They are very useful also among other non-Christians, and it is therefore a matter of regret that the number of medical missionaries holding British degrees or diplomas, as given in *Medical Missions at Home and Abroad*, is ten fewer than a year ago. Of the 395 missionaries who come in that category, 73 are connected with the C.M.S., 39 with the L.M.S., 21 with the B.M.S., and 20 with the W.M.S. The S.P.G. at present has only sixteen such missionaries on its roll, but recognizing the importance of this form of work, it has formed a Medical Missions Department, with a special committee, and is seeking for more doctors as well as for funds specially contributed for their support and the maintenance of their work.



Testimony is continually coming to hand of the value of educational as well as of medical missions, and to-day there is a great opportunity before them, particularly in China. At St. Stephen's College, Hong-Kong, which was only opened a few years ago, the attendance, so the C.M.S. *Gazette* states, has risen to considerably over 100; Baptism and Confirmation classes are held out of school hours, and one of the students was to be admitted into the visible Church in October; while from St. Mark's College, Fuh-chow, opened in 1907, upwards of 200 men, willing to attend Christian services and Bible-

classes, and to pay good fees for their instruction, had to be turned away last year because of lack of accommodation. In Japan the C.M.S. has only one secondary boys' school, but there, as in China, the students are willing to listen to the Gospel, two-thirds of them voluntarily attending Bible-classes. They, at least, will never utter the cry of a brilliant countryman of theirs, who, after the full course of scientific education provided by the Government, exclaimed in his agony of soul, "Whereas I asked for bread, my teachers gave me stone; whereas I sought after fish, they gave me a serpent; whereas I longed for eggs, they gave me scorpions. I would rather die in superstition than live in irreligion."



The *Missionary Review of the World* gives the number of Protestant missionaries, excluding wives, as 13,348, as compared with 12,778 in 1905. More than half the increase is in laymen. To the foreign staff must be added 4,999 native clergy and 98,955 native lay-helpers to get the total missionary force. Native adherents are returned as 4,285,199, and communicants as 2,056,173. Apropos of finances it is pointed out that whereas British gifts have decreased within the year by \$96,000, and those of Continental nations by \$120,000, American contributions have increased by \$602,000, and it is asked: "Is not this a clear and conclusive answer to the question, 'Are there any practical results from the Laymen's Missionary Movement?'"



The following story, told by Archdeacon Wolfe, of the C.M.S., affords in some respects a parallel to Acts xvi. 19-34: A Chinaman, because he had abandoned the worship of idols, was accused of a crime of which he was guiltless, and was cast into prison. He refused to forsake Christ, and began preaching to the prisoners. Soon some of them became Christians, including the gaoler himself. The latter allowed the persecuted convert to hold a service in the prison every Sunday, and gave him much freedom. When he was released, he returned to his home, where he was the means of the conversion of his wife and his entire family. Having passed through a course of training, he is now acting as catechist in a large town in Fuh-Kien.



Ajmer, in Rajputana, witnessed a striking scene on the occasion of the funeral of the Rev. John Husband, C.I.E., one of the missionaries of the United Free Church of Scotland. The municipal babus insisted on carrying the body from the bungalow to the cemetery, regardless of caste and of their horror of contact with the dead. The Rev. W. G. Orr writes: "All sorts and conditions, high caste and low, native and European, marched shoulder to shoulder to the grave. What struck us most of all was the spectacle of Hindus, Mohammedans, and Christians, all relieving one another by turns with their burden. Immediately in front of us were a Mohammedan and a Christian with their hands round one another's shoulders supporting the lower end of the coffin between them." At the cemetery gate the Christians took charge of the coffin and carried it to the grave. What a contrast to the native funerals, with their unseemly haste, as the body is borne along almost at a run to the place of burning amid loud monotonous shouts and repetitions of the name of God!