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## The Missionary World.

**A**MONG the many deductions of significance for missions which have been drawn from the great volumes recording the Indian Census none is more weighty than that arising out of the comparison of the columns on pp. 378-379 of vol i., part ii. (the last in order of publication), showing the relative number of male and female Christians in connection with the different Christian bodies. The Lutherans alone show an excess of females (109,000 as against 107,000 males). All other bodies show an excess of males, some to a startling extent. For instance, taking round numbers, the Congregationalists are returned as having an excess of 2,000 males (68,000 as against 66,000 females); the Baptists, 167,000 males as against 164,000 females; the Presbyterians, 86,000 as against 77,000, an excess of 9,000 males; the Anglican, 168,000 males to 164,000 females, showing a preponderance of 4,000 males. That these figures are not merely curious and interesting, casting a backward light on methods of missionary work, or reflecting some divergence between the sexes in the birth-rate, is apparent the moment one relates them to the growth of the Christian Church in India. How, to take our own communion alone, is a strong Church to be built up if Christian men must marry non-Christian wives? Will there not be dire retribution in the next generation for the inadequacy of our evangelistic work among women in this? Some of the missionary bodies make no note of sex in their returns of Church membership, and are not fully awake to the actual facts of the case.

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Nor is this condition peculiar to India. In a recent letter, appealing strongly for an increase of evangelistic agency for women in China, Bishop Molony writes: "In Taichow we have thirty village and one city congregation. In these there are 1,079 male and 373 female Christians. In Chuki there are thirty-nine chapels with 798 men and only 212 women." Can

there be a more urgent call for readjustment and for advance in women's work?

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The general missionary situation in the Far East continues to make an insistent claim upon our prayers. Just sixty years ago the American Admiral, Perry, knocked at the gate of a closed Japan; to-day we see Japan, not only open within her own borders, expanding as a Continental Power in Korea, and contemplating an extension of her trade into the South Seas, via Formosa, but actually knocking herself at the door of the Power which first aroused her, perplexed at the reluctance to welcome her on equal terms. One of the most experienced Japan missionaries, Dr. Sidney Gulick, supported by the Conference of Federated Missions in Japan, and by the Federal Council of the Churches of Christ in America, is strenuously advocating in the United States a full and frank investigation of the whole situation, and endeavouring to initiate a new Oriental policy which would be just to the highest interests of both nations. His book, "The American Japanese Problem," makes a contribution of great value to the study of one of the biggest outstanding problems of our day—the interrelation and interaction of race. Meantime, in Japan itself, the United National Evangelistic Campaign has begun, plans having been wisely laid for three years' work. Following on the opening Day of Prayer on March 1, great missions, fully prepared for both on spiritual and practical lines, are being held in country towns in various districts, Japanese and foreigners co-operating closely. The outline given in the *Japan Evangelist* of the principles and methods of this campaign might well be taken as models in the West. Japan appears to be peculiarly ready for a great religious movement; sowing work has been done for years, and there is good hope that, with the blessing of God upon it, the present effort may result in ripened harvest. But there is urgent need of prayer.

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In China, too, a great Christian movement, organized largely by the China Continuation Committee, and led by Mr. G. Sherwood Eddy, is beginning this month, and is to continue until December. Meetings following those held with such marked success of late by Dr. Mott and Mr. Eddy are being arranged for Chinese students, and those concerned are full of hope. The more we realize the uncertainties of the position of China—the day before yesterday, an empire under Manchu rule; yesterday a full-blown republic; to-day under a scarcely veiled dictatorship; to-morrow, perhaps, veering towards monarchy again—the more essential it is that the hold of Christ and of His Gospel upon the nation should be strengthened. No one generation has seen such stupendous changes throughout the world as ours; none has had a greater opportunity of serving his generation according to the will of God. It is well that each should ask himself: What is my present individual contribution to this great situation in the Far East? Have I adequately apprehended it? Am I serving in connection with it up to the measure of God's will?

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The Korean mission field, like New Zealand many years ago and Uganda of late, has made a wide appeal to the Christian Church. Faith has been quickened by the manifested working of God. In the *Korea Mission Field*, a magazine produced in Korea itself, the work of the various missions is well presented month by month. The following summary of two articles, by an unnamed missionary, which recently appeared in its pages, give some idea of how the evangelistic work is done: There is first the stage of the colporteur, who sows the field with Gospels—paid for possibly by grain or eggs—and with sheet tracts, given free, travelling round the circuit of Korean markets, which each draw peasants from a radius of fifteen miles. The colporteurs lay hold of every man they meet, and sooner or later win invitations to visit in some of the villages. Where an individual is interested, the colporteur stays a day or two, and then returns, as a little group gather

together, to preside over their Sabbath meeting. Three men from the little group are appointed as a committee of oversight; the members of this committee come in turn to certain centres where the missionary and his trained helper hold short Bible-schools for a week or ten days. Each man pays his own expenses if he can; if not, his committee subscribe to send him. In about six months the catechumenate stage begins. The missionary holds an examination; from those who are accepted, another committee with larger powers is formed—"something like Methodist class-leaders in America"; this group is linked up with similar groups in other places, and put in charge of a more fully trained Korean. The colporteur goes on to the raw heathen beyond. Each group now pays something towards this Korean helper's salary, and contributes to foreign missions. The Korean helper is responsible for from two to ten of these infant churches. He travels from place to place, teaching, directing private study, instituting family worship, organizing bands for personal work. When possible, he groups the Bible-classes in his district together for a whole day's united study. He reports at least monthly to the missionary, from whom a stream of mimeographed letters, sermon outlines, Sunday-school lessons, etc., flow into the district all the time. At last, a year later, the time for baptism comes. Every man must know the Creed, the Lord's Prayer, and the essence of the Commandments; if his wife is under thirty-five, he must have taught her to read, or show reason for his negligence. He must have fore-sworn liquor; his marriage relations must be clear; he must have set up family worship, understand something of the meaning of the Sacraments, and have at least honestly striven to lead some soul to Christ. Of those examined, only a few are passed the first time. Finally, from the baptized members class-leaders and officials are chosen; the scheme of Bible study is developed; the Christians increasingly provide salaries for their teachers—both men and women—and at last each group of about three hundred members is in a position to call a pastor.



During all this time the itinerating missionary, aided by his Korean secretary at the central station, has been superintending his district of from thirty to fifty Churches, keeping in constant touch by correspondence and visiting each centre four or five times a year.

When he itinerates, a diminutive Korean pony is loaded with a sack about five feet square, containing bedding, a folding-cot, a food-box, and perhaps an old suit-case containing papers and records. Sometimes the missionary bicycles or walks; sometimes he rides on top of the load. The churches are three miles apart. A room seven feet by seven, with paper windows, is cleared out for him, in which his cot is set up. He greets the people, calls up the group-leaders that the church attendance books may be inspected and the contribution books audited, examines—sometimes all day long—for Baptism, arranges for the appointment of local officers, and late at night—sometimes at eleven o'clock—holds a meeting for the administration of Baptism and the celebration of the Lord's Supper. Next morning the missionary goes on to another group, and everywhere, besides the routine ministry, there are a hundred extra duties to be performed. Few can stand the strain of iteneration for more than a few weeks at a time. Korean rooms are dark, swarming with live things, and redolent with the odour of ages. Sitting on stone floors seems to sap missionary vitality. The horror of the sins committed before believing, which are confessed to the missionary, so wear him that "he must come up and get adjusted to God's good clean world." Yet—such is the testimony of the missionary who writes—there never was an itinerator who did not want to go out again.

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The Centenary of the Hibernian C.M.S. stirs every Irish heart that cares for foreign missions with a thanksgiving too deep to be dishonoured with the name of pride. Looking out upon the wide fields of opportunity in Africa and the East, looking back to the measure of the sacrifice of the Cross, there is a call to self-abasement at things left undone, and at an

inadequate standard of service ; yet when one realizes the situation of a Church small in numbers, though with a great historic past, set in the midst of a Roman Catholic population, disestablished and disendowed, depleted of her best members through social changes, and face to face with a political crisis which is generally held to threaten her with disaster, the brief summary of Hibernian giving to C.M.S. alone, as recorded in Mr. Bardsley's Paper of Subjects for Intercession and Thanksgiving for June, fills one with amazement and joy. During the hundred years 292 missionaries from the Church of Ireland have gone out under the C.M.S. ; there are about 134 Irish missionaries, men and women, on the C.M.S. roll to-day. The contributions from Ireland rose gradually up to the time of the disestablishment of the Church ; since then, instead of falling, they have risen by leaps and bounds, until in the year closing on March 30, 1914, the total raised for the C.M.S. exceeded £30,000, the highest amount yet on record. The coincidence of the C.M.S. Summer School at Greystones, with the meetings to celebrate the Centenary of the Hibernian C.M.S., should see a further awakening of missionary spirit within the Irish Church.

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The June magazines naturally give a great deal of space to reports of the anniversary meetings, which have been distinctly encouraging this year. The *C.M. Review*, in an interesting editorial note, sums up the financial position of various societies, expressing profound thankfulness that a year which had seen such marked advance in C.M.S. finances had also brought increase to others. The rest of the number is mainly filled with addresses at the anniversary meetings and memorial notices. The *L.M.S. Chronicle* contains a striking survey of Dr. Wardlaw Thompson's term of service, dealing not only with his great work as an L.M.S. secretary in the last three-and-thirty years, but also with the changes which have taken place during that period in the mission fields of the L.M.S. Dr. Wardlaw Thompson's retirement has been foreseen for some time, and the Society has been preparing for it by securing

a succession of able younger workers. Dr. Wardlaw Thompson will still continue to take a large part in the affairs of the Society, having, as one of the anniversary speakers put it, changed only from being pilot into being harbour-master.

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The *Zenana* (Z.B.M.M.) gives sad details of the "Present Scarcity and Famine in India"; the worst tract is in the United Provinces, where an area of about 46,000 square miles, with a population of nearly twenty millions, is seriously affected. Relief works on a large scale have been opened, but the suffering is still acute. It is calculated that only about two per cent. of the cattle can be saved in some of the districts. A heavy burden is laid upon the missionaries, especially upon those most closely in touch with the women and the girl-children.

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*India's Women* (C.E.Z.M.S.) contains a most refreshing little paper by Miss Anne Gross, of Montgomerywala, giving an account of the "Local Government of an Indian Christian Village." Matters spiritual are dealt with by the Indian padre, matters temporal by two headmen, one representing the Government, one the mission. There are two committees: one the pastoral, of which the padre is chairman; the other the village committee, over which one of the headmen presides. The padre's committee has a membership elected by themselves from among the male communicants; the headman's committee has a membership of landowners elected in the same way. Each committee has clearly defined functions, and the English missionaries, who are women, have nothing to do with the management of village affairs. The arrangement seems to work admirably, and is a happy illustration of a new spirit which is slowly but surely entering into mission work in India. G.

