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The Missionary World.

THE development of the National Mission of Repentance and Hope should be part of the dawning of a new day for the world. Let us watch it patiently and eagerly. The compound witness of a Christian nation, a Christian Church, and a Christian individual is the brightest that man can give to the Light of the World. It is the object of the National Mission of Repentance and Hope to secure these, and in so doing it seeks to interpret the term Christian in a positive and not a relative sense. There is a view of Christianity which cheerfully accepts it as the synonym of civilization and as a better religion than others. There is a view of Christianity which affirms it to be the reflection of the life of Christ and the outcome of the Holy Spirit's influence on earth. Such a Christianity as this transforms a nation, purifies a Church, inflames an individual, and it is none of the former and more of the latter that we need. There is no limit to its scope or its accomplishment, and the present National Mission calls on the Church, in view of its trust for the nation, to become through a searching repentance and a humble hope what a Christian Church should be.

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The corporate and the individual, the general and the particular stand out alike; it scarcely matters on which the emphasis falls, for they are not detachable. The Christian individual is feeble apart from a corporate life in his Church and nation; Church and nation are poorer if he does not take his place in the common lot; he gains from them and they from him. The depressed prophet made a double mistake when in his uneasiness he thought he alone was left. He misjudged his nation and he undervalued his own personality: God showed him a better way, and that He did not leave either nation or prophet to struggle alone. Nor does He do so to-day. Christ died for us corporately: He died for the world, for the nations of it, for the Church of it yet to be. Christ died for us individually: for the dying thief, for the persecuting Saul, for the Philippian jailer or for any other single soul who has received His saving grace. And whether it

be nation, Church or individual, it is His grace and that alone which can effect any change.

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A National Mission so conceived will have a double meaning for the world. It will give a national witness to the purpose of God; it will release men and women to proclaim Christ. And all this will take place at a time when in almost every non-Christian land national sentiment is running high; when, at any rate in Asia, missionaries are facing corporate movements, collective forces; when political, social, economic and Church problems are being forced on them; when while the individual is as precious as before, his relation to his group is more vividly important than ever. Let us, then, for the sake of foreign missions, take both the nearer and the further view of the National Mission. It is but beginning, and we do not know whereunto this thing will grow, but let us pray that neither individual, Church nor nation may fail, as Israel did of old, to respond to the call of God, and failing, hide His light from the nations.

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The *International Review of Missions* contains a scholarly article on "The Christian Element in Chinese Buddhism," a singularly effective account of "The Christianizing of the Maoris," by Dr. Eugene Stock, a paper on an unusual subject "Love of Beauty as a Factor in Missionary Life," by Dr. Margaret Stevenson, and an account by an American writer of Sunday School work in China, Korea and Japan, which should stir our home Sunday Schools lest they be left behind. But the special feature of the number is three papers on Missionary Education—a general survey of education in the Far East, by Dr. T. H. P. Sailer of New York, and a pair of papers, one a reply to the other, by the Bishop of Madras and Dr. William Miller, until recently Principal of the Madras Christian College.

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These articles raise great questions which cannot be allowed to sink into slumber again. In view of the urgent need for elementary education to be given by trained teachers in the Mass Movement districts, where the work is altogether beyond the grasp of existing agencies, the Bishop of Madras challenges Dr. Duff's educational policy of providing education for non-Christian

Indians, and urges the advantages which would be gained by closing many Indian high schools for boys, thereby releasing funds and staff, and concentrating upon education in Mass Movement areas, and on higher education, mainly for Christians, in a few strongly organized centres. Dr. Miller powerfully defends Dr. Duff's principle, but at the same time recognizes the needs which the Bishop urges. Without setting one need or one agency over against the other, a careful study of both articles leaves one weighted with a new sense of the urgency of the work in Mass Movement areas, and a distinct hope that, in addition to making higher education in many centres more efficient, the societies will carefully examine the value of every high school on their lists, both as educational and evangelistic agencies, and fearlessly close or limit the size of institutions which they are unable to maintain in efficiency.

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The opening paper in the *Review* by Professor Mackintosh on "The Secret of Vitality in the Pauline Churches" has a message for the home Church as well as for the mission field. It is increasingly evident that at bottom the problems of the Church everywhere are the same. How can a Church become alive and exercise the functions of life effectively in surrounding circumstances which tend to kill out vigour and hinder growth? Is the victorious note of the first century a thing of the past only? Is the Church militant to wear the aspect of defeat and lack the triumphant hopefulness which shines through the early record? From the close study of the main passages which underlie his paper Professor Mackintosh finds the secret of vitality in "two great words—Faith and the Spirit." "The Church lives at once in virtue of an attitude and a gift." It is both humbling and re-assuring to find the secret such an open one, the solution lying not in some undiscovered method, but in the living grasp of obvious and fundamental truths.

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The October number of *The East and The West* relates itself closely to current interests. The Bishop of Southampton's paper on "Foreign Missions and the National Mission" is timely and convincing, the Rev. J. S. B. Brough's paper on "God and the War" gains distinctiveness in being written from the standpoint of a chaplain with the forces, and Canon Parfit gives a number of curious and interesting facts about Mesopotamia, including the Plymouth

Brethren mission which once worked there. Bishop Montgomery's paper "The Organization of the Church" is primarily a plea for the formation of Provinces abroad as soon as possible, and the Rev. Herbert Kelly has a second paper on "The Pattern of the Early Church: The formation of the Ministry," full, as his pages always are, of living suggestion of highest value even to those whose position differs widely from his. Dr. Robert Speer, who is becoming a world champion for South America, contributes the best survey we have seen of "The Panama Missionary Congress." The causes of decrease in the population of Melanesia and the effect of Christianity in checking the decay of the island races provides an interesting subject for an article by the Rev. R. E. Freeth, now chaplain in a school at Paramatta, and Dr. Auriol Armitage, one of the trustees of the Rockefeller Foundation, gives a succinct account of the plans in process of development in medical missions in China for the efficient training of Chinese practitioners.

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Few war stories excel in quiet heroism an incident given in the current number of the *Foreign Field*. The Wesleyans have a mission in the neighbourhood of Benares among the Doms—scavengers of the most degraded type. A community of Christians, still scavengers, has been raised up among them. In June, 1915, the medical mobilization officer appealed for a company of sweepers willing to serve in France. After much explanation from the missionaries and many promises that their young wives would be looked after, seventeen of the Doms who offered to cross "the dark water" at the call of Government were accepted. But the missionaries feared to let these immature Christians go without spiritual oversight into the dangers of army life in a far country. In the theological school there was an ex-Dom, Pyare Lal. His father was a notorious dacoit in Bengal, his mother—fortunately for her son—was dead. The missionaries asked the young man, eagerly engaged in his studies for the ministry, if he would go with the Doms to France and see after their spiritual welfare. It meant his resuming the sweeper's broom and doing scavenger's work again. At first he shrank back; then, like his Master, he took on him a lowly form. He became a scavenger again. He wrote letters for the little group in France, prayed with them, taught them hymns and kept them together. Since then the Doms have been

transferred to Mesopotamia and are serving on the sanitary section of the Indian Expeditionary Force. One of the Wesleyan chaplains, an Indian missionary, was delighted to come upon the little group, many of whom he had known in their own home.

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The testimony of this same missionary to the conduct of the British soldier in Mesopotamia is striking. He answers in the affirmative the question, "If I were going as a missionary to Mesopotamia would I prefer that the British army had been there?" He found the rule mild and equitable for war time, compensations were generous, and in five months there was only one execution. "Thomas Atkins behaved in his own fashion amongst the Arabs, Jews, Persians, Kurds, Chaldeans and other strange folk that jostled him in the bazaar. He paid for what he bought and seldom quarrelled. He chummed up with the little Arab urchins who were cheeky enough to us all. Vice, I think, there was little, because of the strictness of the discipline." The writer foresees a great missionary opportunity in Mesopotamia at the end of the war.

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Two mission churches in China are deeply indebted to the services of two Christian Chinese soldiers, father and son. Wu I T'ang was a converted non-commissioned officer who led all his family to attend church and be baptized. He was given a commission and stationed in a place where he had either to deny his religion or cease to hold office. He left the army solely on this ground. He became a Chinese evangelist in the Methodist mission in Hunan and is now an ordained minister of the church there. His eldest son was also a soldier and very regular in attendance at church. One day he came dejectedly to the missionary saying his lieutenant objected to his receiving "double pay," first for being a soldier and then for coming to church. An explanation followed, and when the Chinese officer learned that the man was not paid but contributed to the collection instead, Private Wu was allowed to continue attendance at church, where he seldom came alone. In course of time, it was felt that the man was suitable for evangelistic work in one of the stations where his father had been, so the missionary bought him out of the army for 7s. 6d., and adds, "I doubt whether any other contribution I have ever

given to the work of our Church has had such good results as has that one."

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Here is a fine story of a Chinese head-master, taken from the *L.M.S. Chronicle* for October. In a certain town in China two clans assembled in their ancestral temples, fortified their courage with cups of wine, gathered arms, and prepared for a fierce conflict, because members of both clans had become Christians, and were meeting together in the service of the Church. It looked as if the Church would be put to shame in the eyes of the heathen. Now the Chinese preacher in that Church ought to have been inefficient, seeing that he had only been a salt cookie before. But he rose to the occasion in a strength not his own. "He went first to the 'Hall of Ancestors' of one clan, and in the midst of their drinking and cursing preached peace for two hours, until his clothes were dripping with perspiration. He then went to the other clan's headquarters and harangued them, until the first clan had recovered from their preaching and had assembled on the bank of the river to fight. The other clan followed suit, and although both clans were outwardly unaffected the preacher stood between the two sides until weapons were lowered and all went home. Had the preacher been a scholar or head man of the town he would have been presented with an honorific tablet, but as he was only a humble Christian preacher, his name and deed are doubtless well written in heaven."

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The *Journal* of the Paris Mission for September contains an account of an honoured Malagasy pastor who at the age of fifty-three offered himself for humble service in attendance on the wounded, in connexion with the body of Malagasy Christian troops who have gone to France, on condition that he is allowed to do pastoral work among them. He asks for no better conditions than those given to the men. One of the French missionaries describes the farewell service held for Pastor Rajafetra, attended by numbers of the troops, at which he told how God's call to accompany his fellow-countrymen to France had come to him. The pastor is a fine man with grey hair and beard, and made a good impression upon the French lieutenant and non-commissioned officers. France has evidence now of the value of those missions in Madagascar which at one time she heavily repressed.