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## The Missionary World.

**T**HAT this is a day of opportunity abroad is on every one's lips. Reliable statements show that while in certain mission fields such as Palestine, Mesopotamia and other parts of the Turkish Empire, in German East Africa and other war-disturbed districts, missionary work is absolutely suspended or seriously hindered, yet in other lands certain classes of persons—such as the outcastes of India—or sometimes even whole nations such as Japan and China present such an opportunity for giving the full message of the Gospel as has never been known before. And in many instances this opportunity may aptly be described as a "day," for time passes on and the night cometh when the opportunity will be past. Over against the opportunity abroad we set the day of responsibility at home. These two phrases sum up the missionary position for us. It is very interesting to look into the nature of the responsibility that rests on us now. It is primarily personal. We have been much occupied of late months in the Anglican Church in seeking to realize our corporate unity; to a preliminary extent we have succeeded, and that being so we are better prepared for the individual responsibility now thrown upon us. We can never safely be individualists till corporate unity has been burnt into our hearts. But, clearly, missionary work must go on with far fewer conventions, fewer deputations, fewer summer schools, fewer outside helps for such time as the war lasts. Each parish, each missionary union, each missionary work will be thrown upon individual resources. Is this to be regretted? Far from it. In years to come we may be able to look back and see that it was during this very period that the missionary cause became very part of our life, and that in pursuit of it we learned to be self-supporting, self-extending and self-denying. It may be also that in years to come we shall ask missionaries on furlough to come to our local missionary meetings not so much for work as for refreshment, and to receive inspiration from seeing the way the home Church does its own home base work. At any rate this is a day of glad and wholesome responsibility for every Union, every Study Circle, every collector, every prayer meeting, every working party, and every bit of parish work into which missionary interest is projected. It would not be amiss

to hold small local Responsibility Meetings in connexion with each form of missionary work, to face the practical issues, to divide responsibility for certain duties, and to arrange for intelligently prepared "under-studies" in case the exigencies of national service should deplete the missionary ranks in a parish. Perhaps we shall gain many new helpers when they realize that missions are the responsibility of the whole Church of Christ and that there is urgent need for help.

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If we are to be cut off from missionary speakers to a considerable extent, let us be clear that in missionary books and pamphlets, missionary magazines and missionary study we have sources of information and inspiration second only to the best of missionary speakers. We have also the full possibility of postal communication. We can use these means as we have never used them before. It has been a surprise to many that reading has proved such an enormous attraction during the war. We may gain encouragement in particular from the National Mission publications. By the middle of November ten and a half millions of these had been sold—this astonishing figure being independent of the sales of the non-official mission publications of the Church Army, the Religious Tract Society, the National Church League and all the other numerous National Mission papers published locally in each diocese. The deduction is obvious—*people are reading*, and apparently they do not object now, as we have so long thought they did, to "tracts." In this day of responsibility, therefore, let us use missionary publications to the full. There are many which can be specially commended for present purposes.

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*The Church and the World Papers* (S.P.C.K.), to which reference has already been made in these pages, will serve a valuable purpose, but besides these, two more of the Missionary Tracts for the Times (S.P.C.K.), edited by the Rev. J. O. F. Murray, D.D., have just appeared which deserve special notice. The Archbishop of Brisbane writes on *The State and Christian Missions*, in which he makes the bold plea that "we want Christian Governments all over Christendom to acknowledge the elementary principle which they have never yet acknowledged: *that the evangelization of the world is necessary to true human progress.*" The other tract which is of peculiar

significance is by the Rev. Dina Nath. The title is *Childhood, Boyhood, Manhood in the Life of a Church*. This truthful, reverential statement of Indian views concerning the "young and tender yet intelligent Church" of India is most opportune.

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A psychological survey has recently been conducted in India in connexion with a periodical published by the Friends' High School staff at Hoshangabad, the results of which are given in *Our Missions* for February. They are a contribution to the question of religious or secular education for India. While the first aim of the investigation was to ascertain as definitely as possible the various stages of psychological development of Indian children, the second aim—and for our immediate purpose the relevant one—was "to examine the difference in the religious and moral ideas of the scholars of mission schools and secular schools." Eighteen questions were set as tests and marked discrepancies were apparent in the results. These are tabulated as "poor answers," "good answers," and "no answers" from mission and secular schools respectively. Three conclusions are appended: (1) It is impossible to avoid the conclusion that a secular education in India leaves the pupil very seriously deficient in the most fundamental elements of ethical and religious development. (2) It is clearly evident that the religious teaching given in mission schools, although it may not directly result in many conversions to Christianity, yet does very definitely supply the pupils with that store of fundamental, moral and religious ideas which secular education is powerless to provide. (3) The average non-Christian boy receives extremely little religious and moral instruction in his home or from any other source unless he studies in a mission school. It is pointed out that the religious conceptions dealt with in the investigation were general rather than definitely Christian. While no one would claim that this investigation rested on a sufficiently wide basis to secure for its conclusions final authority, yet there can be no doubt that a local investigation conducted in 224 mission schools, and in 81 secular schools of the Hoshangabad municipality, strengthens afresh the policy of religious education for India.

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We are indebted to a correspondent of the *Near East* for a sketch of an important and interesting personality hitherto little known—

the King of the Hejaz. He has suddenly become prominent in the political arena by his rejection of Turkish sovereignty ; his prominence in religious affairs can as yet only be surmised. He is able to claim a lineage which is probably " the purest and the oldest " of all the crowned heads of the world. He is of the tribe of Koreish and can trace his descent in unbroken line to the Prophet Mohammed. This alone would invest him with singular importance in the eyes of the Arabs. He was born in Mecca and in his youth went to Constantinople, where he lived for nineteen years honoured by Abdul Hamid, and acquiring influence through his qualities of character and his sound judgment. From the time of his appointment as Shereef of Mecca he faithfully supported Turkish power even when the Arabs became alarmed and restive under the anti-Arab policy of the Unionists. When the war broke out he urged a policy of strict neutrality, but without effect, since the Unionists threw themselves into German hands. He sought in vain to repress the brutal conduct of Turks to Arabs in Syria and the wanton degradation of Arab officers and men fighting in the Turkish armies. Finally, the open anti-Islamic attitude of the Unionists caused him to break with Turkey, and the Allies have recognized him as King of the Hejaz. As the *Near East* says : " The struggle between the Arab world and Turkey for the defence of Islam must soon impose on all Mohammedans the duty of ranging themselves definitely against the agnostic clique now established in Constantinople." So the eastern littoral of the Red Sea and its victorious King, protector of the holy shrines of Islam, suddenly advance to our notice. The political interest of the situation is great ; the missionary interest is vital.

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The return of the interned missionaries from German East Africa—U.M.C.A. and C.M.S.—has been the chief missionary incident of the past month. They would themselves be the last to wish that any political capital was made out of their two years of detention or that the fact that they were Christian missionaries—specially called to " endure hardness "—should enhance in any way the fact of their sufferings. They shared, alas, with multitudes of other guiltless victims the horrors of war and the barbarity of the war spirit when it is set loose ; it is a special characteristic of prisoners of war, civilian or military, that they bear their trials with

fortitude. So did these missionaries. We, their sympathizers, must recognize this and respect their reticence. The solemn Thanksgiving Service for the safe return of missionaries lately in captivity in Central Africa in St. Margaret's, Westminster, is a fitting expression of our attitude to them one and all. We trust they may be left in quiet to recuperate after their long strain, borne up by the thanksgiving and prayer of those to whom they and their work are dear. The one feature which it is legitimate and right to emphasize from the missionary standpoint is the Christian fortitude of the native people. The letter from one of them published in the *C.M. Review* for February is a moving document. It has even in it the apostolic ring : "We thanked our Lord God greatly Who had shown us a way by which we might travel. We were very greatly comforted, we obtained peace of mind." When the simple reality of the Christian faith meets tests such as those to which these native Christians were subjected, we can take fresh hope to ourselves for the future of the Church in Africa. A letter from Colonel Montgomery who went to Kisumu to meet the missionary party has also been published. He, too, refers to the "touching thanksgiving service at a celebration at 7.30 a.m." which the Bishop of Uganda took, having come specially to meet the U.M.C.A. and C.M.S. missionaries. Is there in this fellowship so strangely enforced the promise of a new day in Christian missions in Africa ?

G.

