(A) Missionary Societies and Missionary Periodicals – some major examples

1. Church Missionary Society
   Evangelical, non-denominational, founded on 12 April 1799 by members of the Clapham Sect, a group of activist evangelical Christians who met in each other’s homes around Clapham, south of London. Their number included Henry Thornton and William Wilberforce.

2. British and Foreign Bible Society
   A non-denominational Christian charity that exists to make the Bible available throughout the world. The Society was formed on March 4, 1804, when a group of Christians sought to address the problem of a lack of affordable Bibles in Welsh for Welsh-speaking Christians.

3. The London Missionary Society
   Non-denominational missionary society formed in England in 1795 by evangelical Anglicans and Nonconformists, largely Congregationalist in outlook, with missions in the islands of the South Pacific and Africa.

4. China Inland Mission
   Interdenominational Protestant Christian missionary society, founded by English missionary Hudson Taylor on 25 June 1865.

5. Baptist Missionary Society
   A Christian missionary society founded by Baptists from England around 1792 as the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen

Some Missionary Magazine Covers

Books on Two Early Western Missionaries in Japan

JONATHON GOBLE OF JAPAN
Marine, Missionary, Maverick

HANNAH RIDDELL
An Englishwoman in Japan

“This is a readable and entertaining account of the most colorful and eccentric missionary in nineteenth-century Japan, Jonathan Goble (1827-1926). Goble first visited Japan as a marine in Commodore Matthew C. Perry's expedition of 1853-54. He won acclaim in the official "Narrative of the Expedition" for befriending the Japanese castaway Sam Patch. After returning to Japan as a missionary of the American Baptist Free Mission Society, Goble translated more than half the New Testament into Japanese. His Gospel of Matthew is the oldest extant Scripture portion printed in Japan. He preached to samurai and merchants, to outcasts and the blind. Goble led an exciting life not only as a missionary but also as an interpreter, translator, writer, lecturer, inventor, merchant and builder. He rubbed shoulders with Iwakura Tomomi, prime minister; Yamanouchi Yodo, leading daimyo; Iwasaki Yataro, founder of the Mitsubishi financial empire; and other notables. Strong-willed and prone to violence, his maverick ways got him consigned to a Baptist limbo. In this work, the first biography of Goble, his fascinating life illuminates the strange world of Christian missions in nineteenth-century Japan.”


“In the late nineteenth century hundreds of Christian missionaries were despatched to Japan to convert the heathen, a task that many felt could be accomplished within a few decades. That expectation proved to be wildly optimistic, since today fewer than one percent of Japanese are Christian. The efforts and even the names of those early missionaries are now largely forgotten, but the work of one woman, Hannah Riddell (1855-1932), proved to be vital and lasting. While visiting the Honmyoji temple in Kumamoto, Hannah encountered a group of lepers - in every degree of loathsomeness - and her life suddenly changed. Though she continued her efforts to save the souls of ordinary Japanese, Hannah became determined to improve the wretched lives of lepers. Against great odds, she founded one of the first modern leprosariums in Japan ...”

References:
http://research.yale.edu:8084/missionperiodicals/index.jsp

(B) The Debate in the Times

‘The Day Of Intercession’ (News), *The Times* Saturday, Dec 21, 1872; pg. 7; Issue 27566; col A
“Yesterday being set apart, with the express sanction of the Archbishop of Canterbury, for intercession for an increased supply of Missionaries, services were held with that in view ...”

Leading Article. *The Times*, Saturday, Dec 21, 1872; pg. 9; Issue 27566; col A
“The authorities of the Church of England, with full legislative sanction, devoted yesterday to public and private intercessions for an increased supply of Missionaries.”

Our Missions. (Letters to the Editor) from AN EAST-END MISSIONARY and OLD INDIAN.
*The Times* Wednesday, Dec 25, 1872; pg. 3; Issue 27569; col F

Our Missions. (Letters to the Editor) from AN IMPARTIAL OBSERVER.
*The Times* Friday, Dec 27, 1872; pg. 3; Issue 27571; col D

Leading Article. *The Times*, Friday, Dec 27, 1872; pg. 7; Issue 27571; col C
“One or two correspondents have undertaken to explain or excuse the comparative failure of missions. ...”

Indian Missions. (Letter to the Editor) from LAWRENCE.
*The Times* Saturday, Jan 04, 1873; pg. 8; Issue 27578; col E
TO THE EDITOR OF THE TIMES.

Sir,—It is with pain I have read the first "Leader" in your Saturday's issue, which, although at the end you say "it is not written to discourage," must give a very wrong impression of missionaries and their work to those unacquainted with them, as you allow the larger portion of society unfortunately in.

The subject of missions is not a usual one to broach at dinner, or a ball, or even a conversation; but address any Indian officer of correct mind, any "old Indian"—in fact, where you will, if he be one who will take an interest in such a topic at all—and I can assure you that you will hear testimony to the work of missionaries in India that you will not have expected.

There is a class of men, and women too, who will always laugh them to scorn with their efforts and their results. But would these same persons do otherwise? I earnestly put it to you—will you not seek to engage them in a conversation on the religious statistics of our own land; their testimony, therefore, is not the one that would naturally go by. And I must add that it is idle to talk of the little that has been done in the way of conversions of the heathen by our Church Societies, while the number of our Church missionaries is in the proportion of scarcely more than can teach to two millions of heathens! In the face of this fact can any one believe in the efficacy of prayer at all doubts the necessity for united intercession that more labourers should be sent into the harvest? It matters not that it be said, "Look at home; our own people are not yet converted." Here is the pity, and sad the reflection that during centuries of Christian work among them they should fail. We have reason why we should not expect the heathen world after some 60 or 70 years of teaching to show many conversions; but it is no argument against us if we have not obtained our Lord's very distinct and plain, unqualified command, "...should go into all the world and preach the gospel to every creature." It may be better done, and more efficiently, than hitherto, and any suggestions that will lead to such an issue will be thankfully indeed accepted, and we are sure acted upon; but that we must be had for the work remains a fact, and that God is a God that heareth prayer, made it for him a good and righteous purpose, in a right and believing spirit, remains, thank God, to him, a sure and steady. Last fact also, I trust it may be, indeed, "wilde" proved in this instance by the orders of many a UNINDIAN for the high office of missionary.

Dec. 21st.

OLD INDIAN.

OUR MISSIONS.

Sir,—To an Englishman and a Christian, nothing can be more humiliating than the picture of our missionary failure drawn at Friday last by the Bishop of London. We have implored the Divine interposition, and now, as practical men, we ought to inquire into the reasons why we have been so unproductive, and why (secondly) so few men are found to undertake missionary work.

First. We seem to forget altogether the way in which the heathen in most cases become acquainted with the religion of England. The earliest missionaries are those of commerce. The English sailor teaches the innocent native the first principles of his religion, that "dunn" is the common word in the language, that "Fidel" ought to be the universal doom of all against whom he is observed, and that "rum" is the greatest good. Then the coloured, under the pressure of treachery or bargains, seizes on the heathen's land. Then a ship-dweller appears on the neighboring waters, a fort is built, and the "Union Jack" hoisted upon the flagstaff. Then the natives, seeing at last the meaning of these successive events, realize the familiar market uniform signifies the same, and the place becomes British territory. And then the missionary comes with his message—as we hear the Peace on Earth a good-will to men?—

As the consequence of this method of ploughing the field for missionary labour, few in India, except those of the lowest caste, or those who have lost caste, accept Christianity. The New Zealanders cannot be expected to embrace the religion of those with whom they live, not naturally, as greedy exterminators. The negroes of Jamaica are not religiously impressed with the loving chaste assistance of moral law. The Chinese are not likely to reverence the morality which permits the growth of opium for their smoking, and forcibly imports it into their country. The Japanese refuse to accept the Christian command to be examples of those who shall be made examples of by the Church for good, and the forefathers of his people have been the man-of-war and the field battery. How can any great measure of success attend his efforts in the face of such a stumbling-block as this?

Second. The character of our empire has its effect on the missionary, too. Being looked on by his brothers as one of a hostile portion, he cannot long continue to feel that pure and earnest enthusiasm which is necessary to sustain him. He is like a galliard man living under the imputation of some grave offense. However convinced one may be, the distractor with which he is universally regarded affects him with nervousness. So, in the end he becomes the child of his language and his education, and this being no success is impossible. He is in a false position.

Again, an Englishman goes abroad with the intention, if possible, of returning home. The missionary shuns in the national home-sickness. There is no need to dwell on this painful subject. It is kept sufficiently before the public mind by the many Bishops who have relinquished the sphere of duty to which they had been consecrated to occupy positions in the Church at home, involving, in many instances, labour as great as that under which, as missionaries, they faltered.

Lastly—and I put this forward with great regret, for the idea of the Church of the nation is dear to me—the fact of concerning the State Church in an objection to missionary effort of the right sort. An Establishment has many merits and advantages. The chief is that it provides for the spiritual wants of the poor. It gives us a fair representation of the religious thought and feeling of the nation. It provides exceptional rewards for University men of distinction. It encourages orthodox scholarship. It gives opportunity for the production of valuable literature which, commercially, does not pay. It offers a useful and satisfactory career to men of rather less than average ability, and—it is the paradox of religious zeal. There are some of us who are reluctant over our vast of enthusiasm. But our zeal never leads us further than the Holy Land, and then only as tourist or book-makers. There is no room in our Church for the zealot; but it is only the zealot who makes the capable missionary. And everything which tends to check the active expression of religious zeal, which we sometimes call (in its incipient development) fanaticism, tends to check missionary enthusiasm. The missionary, in my opinion, would remedy this evil—for it is a religious community apathy is a pernicious evil—should not dare to tell us now, as I fear we have already addressed you at too great length.
Phoney Budget hides growing deficit problem

I come to nothing when a Chancellor's Budget speech is followed by a two-line Press Release setting out his tax and spending cuts. It happened again yesterday when a dull, lacklustre, predictable Budget speech by Gordon Brown was followed by a long, tedious, non-event.

A Budget statement that dull predictability to be found in alist of 23 Tory benches (one of which contains Labour) has been reduced to a list of 23 Tory benches (one of which contains Labour) is empty. But the Chancellor's idea of a Budget statement is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours. If this is true of the Chancellor's Budget, then it is not the same as ours.

The British are dying due to a tipping point they no longer care about. The spending will sort everything out.

Sinn Fein: The British are dying due to a tipping point they no longer care about. The spending will sort everything out.

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Emily Wilding

Psychiatric bed shortages

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