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## The Missionary World.

THE fourth meeting of the Continuation Committee of the World Missionary Conference is to be held in Holland in mid-November. As a preliminary to it Dr. Mott, fresh from his remarkable conferences with representative missionary bodies in India, Japan, and China, is giving some days to meeting the leaders of the various Missionary Societies in Ireland, Scotland, and England. Each year sees the links between the Continuation Committee and the Societies which support it drawn closer, and the uses of this international and interdenominational organization are being increasingly recognized. A remarkable statement on "The Progress of the Movement for Co-operation in Missions," made by the Secretary of the Continuation Committee at the Conference of Representatives of British Missionary Societies held at Swanwick last June, has just been issued, and can be had through the various Missionary centres. Mr. Oldham shows the need arising out of modern conditions for some machinery for international action and investigation, and outlines the work of the Special Committees working under the Continuation Committee. An appendix contains a full statement of Continuation Committee Finance. Prayer is especially desired that Dr. Mott's Conferences with the Societies may be fruitful, and that the meeting in Holland may prove to be a starting-point for enlarged and deepened service. The central problem of all this work is well stated in the closing paragraph of the pamphlet referred to :

"No one can take a broad view of history and of the present situation in the world without realizing that Protestantism has manifested elements of weakness through its innumerable divisions, and that these weaknesses make themselves felt in a specially acute form in the face of the tremendous constructive task to which the Church is called in the non-Christian world. It is not possible to go back to the unity which was broken at the Reformation, but only to go forward towards a larger and a higher unity, which recognizes and is based on the freedom of the Christian man. . . . Behind all the consideration and discussion of the question of co-operation, ennobling it and filling even petty details with large and deep meaning, lies the question

—a question of real and great historical significance—whether there is among the leaders of the Missionary Movement the loftiness of Christian character, the statesmanship, the largeness of vision, the breadth of sympathy, and the faith in God to enable them to achieve, for the sake of the evangelization of the world, in a measure that has never been achieved before, a living, free, rich, effective unity, in which the gifts that God has bestowed upon each will find their highest expression, and the resources which He has entrusted to His Church will be used to the uttermost for the speedy advancement of His kingdom.”

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In one of the missionary magazines for October the fear is expressed that the offerings made as the outcome of the C.M.S. Conference at Swanwick may prove to be in part subtracted from money hitherto given to other societies. There are said to be some admitted instances of this. The present writer, on the other hand, knows of several instances in which gifts to other societies, and even to home work, have been the direct result of the Swanwick message. The fear, in view of the existing financial depression and discouragement, was, perhaps, bound to find lodgement in some minds, but we cannot for a moment give it credence. Such transference would dishonour both God and man. Self-denial cannot be exercised by denying some worthy object its wonted gift.

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The C.M.S. literature specially prepared for the winter's work is now ready—"Plans for Advance," in which the needs of the C.M.S. fields and the Committee's policy as to meeting them are set forth, and a small pamphlet on the message of Swanwick. It is striking to hear from pulpit after pulpit reference to the influence of the Conference, and to note the steadiness with which men and women are seeking to translate its meaning into practical life.

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*The East and the West* completes this quarter its eleventh volume; the cause of missions owes much to the catholic spirit of its editor. We wish the magazine increasing prosperity. The present number is a good one, the two outstanding articles being Bishop Alan Gibson's account of Christianity among the

Bantus in South Africa, and the Rev. Frank Lenwood's thoughtful study of "Reverges of Caste upon the Christian Church in India."

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*The Moslem World* has two interesting articles on Persia, one showing somewhat unexpectedly that Russian influence in the north favours the advance of missions. The short paper on "Moslems of China and the Republic" is full of information. Chinese Moslems also receive consideration in the *B.M.S. Herald* and in the first of a series of papers in *India's Women*. Two of the articles in the October *Moslem World*—"Points of Contact and of Contrast" and "The Latest Muhammadan Mare's Nest"—are perhaps more full of truth than of love.

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*The International Review of Missions* deals, in able articles, with the influence of the revolution on religion in China, with the effect of the Balkan War upon Christian work upon Moslems, and with some burning questions on the relation between Church and Mission in Japan. There are also three good papers on Christian literature in Japan, in China, and in India. Professor Harlan Beach writes on the preparation of missionaries. Lord William Gascoyne Cecil contributes an attractive little article on indigenous Christianity, with a rabbit and kangaroo illustration which will be welcomed by missionary speakers. Professor Duncan Black Macdonald brings the remarkable series of papers on the vital forces of Christianity to a close. Study circles using the new textbook *The Spirit of Japan* will find this Review a storehouse of valuable matter. Besides the longer articles which have appeared in number after number, such shorter contributions as Professor Cairns' consideration of the "Message to the Japanese People," just issued with the approval of seven hundred missionaries (see pp. 800-4), will materially aid intelligent study.

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In connection with the double thought of Japan and a Mission-study textbook, two other volumes call for mention.

One is *The Christian Movement in Japan*, a year-book issued by the Conference of Federated Missions, and procurable in London from the Religious Tract Society, price 5s. It contains information of every kind about missionary work, and an excellent "General Survey." The work of Anglican Missions finds adequate place. It is a book which leaders of study circles will find most useful. The other volume is itself a textbook—*The Missionary Motive*, price 1s. 6d., issued by the Student Christian Movement. Eight writers each contribute a chapter, yet the book makes an impressive whole. Whilst primarily intended for the colleges, it should be widely used also in the Church.

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Among the many articles worth reading in the other missionary magazines the following claim special notice: In the *C.M. Review*—the whole number is above the average—a brief and temperate statement on "The Central Board of Missions and the Missionary Societies," by Sir W. Mackworth Young, and "A Form of Prayer for the Admission of a sometime Mohammedan as a Catechumen," by the Rev. W. H. T. Gairdner; in the *Missionary Review of the World*, a long report on "The Call of Moslem Children," given at the World's Sunday School Convention at Zurich last July (this appears also in *Blessed be Egypt*); in the *Wesleyan Foreign Field* interesting historical, biographical, and inspirational matter in connection with the Centenary; in the *L.M.S. Chronicle* a clear statement of the present situation of the Society and the consequences which would follow retrenchment; in the *S.P.G. Mission Field* an article reporting on the extent and need of their Medical Missions; in *China's Millions* a long and interesting account of itinerating work in Anhwei, and the story of "A Living Epistle"; and in *The Bible in the World* a suggestive opening meditation by Mr. A. G. Jayne, a paper called "In the Country of Othello," and the first part of a series by Mr. William Canton, the historian of the Bible Society, under the title of "Pioneers! O Pioneers!"

There is a growing sense that there should be an increase of missionary intercession in the ordinary services of the Church, and not merely on special missionary occasions. Such an enrichment of public worship would be fruitful in results. Prayers suitable for use have been provided, and episcopal sanction is not lacking. Clergy who desire to see their congregations imbued with missionary spirit have perhaps their greatest opportunity here. In India the use of Bishop Cotton's Prayer for Missions is very general in the ordinary services of the Church.

G.



### Discussions.

*[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]*

#### A DEFENCE OF EVENING COMMUNION.

*(The "Churchman," October, 1913, p. 764.)*

MANY besides myself will have read with much thankfulness the scholarly, lucid and, I would add, conclusive article in the October number of THE CHURCHMAN on Evening Communion. May I follow it up by urging two or three practical considerations which forcibly confirm the view of the anonymous writer of the article in question?

1. I would point out that insistence upon an Early Communion clashes with the very genius and spirit of Christianity, in that it makes participation in the highest means of grace and the holiest act of worship a perfectly easy matter for the well-to-do, and one of the greatest difficulty (if not impossibility) for the poor. What can be easier, where there is a well-ordered household with its staff of servants, than for master and mistress and servants (in their turn) to attend an eight o'clock celebration? But what is so easy in their case is difficult, if not impossible, to the poor woman with a young family to be dressed, fed, and got off to Sunday-school. And what shall we say of the milkman, the groom, the ostler, the maid-of-all-work with an unsympathetic, perhaps irreligious, mistress?

"To the poor the Gospel shall be preached"; and anything that raises a barrier in the way of the poor that does not exist in the case of the well-to-do is contrary to the very genius of Christianity. To