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spanning channel, thronged by brisk passengers" (S. 80, 81). Perhaps now uttered Logion carved on Akbar's mosque. "Jesus said, 'The world is only a bridge: pass over it, but build not thy house on it.'" "Strong presumption of truth" (S. 71, 73). Akbar "culled from every faith and race the best" (Tennyson, "Akbar's Dream"). "No bridges in Holy Land" (S. 74). Perhaps mole of Tyre supplied image. "Attractive possibility" (S. 75).

So haven of rest turned into door of work, one cure into many calls, echo of Tyrian sermon found in Indian mosque at Futtehpur Sikri.



The Missionary World.

MANY of us welcomed the formation of the Missionary Press Bureau, under the auspices of the Laymen's Missionary Movement, and have watched its development in the hands of its efficient Secretary, Mr. C. T. Bateman. But the activities of the Bureau have been almost obscured by the extraordinary predominance of missionary matters in the public Press these last few weeks. The *Times*, in its "Review of the Year," on January 1 had an admirable section which opened by stating that "Foreign missions continue to claim an increasingly important place in the attention of almost every religious body in England," and then went on to refer to the Livingstone Centenary, the meeting of the Continuation Committee in Holland, the Archbishop's Fund for Western Canada, the C.M.S. Conference at Swanwick, the Conference of the Laymen's Missionary Movement at Buxton, the Centenary of the Wesleyan Missionary Society, the deficit which burdens the L.M.S., the action of the Chinese Government in soliciting Christian intercession, the Kikuyu Conference, and the consecration of Bishop Azariah, which, by the way, fell within the last three days of 1912.



One of these topics—the Kikuyu Conference—has had unparalleled publicity. There are few daily and weekly papers which have not had leaders, comments, and correspondence. A further stream of articles is probably on its way to us in the monthly and quarterly periodicals, and then there will be fresh utterance when the next stage of the problem unfolds. Some things have been written on both sides that cause regret, but on the whole there is cause for thankfulness, especially from the missionary point of view, which alone concerns us here. There is ample evidence that the need for co-operation is being realized, and that a new conscience is awakening as regards the Church in the mission field. This is a solid gain.

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The East and the West begins the year with a strong number, mainly Anglican. The first place is given to an article by a consulting surgeon at the Royal Portsmouth Hospital on "Medicine and Missions." Canon Scott Holland follows with a somewhat whimsical but really useful paper on "The Call of Empire." He pictures the "unhappy Englishman" driven at last to exercise "coercive tyranny" to keep his empire together, unless he brings Christianity into active play: "with the mission lies the key to the Imperial situation." The newly consecrated Bishop in North China (Dr. Norris) discusses with cautious broad-mindedness the future problems of co-operation in missions in China. Miss E. R. McNeile contributes another well-informed article on "Truth and Error in Theosophy"; an unnamed Indian missionary records some remarkable instances of the healing of the sick after prayer and anointing, carried out in connection with medical mission work, and with the sanction and support of the Diocesan; and the Rev. A. Crosthwaite writes of "Hindu Hopes and their Christian Fulfilment." An article by Dr. Gailor, Bishop of Tennessee, in which the arguments for and against racial as distinguished from geographical missionary jurisdiction are clearly set forth, has application to many mission fields. Finally, Canon Tupper Carey's "Intercessory Prayer on Behalf of Christian Missions" is full of the spirit which makes

for the reviving of the Church. "What we need at the present moment is not more meetings, nor better organization, but more real, living, earnest, united prayer." Many clergy will welcome his practical suggestions.

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Among the editorial notes is one on the liquor trade in West Africa. A fact quoted in it is worth a sheaf of arguments. The Rev. F. C. Cleaver, S.P.G. missionary at Accra, writes :

"One day in July I went to the Customs warehouses at Secondee to find the case of Bibles that had arrived for me, and to 'clear' it through the Customs. One of the officials in charge jokingly said that he hoped I should find my case, but as there were 1,600 cases of gin and some hundreds of cases of whisky being dealt with just then, he thought I might have some difficulty. But in a very few days all these had been cleared away and despatched up the railway. Strong drink is coming out in shiploads."

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In the *Moslem World*, besides many other papers of interest, there is a striking survey, historical and statistical, of "Islam in Bengal," by the Rev. John Takle. It will be news to many that in the Province of Bengal, as now constituted, over 52 per cent. of the population are Moslems, and that in the decade covered by the last census the Moslem increase was 10·4 per cent., as against an increase of 3·9 per cent. among the Hindus. The Government account for this, not by conversions, but by the later age of marriage among Moslem girls (of Hindus, 67 per cent. marry between ten and fifteen years of age; of Moslems, 56 per cent.), and by the greater frequency of widow re-marriage. Mr. Takle, in addition to noting that the last census shows an increase of 21·7 per cent. among the Christians, records one most striking fact. Having stated that in nearly every district converts from Islam are to be found in the Bengal Christian Church, and that in most mission stations there are workers who have turned from Mohammed to the service of the Saviour, he adds: "In one district, Nadia, there is a Christian community, at least five thousand of whom are either converts, or descendants of converts, from the Mohammedan faith."

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The outstanding feature of the *International Review of Missions* is the "Survey of 1913," to which we referred last month. The appreciation of it, expressed in a full notice in the *Times* of December 29, will be generally endorsed: "The survey is no mere statistical record, but it deals with men and movements in an illuminative way, and provides the best account we have of missionary endeavour during the past year. . . . It is impossible to summarize the valuable information of this notable survey." Here and there, in the midst of the vast array of well-ordered facts, there are passages with deep spiritual significance. For instance, on p. 79:

"To those who know Christ to be a sure refuge amid the storms of change, the source of fresh springs of life, and the good Shepherd who leads men from the barrenness and weariness of a material civilization into the green and shady pastures of the Father's home, there is a deeply moving appeal in the reaching out of many thousands in the non-Christian world towards what they dimly apprehend to be a fuller life, and in the eager search of Eastern peoples for a spiritual foundation on which the new order may be built."

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Readers of the *CHURCHMAN* will be specially interested in the opening articles of the series on "The Home Ministry and Foreign Missions" in this same Review. One of the writers is an American; another is a Dane, who states in charming English some of his own problems, which are also ours; the third is Canon Joynt, of Christ Church, Gipsy Hill, who tells the splendid story of what his congregation has been enabled to do in support of foreign missions.

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The question of missionary service comes to the front in the January magazines. The *Student Movement* prints its annual list of student volunteers. During 1913, 127 have sailed from Great Britain, 37 of these being women. The distribution is very widespread; for instance, 14 went out under C.M.S., 13 under S.P.G., 12 under the L.M.S., and 28 under the Wesleyan Missionary Society. As to fields, about 40 went to India, and just one-tenth of that number to Japan; Africa and China receive between 20 and 25 each. The list in the pages

of the *Student Movement* looks a long one; when divided among fields and societies its inadequacy is revealed. The *C.M. Review* contains an urgent plea for "a new body of volunteers . . . men and women capable of filling positions of leadership and responsibility."

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There is recognition, too, that the missionary motive needs to be re-awakened in the Church. The Rev. W. E. Selbie, D.D., of Mansfield College, Oxford, writes upon it in the *L.M.S. Chronicle*; Mr. T. R. Glover, Fellow of St. John's, Cambridge, has a fine paper in the *International Review of Missions*. Both men base their articles on "The Missionary Motive," a study textbook recently issued by the Student Christian Movement for use in colleges and in the Church.

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It may be that the new emphasis upon the need for specialized missionary preparation has a little checked the flow of offers. This will be readjusted as soon as more adequate arrangement for the preparation of missionaries has been made. At present the realization of the need has scarcely had time to translate itself into the provision of the facilities which will meet it. There is little doubt that a move in this direction from the side of the societies would materially improve the situation. Nothing can, it is needless to say, take the place of true spiritual vocation, but vocation in most cases comes slowly to full growth, and its processes may be retarded by obstacles not of Divine ordering.

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Here, after all, lies the ultimate test of the reality of Swanwick and all the movements of revival. No giving of substance can obviate the giving of oneself. There are vacant places on the central staff of some of our great societies waiting for those whom God is calling to forego the comparative independence of some responsible ministerial charge in order to give themselves to the discipline of associated service in a board-room. And there are those now serving at home who are called for vacant posts and unworked openings in the mission field. In the *Record*

of January 8 there is a statement as to the ordained workers in the Punjab and Sindh Mission of the C.M.S., prepared by the Rev. E. F. E. Wigram, which fairly burns into heart and brain. Commenting on a copy of what he calls "this heart-sickening paper," an Indian missionary on furlough writes in the *Student Movement* :

"The number of ordained C.M.S. missionaries in the Central Punjab at this time is 13; in 1902 it was 17. Between these years the number of adherents connected with C.M.S has risen from 8,684 to 23,175; the congregations have increased 260 per cent., and the European pastors have decreased 24 per cent. Nor can it be claimed that the disproportion is because the Indian Church itself is taking up the work of leadership. There are only two more Indian clergy than there were in 1902."

Surely these facts are the voice of God.

G.



Notices of Books.

THE CHURCH AT ROME IN THE FIRST CENTURY. By G. Edmundson, M.A.
London: Longmans, Green and Co.

The Bampton Lectures for 1913, now published in this handsome volume, form a welcome contribution to the study of the early Church and the origins of the Christian ministry. The book is typically Anglican; the argument is based on a careful study of original authorities, and the "tendency," unlike that of most modern writers, is to accept as *much* as possible of ancient traditions. Yet some of the theories advocated would seriously disturb the "generally accepted scheme" of sub-Apostolic Church history.

With regard to the beginnings of Christianity in Rome, Mr. Edmundson considers that the well-known ("impulsore Chresto") passage in Suetonius indicates that by A.D. 50 "Christianity in Rome had become a force sufficiently potent to draw down upon it the fanatical antagonism of the Jews" (p. 9); while St. Paul's Epistle to the Romans proves that by A.D. 57 there was "a distinguished and well-established Christian Church in Rome" (p. 14). He maintains that Rom. xvi. is an integral part of the Epistle, and concludes from the list of names therein that "the Roman Christians mainly belonged to the class of Greek-speaking freedmen and slaves" (p. 25).

The "episcopate" of St. Peter at Rome is discussed in Lectures II. and III. The author holds that *three* sojourns of the Apostle in Rome may be traced—one in the reign of Claudius, another *circa* A.D. 54-56, and a third (ending with the martyrdom) towards the close of Nero's reign (pp. 72-86). It was because St. Peter was the real founder of the Church at Rome that St. Paul was "hindered" (Rom. xv. 22) from going there "by the restriction he had imposed on himself of not building on another man's foundation" (p. 56; contrast Sanday and Headlam, *ad loc.*).