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The Missionary World.

WHAT is the abiding motive for foreign missions? The question is asked and answered by Dr. W. E. Orchard in the *L.M.S. Chronicle* for August. He finds his answer not in the force of the missionary command, or in the need of the peoples to whom Christianity comes as the great message of fulfilment, or in the civilizing power of the Gospel, but in the "ever expanding significance of Christ," who alone interprets to us the reality of God, the meaning of the value of life, the only truth we can reach; and in whom is the one hopeful basis for human society. One thing is fairly obvious, Dr. Orchard says, "society, founded on lives other than those laid down by the fundamental ethics of Christ's teaching and the Church's faith concerning Him, proves to be built on dust and ashes." Dr. Orchard goes on:

"At present all my missionary enthusiasm is intensified to an almost painful obsession. When I look round almost hopelessly for any form of service equivalent to that which soldiers are giving so freely, gladly, and at such utter cost to-day, I suddenly remember the foreign field, and I say here is an equivalent form of service to war. When faced with the awful dilemma that the way of war is not the way of Christ, nor the way to any sort of redemption, I take courage when I think of these men—Moffat, Livingstone, and Chalmers—who had a strange power given them by which they could deal even with barbarians and pirates. I remember that Ulric knew how to deal with Huns, and Boniface with Teuton savages. And when I remember what these men did single-handed, unarmed save with goodwill, unprotected save by their triumphant faith in God, and see that they often effected in a few years more than centuries of secular culture and more than a succession of worldly wars have accomplished, I know that the answer to the sneers of unbelievers and the perplexities of believers lies there. So intense is this quickened belief to me that to-day it is the one obvious thing to do: preach missions."

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The action taken by the C.M.S. Committee on July 13 and subsequently has been fully reported in the religious press and in the Society's periodicals. The decision to go forward, limiting fresh expenditure but not ordering actual retrenchment, is based upon evidence as to the readiness of friends and supporters throughout the country to make an increased effort

towards support. There is no shallow optimism at headquarters or anywhere else; it is recognized that only by strenuous self-sacrifice and steady work can the thing be done. A strong lead is being given from the C.M. House as to practical effort, more particularly in the collection of small sums, but the real dependence is being alone placed upon prayer for a revived work of the Spirit of God in the Church. Ample provision is being made for equipping workers with literature, whereby all this can be made known. Announcements should be closely watched, and each fresh issue availed of. If clergy and workers throughout the country will procure and make wide use of the little pamphlet called *The Way of Renewal*, which can be had either from the C.M. House or published in most attractive form by Messrs. Longmans (price 4d.), it may, by God's blessing, lead to a real awakening to spiritual things, and result in something even greater than the much-longed-for supply of the financial needs of the C.M.S.

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The Report of the third year's work of the National Laymen's Missionary Movement shows promise of rich and growing influence. The movement is closely related to all missionary societies, but is manifestly beginning already to do a work to which they have only very partially attained. The aim of the Movement is—

“to quicken among laymen faith in Christ as the one Saviour and Light of the world; to call forth and focus the service, sacrifice, and influence of laymen on behalf of the extension of the Kingdom of Christ throughout the world; and as an essential part of this task to insist upon the application of Christian principles to the life not only of individuals, but of societies and of nations.”

The Movement has no formal membership, but works through strong groups of laymen linked to the headquarters (3, Tudor Street, London, E.C.), and representative of the whole life of the community. These are groups who will—

“watch for opportunities of exercising their influence on behalf of the world-wide Kingdom of God; who will seek to enlist the active faith, prayer, and support of men of every class for that Kingdom; and who will seek to promote better knowledge, deeper spirit, and higher efficiency in the organization and support of foreign missions.”

The *Laymen's Bulletin* (the annual subscription for four numbers is 1s.) is the organ of the Movement. The current number contains an account of the remarkable Conference held at Oxford in June, which was enriched by the presence of a group of working men who took part freely in the discussions. Three addresses given at Oxford are included: "Leadership," by the Rev. E. A. Burroughs; "The Task before the Church," by Professor Cairns; and "Some Problems of India after the War," by Mr. John Matthai.

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While the development of foreign policy and the expansion of work in the mission-field are in abeyance during the war, an opportunity offers not only for careful survey and reconsideration of existing agencies, but also for preparation for future work, more especially in regard to training of missionaries. It is certain that missionary reinforcements sent out after the war will find conditions very unlike those of even five years ago. The attitude of non-Christian nations towards Christian Powers will have fundamentally altered; much of the merely traditional status of Western civilization, and even of Christianity, will have disappeared; reality in life and in message will need to be manifested in a form too clear to be denied; non-Christian thought, widened in its scope and greatly accelerated in its processes, will need to be interpreted, and the new uprising, not only of national spirit, but of indigenous Christian life, will challenge existing missionary work, and require, by generous concession and wise leadership, to be brought into relation with it. All this tends to show that the day is past for ever when devout but inexperienced men and women could be thrust out into the mission-field, and find out by slow and toilsome process much that might have been taught them at an initial stage at home. It is significant that the firmest advocates of specialized missionary training are those senior missionaries who, having been sent out themselves with spare equipment, had to gather it as they could, and who, having seen generation after generation of younger missionaries follow them to

the field, have watched others suffer in the process they passed through themselves. The well-known missionary translator, who never heard of phonetics in his student days, is the man who will now be found most eager in urging that careful foundation in phonetics be laid before new missionaries are sent out. Any indication that during this period, when training centres are depleted of men and those ordinarily engaged in teaching are in many cases set free for thought, was being utilized to develop facilities for future training would be welcomed by many who have hoped year after year to see the Anglican Church make some definite advance towards the adequate training of missionaries. The Board of Studies for the Preparation of Missionaries has collected a large amount of information from many sources, and is qualified to be a handmaid to those missionary societies who in the coming winter desire to mark out lines of advance. An interesting note on the possible development of an Interdenominational Missionary College under the auspices of the Board of Studies appears in the current number of *Evangelical Christendom*.

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The August issue of *China's Millions* calls attention to an article in the *International Review of Missions* (July), giving a survey of Roman Catholic Missions in China, Japan, the Philippines, Dutch East Indies, and British Borneo. The editor writes :

“Few things more stimulated Mr. Hudson Taylor to attempt the entry of Inland China than the fact that Roman Catholics had found it possible to reside there, and he frequently referred to their activities and self-denials to provoke Protestants to like devotion.”

No attempt is made in the article referred to to compare the basis on which Roman and Protestant Missions frame statistical statements (for example, there is no indication as to what proportion of the baptisms are those of infants and others at point of death) ; but, allowing for every possible adjustment, the fact remains that the Roman Church has enormous missionary agencies—an abbreviated account of each order or society

working in the areas dealt with is given in a footnote—and that its work in China is very large and rapidly increasing. The article, which is intended for reference work rather than for reading, should be noted for use by students and speakers. Further papers completing the survey of Roman Catholic Missions will be awaited with interest.

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A weighty, influential Conference on Christian Work in Latin America, to be held in Panama in February, 1916, is being organized by representative committees in America and Great Britain, and should mark a new advance in the correlation and development of work in that needy continent. Sir Andrew Wingate, K.C.I.E., is chairman of the British committee, and Dr. Ritson, of the Bible Society, is secretary. Eight commissions are at work investigating various problems. Dr. Robert Speer will preside at the main Conference, and sectional conferences will subsequently be held in Peru, Chile, Argentina, Brazil, Mexico, and Cuba. The Conference does not aim at destructive criticism, but in a sympathetic spirit will "seek to review, to co-ordinate, and to reinforce all the positive influences for good in Latin America." The South American Missionary Society and other British agencies are actively co-operating.

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Among other items of interest in the missionary magazines for August we notice, in *India's Women*, a spirited protest by Miss Brenton Carey, of the C.E.Z.M.S., against the dictum, "In educational work we must be content to drop behind—keeping pace with Government requirements involves too much secular work"; an account in the *Foreign Field* of the visit of an Indian missionary to the Australasian Methodist Mission in Fiji; two valuable papers in the *Missionary Review of the World*, one dealing with a scheme, initiated by the American Presbyterian Mission in China in conjunction with the Union Christian University of Shantung, for opening work in at least fifteen cities in that province, the other detailing the use made

of the secular press in Japan (by means of paid insertions) and in China (voluntary insertions) for the promulgation of Christian truth—an interesting picture shows twenty-seven Chinese papers which are reckoned as “secular allies of Christianity”; in the Baptist *Herald* and in the C.M.S. *Mercy and Truth* the story of medical mission work is well calculated to stimulate interest, prayer, and gifts; the *Bible in the World*, in an article on “With the Gospel in Lagos,” gives information concerning the Wesleyan work in that region, which should be added to previous knowledge of the work of the C.M.S.; the *Jewish Missionary Intelligencer* has an unusually large proportion of news concerning the condition of the Jews in many lands; the S.P.G. *Mission Field*—a very good number—has two outstanding papers, one an account of a tour by the newly consecrated Bishop of Assam among the Khassees (where the Welsh Calvinistic Methodist Mission has 30,000 converts, the Roman Catholics 3,000, and the Anglican Mission 300), the other an account of a visit paid by the Bishop of Carpentaria to the Torres Straits Islands, where the L.M.S. have recently transferred their mission, with all its buildings, and with no stipulations, to the Anglican Church; and the *C.M. Review*—also a number above the average—has, among several others—a good paper on “Islam in Baluchistan,” by the Rev. A. D. Dixey, an account of some confirmation candidates in Persia, by Bishop Stileman, and a curious record of “How an Indian Gentleman kept his Birthday,” by the Rev. A. J. Harvey. G.

