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The Missionary World.

DURING the month of August, even in this year of lessened holiday, many busy workers, lay and clerical, will be endowed with some increase of time for thought. Is it possible for us, remote for a few weeks from the disturbing contacts of work and of controversy, to rise into a region where we can humbly and steadily consider the causes and the fruits of the wide severance in sympathy and mutual understanding which exists between members of the Church of England, penetrating not infrequently into the sphere of foreign missions? It may be well at first to leave out of count the extreme wings on either side, and to consider the problem of the remaining eight-tenths of our Church's membership. To most if not all of us who read this journal, the great central doctrines of a true and scholarly evangelical Churchmanship are not matters of question, nor have departures from simplicity in service and ritual any attractive power. But is it inevitable that our great historic Church should stand before the world as the most glaring example of a divided fellowship, so that the problem of co-operation among ourselves is greater—in many cases—than that of co-operation with others outside our special communion? In these pages we deal with foreign missions. It is because this matter in some measure touches the heart of this work that we call for fresh and penetrating thought. Let us try to be honest, simple, unflinching. The hedges—thorny ones at times—of parties and societies separate us on the lower plane of work, but do we not breathe the same air, stand under the one blue heaven and look for the one Harvest Home? Separate fields may be ours to till, and our systems of husbandry may differ, but can we not have glad and unsuspecting fellowship in our common task? Unless this lack of brotherly sympathy within the missionary circles of the Anglican Communion is fully faced—by many, as it is already being faced by some—our Church must one day stand openly shamed before the Christians of the mission-field. If this year's holiday should

bring us to feel the pain of the existing severance, and to pass on to prayer and true penitence, wise and trustful action will follow through the power of the Spirit of God.

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The Conference of Representatives of British Missionary Societies was held at Swanwick in June, just too late to find place in these notes last month. It was a time of earnest conference, of good hope, and of unfeigned fellowship. The general position of the missionary enterprise after ten months' war was surveyed; various committees reported their work; a long and important session was given to the question of the production and circulation of Christian literature; and the need for a central college in or near London for specialized missionary preparation, supplementary to the colleges already at work, was discussed. Of these two latter subjects more will be heard. The Conference has gained in depth and weight every year, and is valued increasingly by those privileged to attend it.

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In private prayer and in gatherings for prayer throughout the summer, we desire to ask special remembrance for the missionaries and missionary workers now actively serving with the colours. Every mission-house in Great Britain and on the Continent has seen members of its staff go to the front; men in training as missionaries have volunteered for the ranks; missionary doctors and nurses have gone into hospitals for the wounded or taken up ambulance work; and in France large numbers of missionaries, both Protestant and Roman Catholic, have been actually called back from their stations in the ends of the earth to take their places in the ranks, two Roman Catholic Bishops among the rest. We at the home base know that it costs not a little to face this lessening of staff, but what of the mission stations, already under-manned and thus further depleted? Those who have gone at the call of their country scarcely need a greater courage, a surer hope in God, than those who are left with converts to shepherd, schools to carry on, great added areas to evangelize. The cost is even greater, perhaps, for those

missionaries of our own and of other nationalities who have either been interned for political reasons or obliged to leave their fields. It is worth while trying to think out quietly how much is involved for those suddenly called to unaccustomed and costly service, for those overwhelmed with an access of unwanted work, for those compelled to comparative inaction, that we, on whom none of these disconcerting things have come, may really share the burdens of those who are our fellow-workers on behalf of missions.

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At a time when Moslem missions in the Near East are largely in abeyance, there is more need than ever to keep the great world of Islam in our thoughts. The more openly our Moslem fellow-subjects throughout the Empire stand by us in loyalty and support us by their arms, the deeper grows our indebtedness to them, and the clearer is the call to share with them those blessings of the Gospel to which they have equal right with ourselves. It is sometimes argued that their loyalty to the British Crown entitles them to immunity from any attempt to change their faith; but to argue this is to deny the very central meaning of Christianity. It is the best thing we have—as nation, as Church, as individual—and we are in trust with it for the world. To withhold it from those who aid us would be to return evil for good. The obligatoriness of missions to Moslems—worked not controversially or in a condemnatory spirit, but with loving, fearless tact—grows with every month, and there is a call for new study, prayer, and preparation, if the Church is to be ready to go forward with deeper-purpose and fuller equipment when doors, now closed, open at the end of the war. The *Moslem World*, the quarterly edited by Dr. Zwemer, is calculated to help us in facing this great task. Some of its articles are by learned Arabists and students of Moslem law, but most of them contain experience beaten out in actual contact with Islam by missionaries in various fields. It notes currents of thought in the Moslem press, reviews books on Islam and all cognate subjects, and is indispensable for those

who would take an intelligent share in missions to Moslems. A further aid in this direction is often given by the two other large quarterlies—*The East and the West*, which has in its July number a most illuminating study of Raymond Lull, by Dr. Barber, Headmaster of Leys School, Cambridge; and the *International Review of Missions*, which has an article on the same subject by Dr. Weitbrecht.

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Bishop MacInnes has begun his work at a time when the conditions in the Diocese of Jerusalem are abnormal; but the July number of *Bible Lands*, the quarterly paper of the Jerusalem and the East Mission, shows how many claims already press upon him, and how much service of far-reaching importance he has already begun. Writing from Cairo, the Bishop reports a Visitation tour of 3,250 miles, reaching eighteen different places in Egypt and Cyprus in ten weeks; work among the troops—he is also Honorary Chaplain to the Forces in Egypt—including the opening of a small garrison church presented by the Church Army at Ismailia, and the holding of ten Confirmations, at which 239 officers and men were presented; Arabic work, including three specially interesting services in Cairo on Good Friday, Easter Day, and Ascension Day, when, the congregations being far too large for the C.M.S. church-room, the Arabic services were held in St. Mary's; and much friendly intercourse with the leaders of the various Eastern Churches. A Quiet Day has been held for the clergy of the Egyptian Archdeaconry. The Bishop has appointed the Rev. W. H. T. Gairdner to the Honorary Canonry of St. George's. Although access to Palestine is for the present closed, all hearts go forward to the resumption of active work in the Holy Land as soon as possible. Those who have long supported the C.M.S. Mission there should see *Bible Lands* regularly (it can be ordered from Canon Parfit, Church House, Dean's Yard, Westminster, post free 1s. 2d. per annum), and strengthen the hands of Bishop MacInnes in the great work to which he is so ably giving his best.

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The article by Bishop Willis in the *International Review of Missions*, "The Presentation of Christianity to Primitive Peoples," is fresh and noteworthy. A group of Christians having been gathered together in Kavirondo, the missionaries proceeded to enlist their aid in preparing a statement as to Christian truth suited for their heathen neighbours. As far as possible, the line of African thought was discerned and followed; analogies and illustrations were gleaned from the Christians and utilized; actual African objections and criticisms were stated and met in an African way; and gradually, starting from points of contact between primitive African religion and Christian truth, the whole scheme of revelation and redemption was unfolded to the African mind. This statement, which has proved most valuable in actual evangelistic work, Bishop Willis has summarized in a form attractive to the general reader, and highly suggestive to workers among primitive peoples everywhere.

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An article in the *C.M. Review* on "The Christian Campaign in the Punjaub" is not only valuable as showing the solid advance made in many directions during the four years in which the Rev. E. F. E. Wigram has been Secretary of the Punjaub and Sindh Corresponding Committee of the C.M.S., but it affords an encouraging background for the announcement that the writer is to succeed the Bishop Designate of Tinnevely as India Secretary at the Church Missionary House. The vital importance of the central administration of a great missionary society, at a time when steadfast courage and clear vision are called for, when crushing retrogression or overwhelming expansion seem equally near at hand, makes every fresh appointment to secretarial office a concern not of the Committee merely, but of every friend of the C.M.S. and of the cause for which it stands. The coming of Canon Wigram will be widely and warmly welcomed both by those who have seen him at his post in India and by those who know him mainly as his father's son. The missionaries who experienced what the

father was in office will rejoice to feel that within the sphere of his more restricted duties a like friend awaits them in the son. "It will be good," said someone who had worked with the father, "to have a Wigram once more in Salisbury Square."

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Among other articles of interest in the July magazines we note in the *Missionary Review of the World* a study of "Woman's Progress in Japan," by Dr. William Elliott Griffis, the well-known author of "The Mikado's Empire," "Verbeck of Japan," etc.; two effective missionary stories—one in the *Chronicle* of the L.M.S., called "The Ardent Witness," showing how a one-legged hospital convert in China has become a fine evangelist; the other, to be continued in the August number, in the Wesleyan *Foreign Field*, called "God and the Ifa Priestess"; several papers on medical missions—one in *The East and the West*, by Dr. Harford; two, a general report and an account of St. Elisabeth's Hospital, Karnal, North India, in the S.P.G. *Mission Field*; another in the *C.M. Review*, on "Fifty Years of Medical Missions," by Professor Carless; and in *Mercy and Truth* the report of the C.M.S. Medical Mission Auxiliary for 1914-15, giving interesting facts and statistics.

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Those who desire some really thoughtful missionary reading for the holidays will do well to examine the first two volumes of "The Religious Quest of India," a series being published by the Oxford University Press, and edited by Mr. J. N. Farquhar and Dr. Griswold, both well-known scholars and Indian missionaries. The first volume, on "Indian Theism: from the Vedic to the Muhammadan Period," is by Dr. Macnicol, of Poona; the second, "The Heart of Jainism," is by Mrs. Sinclair Stevenson, Sc.D., of the Irish Presbyterian Mission at Gujerat. These books are at once scholarly and living, and throw light into the heart of Indian thought. Being written by actual working missionaries, they are closely related to the problems which arise in the presentation of Christian truth to non-Christians.