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The Missionary World.

AT increasingly frequent intervals the question of the relationship of the National Mission to foreign missions is arising. The question is one of pure inquiry, not of criticism, and it is indicative of a growing sense soon to be expressed more definitely that the issue is in reality one and the same, examined at different stages both of time and of distance. The fact is that the ultimate goal of the National Mission is the evangelization of the world. This is implicitly and inherently true, for the National Mission is a Christian movement and the motive power within it is the Spirit of God. And it may even be said, that on the National Mission must depend to a vast extent the evangelization of the world. For though the same Spirit of God is not limited to the use of human witnesses of English—or of any other—race, He chooses them to work for Him, and if witnesses can be drawn from a penitent, purified and expectant land, the surer and clearer will their message be. Anxiety has been expressed at the absence of explicit statements—so far—in National Mission literature as to the missions of the Church, but references to these do not need to bear a particular label with a particular word written upon it. Wherever the Spirit of Christ breathes through spoken or written words there the missionary spirit is. Wherever the spirit of venture and of great undertakings begins to possess a Church, there the missionary call is working. And wherever penitence for the past and the quickening of conscience point out a new field for witness, there the missionary task is about to begin with hope abounding. In the last number of the *Foreign Field*, Dr. Goudie states “that the missionary view of the world is inherent in all clear thinking on the subject, that missionary ideals are inwrought in the warp and woof of all true theology, and, what is more important, that missionary interest, yea, and missionary passion, are of the essence of all true Christian life.” It is true to say that the National Mission and the evangelization of the world are inseparable; each is essentially part of the other.

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Strong missionary teaching is to be drawn from the National Mission publications, from the first issued prayer with its recognition

of the divine purpose for the inhabitants of the earth in the judgment of the hour, and from the Archbishop of Canterbury's Convocation speech, the first of the official papers, with its vigorous reference to the Mission as one of witness, and its definite suggestion that October or November next will not see the Church of England at an end attained, but at "a new beginning." It would repay all missionary workers to read the papers with a view to ascertaining their deep missionary significance, as applicable to the Home Base of Missions. Were the aims that they put forward, the ideals that they express, successively made the subjects for prayer at missionary meetings, and the local form of witness to Christ, there is little doubt that the Home Base, for which particular prayer has long been made, would swiftly be transformed. The message of the Mission in fact hovers over our land and calls the Church to witness to the Nation that the Nation may witness to the World. We do not at the moment need stirring stories from the mission field to move us; we know enough and more than enough to secure "utmost obedience" to Christ. But we need to be roused to see that if the heart of the nation and the heart of the Church cannot be renewed here at home—then "enlargement and deliverance" for the non-Christian world must come from elsewhere. God will not forsake them, but our opportunity may forsake us.

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Yet though these things are true, there is no suggestion that the National Mission should be "exploited"—if the term be permitted—for foreign missions, or for any other cause. All causes of the Church have become one cause now, and that is the Cause of the Glory of God which has been so grievously misrepresented by us all. We have first of all to find our places in a common repentance before we can take our part in a common witness; and we have to test our belief in the Hope of the Gospel before we can freshly proclaim the only message, Jesus Christ Crucified, Risen and Ascended. That Missionary World of which these pages speak from month to month will be indelibly affected by the National Mission between now and next November, and by our condition before God when the special mission months are over. As great a choice lies before the Church in this respect as before the Nation.

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Some strong words have appeared recently in the *Bulletin* of the

National Mission as to the necessity for maintaining all missionary work during the mission period. We quote as follows :

From several quarters come inquiries with regard to the suitability of carrying on the usual propaganda work on behalf of Foreign Missions while the National Mission is running its course. We would urge that it should not only go on as usual, but with more vigour than ever. We hope the Diocesan Councils will arrange with the Missionary Societies so as to secure that the Foreign Missionary appeal takes a prominent place in the National Mission. One of the sins of which we ought most deeply to repent is our neglect of this primary duty of the Church. Only a missionary-hearted Church can bring home with power to our own nation the message of Redemption. Only a nation which, being itself converted, is dedicated to the service of the kingdom of God will bring forth fruit worthy of its repentance. By all means let the call to the evangelization of the world sound loudly in the National Mission.

This should be carefully observed indeed. Possibly in the crowded autumn months some of the customary meetings may have to be altered as to date or even as to form ; possibly also certain meetings might be combined and the multiplicity of smaller gatherings might be reduced, but none of these measures—even if necessary—need be any hindrance to the maintenance of the work, and indeed the development of fellowship will assuredly help. But it needs to be affirmed that the National Mission and “ Foreign Missions ” are not alternative causes, and there can be no question of substituting the one for the other in the arrangements for autumn meetings, and it is safe to say that whichever be the subject of the one will be also the subject of the other with only a varying emphasis on cause and effect, time and place. There is a strong parallel, if not a complete identity, between the two following statements. Speaking at the C.M.S. Anniversary, the Rev. F. Baylis dealt with “ the opportunities and calls in the foreign field and the need for workers. He said that from requests received *one hundred and four men and seventy-seven women had been asked for*, and that the recruits available were only about seven men and perhaps twenty women.” The Rev. E. A. Burroughs in his *National Mission Paper* says : “ The call is not addressed to the clergy only, but to every man and woman whose hope in any sense is in Christ. We can only win by united effort ; and he is a shirker who, in days like these, depends upon God but does nothing to help Him . . . a call to faith is a call to battle.” We have supreme confidence in awaiting the effect of the National Mission on foreign missions.

Mission Study Circles throughout the country can aid materially in the preparatory work of the National Mission. In the autumn, the new mission study textbooks will claim the best work study circles can give, but in many cases it should be possible for trained leaders to give six weeks' direct service to the National Mission during the late summer and early autumn. Sacrifice on the part of leaders and members alike will be involved, no doubt, but nothing worth doing is free from the element of sacrifice at this time. *Six Outlines for Use in Study Circles on the Aim of the National Mission* have been prepared, and can be had, price 3*d.*, from the S.P.C.K. They give the usual subjects for discussion, notes for leaders, etc., and are graded for ordinary study circles (A) parallel to those using the senior missionary textbook, and for less advanced circles (B). An envelope containing one complete set of the pamphlet literature needed for use in connexion with these Outlines can be had from the S.P.C.K., price 1*s.* 2*d.* post free. Those who as 2*s.* 6*d.* subscribers are already receiving the literature of the National Mission as published will need no material beyond the 3*d.* pamphlet itself. Leaders who prefer a Bible Circle will find an admirable guide in *Studies in the Prophets in Preparation for the National Mission* (S.P.C.K. price, 2*d.*), containing daily readings with notes and united studies covering nine weeks. This latter pamphlet is equally valuable for private use; leaders might encourage the members of a former study circle to have one united meeting to begin with and, after working the intermediate weeks singly while scattered during the summer, one united meeting in the autumn to exchange and crystallize thought and agree upon action.

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We are indebted to the June number of *The Magazine of the South American Missionary Society* for a most interesting report on a "Regional Congress"—new words evidently come from South America as well as from North—held at Buenos Aires with the object of meeting delegates from the Panama Congress. It was written by an Englishman who was present, who wrote at the request of Archdeacon Hodges and whose report was recommended for publication by Bishop Every. The report also appeared in the *Buenos Aires Standard*. This Congress of Evangelical workers covered a wide range of ground. One notable point is the statement that "there was complete absence of denunciation of the

Church of Rome. Allusions to differences there necessarily were, but the older Christian workers present were the most insistent in pointing out the important points of agreement between all other Christian workers and that Church, and in holding up to imitation those features in Roman practice which are commendable in comparison with the average Evangelical in respect to analogous points in conduct. It was realized on all sides that the enemy in these countries is to be expressed by the word 'indifferentism.' "

Apparently the report of the Committee on Education was of great importance. What are described as "terrifying figures" on the increase of "juvenile criminality" were presented. University education was regarded as of "crying urgency," that is, a Central University under Evangelical auspices. A forcible example of the necessity for such an institution was illustrated by the mention that "during one course of training in a certain State college, out of a class of thirty young women, the atheistic Professor in Philosophy was able to win over twenty-eight to a total disbelief in the existence of any God." The whole report as given in the little magazine will repay thought and will certainly arouse fresh interest in those conditions of life in South America of which as a rule English Churchpeople are ignorant. We conclude our notice of it with a selection from the writer's conclusion.

In the whirl of the great Revolution which is at the moment modifying most human institutions, the Evangelical work amongst the peoples of Latin America is also in the melting pot. Will the efforts of this regional congress be so blessed that there may eventually be born a fresh daughter Church, simple in form, fervent in spirit, able and willing to render to the mother Spain that dutiful service which will revive in her also a new life, worthy of her traditions in the early centuries of our era, and which that mother will be willing to receive at her daughter's hands ?

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Dr. Robert E. Speer, one of the American missionary leaders well known by his writings in Great Britain, has been on tour in the East, and is strewing the larger missionary periodicals with striking surveys and strong deductions. Two papers on Siam and China have appeared in the *International Review of Missions*, another in the *Constructive Quarterly*, and a fourth—on "The Work of Christ in Japan"—in the *Missionary Review of the World*. He states that the baptisms in Japan last year equalled 10 per cent. of the total Church membership—the largest number ever recorded ; that the Japanese leaders, as the result of eighteen months' work in the

Evangelistic Campaign, speak of three great needs—the need of a more definite utterance of the evangelical note, of more intensive personal work, and of prayer as the only means of opening hearts and saving souls. The two aspects of the Campaign specially emphasized by the missionaries are the marked development of the Japanese laity—men and women—by the responsibility thrown upon them as speakers, and the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of life. Count Okuma, at a banquet given by one of the committee working the Campaign, frankly stated his own conviction that no practical solution of many pressing problems was in sight apart from Christianity.

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Referring to the need for more missionaries in Japan, Dr. Speer comments on the fact that comparatively few men and women seem to have a definite vocation to that mission field—they go there only at the invitation of the Boards. He suggests that steps should be taken to make real the needs and opportunities of Japan as a mission field. As to qualifications, “99 per cent. of the qualification is a man who believes the Gospel and wants to tell it to his people. There is room in the mission fields,” continues Dr. Speer, “for every gift of mind and character, but the supreme need is for men and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives, without advertisement or melodrama, upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the Gospel to the family life of the people.”

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