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which, called by his owner to move to another place, had risen to his feet, stretched himself, and lain down contentedly again in the self-same spot, satisfied that he had sufficiently obeyed.

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It is generally recognized amongst experts that the significance of the Edinburgh Conference lay not so much in the facts which it stated as in the forces which it released. Convictions which had lain unutilized and uncombined in isolated minds, were brought out into the open and given active play. Now, the release of forces, hitherto more or less latent, in associated work within a society, is invariably an uncomfortable thing. To make use of three pregnant phrases quoted recently in the educational supplement of the *Times*, it involves a passing from "the unanimity of the ignorant" to "the disagreement of the inquiring," if we would attain to "the unanimity of the wise." As long as the work is done merely on paper little difficulty arises, but the attempt to let newly recognized forces play on existing organization does not always easily succeed. It is not a case of one policy *versus* another. There is always a true line of action—frequently a joint one—to be found. It can only be discovered and pursued by loving and loyal fellowship between those of differing views, by large confidence and patient co-operation between the old and the young, whether varying in years or in ideals; by a single-heartedness that keeps large issues rather than personal questions in mind; and by a humble, prayerful, unflinching devotion to the highest apprehended truth. Such "co-operation and unity" within each separate Missionary body will make for a wider co-operation of all. This appears to be the special test before workers in many, if not in all, our home organizations for Foreign Missions this winter. Looking at human nature only, with its tendencies to mutual distrust, things seem difficult indeed. But of all the Edinburgh lessons the greatest, the deepest, the one that works out most surely into life is that of "The Sufficiency of God."

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The President of the British Association has been dealing in his opening address at the Portsmouth meeting with the world's supply of energy. He suggests directions in which unsuspected sources of energy may lie, and states that "the whole progress of the human race has indeed been due to individual members discovering means of concentrating energy and transforming one form into another." Science suggests a spiritual parallel for Missionary workers here, though for us there is no fear lest the Source of our energy should fail from over-use. A paragraph further on brings a needed warning to mind. Energy should be converted from one form to another "with as little useless expenditure as possible." "Let me," continues Sir William Ramsay, "illustrate by examples: A good steam-engine converts about one-eighth of the potential energy of the fuel into useful work; seven-eighths are lost as unused heat and useless friction. A good gas-engine utilizes more than one-third of the total energy in the gaseous fuel; two-thirds are uneconomically expended." There are phrases here which stand for conditions not wholly unknown in Missionary service—"unused heat and useless friction," energy "uneconomically expended." Science tells us that this waste is "a universal proposition . . . useless expenditure . . . can never equal zero, but it can be made small." Here, surely, is a challenge for men who work not as machines, but as living agents, energized by the Divine Power of God.

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The series of articles on "Northern Nigeria and its Problems," leaves us once more in debt to the *Times* for information of great value, even though the writer does not design his paper, to support and forward Missionary work. Nevertheless, the cause is definitely helped by such vivid presentment of the land and its people. More avowedly favourable to Missionary interests is Sir H. H. Johnson's temperately-written article in the September *Nineteenth Century* on "Alcohol in Africa." He supports outspokenly the statements made as to the evils of the traffic, and deals fearlessly with the

much controverted question of the nature of the spirits supplied to West Africans. Comparing the amount of pure alcohol in trade gin with that in indigenous African fermented drinks, he quotes a trustworthy statement that the former contains 44 per cent. of alcohol to the volume of liquid, and the latter only from 1.5 to 6 per cent. The strongest native African drink has less alcohol than the weakest wines in Europe. Sir H. H. Johnson recognizes that "the manufacture of alcohol or fermented drinks has created . . . vast vested interests which have . . . permeated the Press in parts of the United Kingdom and of the United States." He says, in another place, "to attack alcohol nowadays is a more dangerous emprise than to attack the principles of established religion." He quotes, in a footnote, an extract from a book by Mr. E. D. Morel, who is now such a powerful opponent of the line taken by the Missionaries with regard to the sale of intoxicants to the natives. In his "Affairs of West Africa," published in 1902, Mr. Morel says: "Personally I detest the West Africa liquor traffic. I look upon it in the same light as the opium traffic in the Far East—a blot upon the escutcheon of Christian Europe." Second thoughts are not always best. The whole article is well worth reading, and the facts it gives will be found valuable for use.

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In the same number of the *Nineteenth Century* there is an interesting historical article on "Copts and Muslims in Egypt." The present social and political position in Egypt is clearly set forth in an article in the *Fortnightly Review* on "Sir Eldon Gorst and his Successor in Egypt." Students of Missions may gain much from such articles as these.

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Before these pages are issued most of the autumn valedictory meetings for outgoing Missionaries will have been held. There is a singularly tender and suggestive "Scripture Message" in the *Mission Field* of the S.P.G. for September, which will strengthen many as they journey forth. A special though somewhat sorrowful interest attaches to the C.M.S.

Farewell Meeting to be held on September 27, inasmuch as only those Missionaries are going whom "the Committee are able to send forth." The published list includes one hundred and thirty-six names, some twenty-seven being new Missionaries, all provided for during their first term of service. But fifty Missionaries, including wives, and thirteen accepted candidates are temporarily detained at home from lack of funds. This in itself is perhaps the most cogent appeal ever made to the Christian Church. It is a fact which adds urgency to every proposal made from headquarters regarding the work of the Home Base this winter, and which stimulates every servant and lover of the C.M.S. to work towards such an adequate advance as shall justify the Committee in a reversal of that policy of retrenchment which they have reluctantly adopted in their present emergent need.

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Missionary periodicals are strongly reinforced this month by the annual reports, which teem with interest, and supply endless matter for the use of home workers. It is open to question whether the best plan of reporting the year's foreign work so as to make it an inspiring whole to the subscribers has yet been discovered. But accepting the present plan, which is more or less adopted by all societies, the records are full of stimulating incidents. The *C.M.S. Annual Report* in particular is admirably written, and should be an invaluable handbook for speakers and workers throughout the year. A study of its appendices is of great value—the list of educational institutions and their amazing statistics; the list of Medical Missions, no less striking; the table showing the translational and literary work done by C.M.S. Missionaries during the year; and the list, all too short as yet, of book depots, libraries, reading-rooms, and Mission presses connected with the Society. The Index of special topics, filling eleven pages, carefully classifies all material for ready reference. As to the contribution lists and financial statements, only those who have exploited their

resources thoroughly know their value in deputational work. The book is a monument of painstaking and successful work.

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An article on "Precursors of the Bible Society" (in the September issue of *The Bible in the World*) reminds one of the extraordinary value of the history of Bible translation and circulation in the region of Christian apologetics. The evidence is easily accessible, flowing in from every land, and is comparatively little known or used. It is a weapon we cannot afford to forego. What the Book does, testifies to what it is. Here, for example, are two incidents recently told by an American Presbyterian Missionary in Korea:

"I remember that there was trouble some time ago down in the Hoang Hai Province, and the soldiers went to one place and started looking for rebels. One picked up a New Testament. His comrades said: 'Put it down; there is some witchcraft in it. You will have to be a Christian if you touch it.'

"Sitting in my room once with an old Korean, I offered him a copy of the Scriptures. He said, 'Thank you; you are so kind to give me a book. I cannot take it myself; just lay it on the table. I will take it away next time.' Next time he came I got out the book and gave it to him again. He said, 'I cannot tell you how happy I feel that you should have remembered me again. I will take it away next time.' On inquiring the reason of this politely disguised unwillingness to take the book, I was told that the story had gone north, south, east, and west through Korea that a peculiar spirit or deity resided in the Bible. If a man once read it, he became possessed of that spirit, and had to become a Christian.

"There is an element of truth right there, though they did not know what it meant. They were preaching the truth in ignorance. There is a power in God's Word—a power which compels men to believe. That power is God's own Holy Spirit in it."

The British and Foreign Bible Society have issued a farthing edition of St. Mark in Korean; more than 500,000 copies have been bought by Korean Christians and distributed amongst their heathen neighbours.

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Those who desire a succinct account of the "Present Position of the Anti-Opium Crusade" will find it in a paper under that title in the Wesleyan *Foreign Field* for September, by Mr. Marshall

Broomhall. The record speaks better for China than for ourselves. It is important that prayer and interest in this great question should still be well maintained.

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The two leading C.M.S. magazines again compel one's attention from cover to cover this month. The *Gleaner* is an excellent number, and the new series, called "At the Translator's Desk," promises to be of fresh interest. The picture of the interior of Ispahan Church, with the late Bishop Stuart conducting the service, and the little flock of converts from Islam bowed in prayer, is deeply moving, and adds point to the urgent pleas for reinforcement for the Persia Mission printed elsewhere. The *C.M. Review* is also at its best. The two outstanding articles are one on "The Mind of an African," by Archdeacon Willis of Uganda, which will materially aid members of study-circles working on "The Future of Africa," and another on "Linked Schools: A Proposal," by Mr. T. R. W. Lunt, which leads off sanely and ably in a new direction, and is sure to carry conviction to men. Besides the usual notes, the C.M.S. editorial secretary contributes an admirable article on "A Distinguished Indian Civilian," being a somewhat belated review of Sir Andrew Fraser's book, "Among Indian Rajahs and Ryots." The *C.M. Gazette* is as usual full of stimulating record and suggestion. The paper on "Missionary Candidates: The Present Position and Future Hopes" has great practical value at this juncture.

G.

