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The Missionary World.

THE winter's work in the various missionary centres will be in full progress when these notes are issued from the press. Several of the autumn farewell meetings will have been held, and others will be impending. The annual output of the Church at home into the mission field will be delimited; friends at home will be facing the fast-approaching parting, workers abroad will be awaiting such reinforcements as are available for them with expectancy and hope. Behind each outgoing missionary lies more or less background of vocation, of testing, of commitment, of preparation, and of careful location to a post assigned in view of every capacity and possibility. Year by year the processes of selection, location, and equipment, are receiving fuller attention, and there is already evidence that careful and well-considered action brings proportionate results in the mission field. The tendency on every hand, in Europe and in America, and in all advices received from abroad, is to increase rather than to lessen care.

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It has not yet been discovered that a parallel work waits to be undertaken at the Home Base. There is still in vogue, for the most part, strangely inadequate practice as to the selection of workers for office (except in the case of a few important central appointments), strangely inadequate conception of the real issues which should govern the nomination to missionary committees, strangely vague preparation—if any—for those sent out to deputational or organizing work, strangely little perception of the need for that delicate adjustment of temperaments and dispositions which does so much to facilitate associated work, strangely little manifestation of that far-sightedness and larger policy which is beginning to govern preparation for work on the foreign side. There is scope here for broad and deep thinking. There will be immediate advance at the Home Base when the high principles which govern selection, preparation, and location for the foreign field are applied to home-workers, and when the

vocation held to be essential in the one is sedulously sought for in the other.

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The C.M.S. "Swanwick Conference" is still bearing fruit, not only in the completion of the sum asked for to adjust the Society's finances, and in wide and deep devotion and sacrifice among its friends, and in the Day of Prayer being widely observed on September 21, but also in a clear expression of a spirit of love and fellowship between the missionary organizations. The *C.M. Review* for September quotes with evident feeling some sentences penned by Bishop Montgomery, and in *China's Millions* for the same month there is an editorial note charged with the deepest and sincerest sympathy. In past days the C.M.S. owed much to inspiration received through the China Inland Mission; it is pleasant to have this fresh evidence of the warmth and reality of the present fellowship. In this connection every friend of missions is drawn towards the London Missionary Society at this time. With a past full of heroic devotion—some of the greatest missionary leaders have been L.M.S. men—and a future of unbounded responsibility and promise, the Society is in the present faced with severe financial problems. A large group of the directors and friends of the Society are meeting at Swanwick from September 29 to October 2 to face the situation quietly in the presence of God. By past mercies given in a like need to a sister Society, there comes a call to us to surround this gathering with faith and prayer.

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The long term of preparation with which the Wesleyan Missionary Society has been closing its first century is nearly over, and the Centenary Celebration will be celebrated all the world over in the first week of this month. We can cordially echo the words in the leading article in the current issue of the *Foreign Field*: "It fires the imagination and quickens the pulse to think of the Methodist family in all the world coming before God on that day [Sunday, October 5] in an unbroken fellow-

ship of thanksgiving and in a great and holy act of consecration." We wish our brethren a future for the world which is greater even than their past. "So shall we," continues the article in the *Foreign Field*, "pass out of the old and through the gates of a new century of missionary service, pledged, by the grace of God, to make it, in faith, and zeal, and courageous service, not less, but greater, than the past has been."

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The laying of the foundation-stone of the much-needed extension of the Church Missionary House on September 5 by the Kabaka of Uganda has been so widely reported in the secular and religious Press that there is no need to chronicle its details here. It is one of those vivid incidents which stand out as high lights in the missionary landscape, and quickly catch the eye. Those to whom the whole situation was most charged with meaning were the senior men and women who had prayed and worked for Uganda through the long and chequered course of its mission, striving for the welfare of the country on the very spot where the young Christian African ruler laid a foundation-stone for a Society who had itself laid the surest foundation on which rests the future welfare of his realm.

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Many still remember with thankfulness and almost with wonder the Student Volunteer Conference in Liverpool, 1896. Directly after it was over, the young chairman, the Rev. Donald Fraser, set sail for work in the South African colleges, and thence, as a missionary of the United Free Church of Scotland, went to work in the Livingstonia Mission. From time to time we have heard of him, especially at the time of the Rev. Charles Inwood's remarkable visit to the Christian congregations of the Mission. Now, as a fruit of this recent furlough, Mr. Fraser has given us a record of his fourteen years' work in Central Africa, and the book fulfils all the expectations formed by those who sat under its author's presidency in 1896. "Winning a Primitive People" (Seeley, Service, 5s.) is full of human charm and interest, simple, virile,

humorous. It goes to the heart of things African, and leaves a deep impression of the reality and power of the message which the missionary bears. Young people, and those who know little of missionary policy, will read the book eagerly. It has at the same time many lessons for the serious student of missions, and even the ethnologist will not be wise if he brushes it aside. It is an excellent example of a type of missionary book of which we have but few, and could scarcely have too many.

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Some who have access to many missionary magazines and but scanty time in which to read them may like to have the titles of a few selected articles underlined. In the *C.M. Review* the thoughtful paper on "Karma and the Problem of Unmerited Suffering," by the Rev. J. Paul S. R. Gibson, of Trinity College, Kandy, should not be missed. *The Bible in the World*, amidst much else of interest, has a novel article by Sir George Grierson, with musical illustrations, on "Tell-Tale Tones." "Mental and Moral Characteristics of the Sea Dyaks of Borneo," are dealt with at some length in the *S.P.G. Mission Field* by the Rev. Edwin Groves. The *B.M.S. Herald* publishes an address on Mohammedanism, by the Rev. C. E. Wilson, called "The Most Formidable Problem of the Church of Christ," and a paper on "Women's Work in China," by Miss Shekleton. The *Wesleyan Foreign Field* contains a freely illustrated article on the work of the Blind School at Hankow. The *L.M.S. Chronicle* has a striking comparison between the Church in Madagascar in 1863 and to-day, and an account of educational work in two centres in the island in the last fifty years. *China's Millions*, under the title "Among the Tribes of Hunan," prints lengthy extracts from Consul Archibald Rose's recent report on an official visit to the territories occupied by the Yao and Miao tribes.

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Those who have long known the central working of the C.M.S. cannot allow the names of the Rev. B. Baring-Gould and

the Rev. G. B. Durrant to pass off the official list of secretaries without a word of sustained gratitude and fervent Godspeed. There are hundreds in the mission field who in long years have grasped the brotherly hand so readily held out to them, and hundreds, both at home and abroad, who owe missionary inspiration and guidance to words from voice and pen. Such links can never be broken. They extend into regions beyond space and time.

G.



Notices of Books.

THE DOCTRINE OF THE PERSON OF JESUS CHRIST. By Professor H. R. Mackintosh, D.D. Edinburgh: *T. and T. Clark*. Price 10s. 6d.

A new book on the Person of Christ is always welcome. The problem of His personality is so many-sided that even the dullest and least intelligent writer is apt to stumble on something new and suggestive. So many books have been written, and so many new aspects of the problem have arisen, that sometimes a new book, even when written by the wisest and best, runs the risk of obscuring the issue. Professor Mackintosh is a scholar of the highest repute, he writes in simple and nervous English, he is markedly suggestive in the treatment of his subject, and, best of all, he writes with conspicuous clarity. As he tells us in his preface, he not only attempts to set before us his own opinions, but he tries to provide a competent guide to the best recent discussion both here and in Germany. We do not think he fails.

He makes one further point in the preface: it is a defence of the dogmatic and the metaphysical in the sphere of religion. The business of dogmatic is not to supersede faith, but to "fix in lucid conceptual forms the whole rich truth of which faith is sure." Further, the revelation of God in Christ raises speculative problems. Hence the presence in theology of metaphysic; but it is the metaphysic of faith, never moving beyond the sphere of conscience. Dr. Mackintosh is loyal to his preface as he writes his book. There is much of dogma in it, not a little of metaphysic, but when it is finished we feel it is true to say of it that it makes for the more confirmation of the faith.

The first 280 pages of the book are devoted to a careful study of the Person of Christ as it is set before us by the writers of the New Testament and in all the controversies of the early and the later Church. Little need be said of this summary of the history of doctrine. It is full and sufficient, it is fairly and evenly balanced, it is clear and intelligible. Professor Mackintosh has done afresh what has been often done before, but rarely if ever has it been done so fully and so clearly in so few pages.

In the latter half of the book an attempt is made to reconstruct the doctrine of Christ. Dr. Mackintosh begins by showing that there is a real problem—a problem which is not solved by the definition of Chalcedon.