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**THE
CHURCH MISSIONARY
SOCIETY**

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*A Manual outlining its History,
Organization and Commitments*

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SECTION ONE

THE SOCIETY AND ITS ORGANIZATION

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I *How the Society came into being*

Europe in the seventeenth century had been bled white by religious wars. Our own country had seen a civil war, the overthrow of the monarchy, its return, and the beginning of parliamentary government as we know it. The eighteenth century, in reaction from the violence of the seventeenth, viewed 'enthusiasm' with suspicion, especially if it were religious. It concerned itself with expanding trade, with a measured philanthropy, with 'reason' as the guide of both manners and thought. With this moderation a certain dryness in religion set in. Afraid of the results of 'enthusiasm', most people shrank from any religious experience which appeared to make great demands:

That is the context in which men hungry for vital religion turned to study the Bible. In various parts of the country independently of each other they rediscovered the Gospel as a power in their own lives. The Evangelical Revival began. Most famous of those so renewed were the brothers Wesley, but the movement was always more widespread than even their stupendous efforts.

Out of this movement and in a circle of loyal and devoted Anglicans the Church Missionary Society came into being. The same impulse, and to a remarkable extent the same men, helped to create other Societies: The British and Foreign Bible Society, 1804; the Religious Tract Society, now the United Society for Christian Literature, 1799; The London Society for Promoting Christianity among the Jews, now the Church Missions to Jews, 1809. At the heart of the movement in the London area was a group of influential laymen, neighbours in the parish of John Venn, Rector of Clapham, who frequently met to discuss wrongs like the slave traffic which they felt must be righted and for which they felt a responsibility as men of their time.

Another group was meeting in London in the vestry of St. John's, Bedford Row. They were Evangelical clergy, discussing

theology and practical questions related to their work. Gradually one subject in differing forms came to dominate their discussions: "What is the best method of planting the Gospel in Botany Bay?"—"in the East Indies?"—"in Africa?" On March 18, 1799, John Venn asked: "What methods can *we* use more effectively to promote the knowledge of the Gospel among the heathen?" and went on to lay down three simple principles. Charles Simeon, Vicar of Holy Trinity, Cambridge, followed with three direct questions: "What can we do? When shall we do it? How shall we do it?" Before they separated, the group resolved to form a society immediately. A fortnight later they met to prepare the rules, and on April 12, 1799, "The Society for Missions in Africa and the East" was born, which was later (1812) to become the Church Missionary Society for Africa and the East, now for so long known to many people throughout the world simply as 'C.M.S.'

II *The first hundred and fifty years.*

The earliest document published by the Society—its terms of reference so to speak—contained the following sentence:

"Of all the blessings which God has bestowed upon mankind, the Gospel of our Lord and Saviour Jesus Christ is the greatest. It is the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits."

That is eighteenth-century English. We might use slightly different words in the middle of the twentieth century but the Society is still committed to the same Gospel and to spreading the knowledge of it throughout the world.

The first one hundred and fifty years of the Society's history can be sketched briefly in each of its fifty-year periods.

- (1) From 1799–1849 the Society was searching for the most fertile soil in which to scatter the good seed of the Gospel. These explorations took the Society to North-western Canada, to the West Indies and South America, to

Madagascar and the Mediterranean, to China, Australia and New Zealand. In some areas the efforts of the pioneers were shortlived. In others, notably in Canada and in China, the missions took root and remained for many years the responsibility of C.M.S. until in 1921 and 1930 respectively the work was handed over to the autonomous Church which had grown out of the mission. Further explorations which belong to this period took the Society to areas where it is still at work, to West Africa and East Africa, to the Middle East, to the sub-continent now divided between India and Pakistan, and to Ceylon.

- (2) From 1849-1899 a pattern began to emerge. As a result of the preaching of the Gospel Christian communities came into existence. The local Church was born. The foreign missionary who brought with him so many novel ideas about Christian worship, the Christian ministry, western education and western medicine, was inevitably the leader of the local Church during this period. But even thus early the aim was to build up

“well-trained Native congregations under Native Pastors . . . to resign all pastoral work into their hands”

and for the missionary gradually

“to relax his superintendence over the Pastors themselves, till it insensibly ceases”.¹

To this end there began a steady increase in the numbers of the local ministry. One measure of the Society's intention may be seen from the fact that C.M.S., in 1857, committed the opening up of its Niger Mission to an African, the Rev. Samuel Adjai Crowther, and a few years later sponsored his consecration as the first African bishop of modern times.

With the building of the Church went the introduction of schools and hospitals.

In this period, too, the Society was able to begin work in Japan which, until 1859, had long been closed to Christian missionaries.

- (3) From 1899-1949 a new phase of the Society's work began. In all the areas of its working there was now a local Church and the beginnings of a local ministry. During this fifty years steady progress was made in transferring the exercise of authority and the control of Church policy from the foreign missionary society to the local Church, organized now in dioceses, each with its own bishop and diocesan organizations. At the same time there was an increasing concentration of foreign missionaries in institutions where the aim was to prepare young people for local leadership in Church and State. The many secondary schools started by the Society,

¹ The Rev. Henry Venn, C.M.S. Secretary, in a minute dated 1851.

the hospitals, and in particular the theological colleges for the training of the ministry, all had this purpose in view.

During this period also there was a very considerable increase in the Society's work among women and girls. The principle "Educate a man and you educate an individual: educate a woman and you educate a family" was recognized as early as 1845 with the establishment in Sierra Leone of the 'Female Institution' (now the Annie Walsh School). But *before* this period the Society had been curiously conservative in its attitude to women missionaries. It failed to view with approval the plea of the few single women who ardently desired to go to India, though letters from the wives and sisters of missionaries, who had already begun a teaching ministry, provided ample evidence of the need. The credit for pioneering work among women and girls must go to others. In particular there was founded in 1880 the Church of England Zenana Missionary Society. This Society, based on the same principles as C.M.S., and sponsored by many of its more adventurous friends, worked in the closest association with C.M.S. until in 1957 the two united to form one Society.

It was during this third period (1899-1949) that C.M.S. women missionaries laid the foundations of girls' education in many countries. St. Anne's, Ibadan, and Elelenwa Girls' School, in Nigeria; the High School for Girls at Gayaza, in Uganda; the Ahliyyah Girls' School, Amman, in what is now Jordan; St. Thomas' School, Meerut, the Sarah Tucker College, Palaaymkottai, St. Mary's School, Deoghar, Queen Victoria Intermediate College, Agra, all in India; Ladies' College, Colombo, Ceylon; St. Stephen's Girls' College and Heep Yun School, in Hong Kong; the Poole Memorial School in Japan; these are some of the schools for girls founded by the Society.

At the same time high standards of training for nurses and midwives were set in hospitals such as Iyi Enu and Ado Ekiti (now Ile Abiye), in Nigeria; Maseno, in Kenya; Mengo and Ngora, in Uganda; Isfahan in Iran; Bannu, Peshawar and Sukkur, in what is now West Pakistan; Hiranpur and Khammamet, in India; and the many hospitals opened by the Society in China.

It was during this period also that the Society joined with other Societies in the great Union Hospitals at Vellore and Ludhiana in India, the goal of which is to send out Christian doctors to uphold the ideal of Christian medical practice throughout the sub-continent.

Side by side with work among girls went the work among boys.

Schools like the Dennis Memorial Grammar School, Onitsha, Christ's School, Ado Ekiti, Igbobi College, Lagos, all in Nigeria; the Buxton School at Mombasa and the High School at Maseno in Kenya; King's College, Budo, Busoga College at Mwiri, Nabumale High School, all in Uganda; Bishop Gobat School, Jerusalem and the Stuart Memorial College, Isfahan, in Iran (neither of these is now in existence); the High School at Karachi and Edwardes' College, Peshawar, in West Pakistan; the 'Biscoe' School (boys and girls) in Srinagar, Kashmir; St. John's College, Agra and St. Paul's College, Calcutta, the schools in Palaaym-kottai and Kottayam, all in India; Trinity College, Kandy, Ceylon; St. Stephen's College, Hong Kong—all are names to conjure with in the countries concerned.

Some of these schools were, in fact, planted earlier but flowered in this third period. Today they are all self-governing institutions under their own boards of management, examples of the Society's traditional policy of creating something whose future development must depend on local conviction, initiative and leadership. An increasing number of hospitals are similarly becoming self-governing institutions.

* * *

This short outline of the first one hundred and fifty years of the Society's life leads inevitably to the question—What of present opportunities and future developments? In later sections an attempt is made to provide an answer. But first something must be said about the responsibilities of a Christian missionary society in the second half of the twentieth century.

III Changing pattern of responsibility

The world of today is very different from the world of 1799, and so is the Church. In 1799 the western world, for all its divisions, had still not reached the peak of its influence upon and control of the rest of the world. Politically, economically and culturally it was becoming increasingly aggressive. In that respect things are different today. This century has seen the retreat of western imperialism, the disillusionment of Asia and

Africa with the moral and spiritual pretensions of the West, and the rise of national self-consciousness throughout the world. The very circumstances of missionary service today are radically different therefore from those of the past.

Scarcely less significant is the change in the Church. In 1799 the Church of England (since it is this we are chiefly concerned with here) was merely the Established Church of one part of the British Isles, with one infant daughter Church just recognized in the newly independent United States of America. It had a ministry to planters and their slaves in the West Indies, and to Europeans in a few other places, but that was all. Today it has become a Communion with some claims to being world-wide. It is indeed a commonwealth of Churches, almost all autonomous, embracing peoples of many differing languages and cultures. Though the task is unfinished and in places is scarcely begun, yet the existence of an organized Church under its own leadership necessarily creates a new situation for a missionary society.

To this must be added the Ecumenical Movement which is slowly making Christians aware of the danger they are in through their unhappy divisions—not just danger to their own security but, far more important, the danger of betraying their Gospel. This Movement has created a new dimension within which missionary work has to be carried on. What has happened is that comity (arrangements to prevent overlapping) based on charity and good sense has led through the years to closer co-operation, from which has developed an increase in union institutions and united activities. In South India this closer understanding has brought into being a united Church, and in other areas there is steady progress towards the same objective.

The very pattern of missionary work is changing, yet the need for it is unchanged. Because of population increases in Asia and Africa there are more people in the world today who have not heard the Christian Gospel than there were in 1799. Moreover, although today the Church exists in most countries, generally

speaking it has hardly penetrated much below the surface of local life and custom. In many places it is still very alien in character and the deep levels of the peoples' lives have not yet been touched. Meanwhile revolutionary social and economic forces are breaking in on the traditional pattern of society in Asia and Africa, as elsewhere. Our generation is recognizing new frontiers on which the Gospel has to be proclaimed and demonstrated.

Such is the breathtaking context in which we work today. To what basic principles is the Society committed as it sets about its planning? Statements of policy are evanescent things. The most they ought to be expected to do is to indicate an emphasis and a sense of direction. The Statement approved by the Committee in 1949 reads as follows :

The C.M.S. is an Anglican Society. The C.M.S. is an Evangelical Society. These two statements must be taken in apposition.

As Anglican the Society holds to the faith and order of the Church of England as that is enshrined in particular in the 1662 Book of Common Prayer and the Thirty-nine Articles. It believes that that faith and order are agreeable to the Word of God. All its officers, committee members, and missionaries in full connection must be members of the Anglican Communion.

As Evangelical, the Society holds to a particular balance of convictions based on insights which we believe are primitive, and which have found expression within the Church of England since the Reformation recovered important truths which the medieval Church had obscured in matters of faith and distorted in matters of order.

Accepting, then, the historic creeds and the formularies of the Church of England and believing these to be most adequately set forth in the Book of Common Prayer, the Society would go on to assert that the full understanding and enjoyment both of the faith and the order of the Church can best be attained by a due attendance upon the primary function of the Church, which it holds to be obedience to the divine command to make known to all mankind the good news of God revealed in Jesus Christ. With that primary pre-occupation, which presupposes of course the continual upholding of all mankind before God in prayer, the Society believes that the

Divine Commission carries with it the obligation not only to proclaim but also to teach and to baptize—that is to say, to proclaim the Gospel in such a way that men shall repent and believe and become members of the Church.

Our primary emphasis upon evangelism involves, therefore, a special emphasis upon conversion as the work of God whereby men and women confronted by God consciously respond to him.

Believing that the work of conversion is essentially the work of the Holy Spirit we hold strongly to a conviction about the sovereign freedom of God, a freedom which is not restricted even by the divinely instituted means of grace.

We seek to test 'all spirits' by their conformity to the mind of God as that is revealed in Scripture. We treat with due respect the subordinate authority of the fathers of the early Church, the medieval doctors, the great reformers and contemporary theologians. But we insist that all such and the visible Church itself are always "under the Word of God".

We hold that the ministry is the gift of Christ to his Church, with a distinctive function for the building up of the Body, but fundamentally the ministry depends upon the Church not the Church upon the ministry. The Church is the Body of Christ, the ministry is only a part of the Body.

Holding, then, this high doctrine of the Church, we insist that its priestly as well as its prophetic character is inherent in all its members. The distinctive functions of the ministry do not reduce the priestly character of the laity. The first resolution in the Society's history, adopted by the men who a few minutes later constituted the Society, rings out this conviction with the words: "That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the Heathen." In the mediating of God's love to men and bringing men into living touch with God *through the work of evangelism*, the layman exercises both priesthood and prophetship. He does this in virtue of his membership of the Church. "Ubi Christianus, ibi Christus: Ubi Christus, ibi ecclesia."

Believing thus the Society, remaining steadfast in loyalty to the faith and order of the Church of England, nevertheless cannot limit the proper use of the word 'Church' to embrace only those who have inherited a certain order of ministry. We believe that the

Church is "the blessed company of all faithful people". Holding these convictions the Society actively participates in co-operative work, and is sympathetic to well-considered movements towards Church Union, particularly with the Churches of the Reformed tradition.

This brief statement must not be held to imply that the above convictions represent an Evangelical monopoly. What is maintained is that the balance in which they are held within the faith and order of the Church of England constitutes a distinctive tradition of churchmanship which finds expression also in no less distinctive views of the Sacraments, pastoral methods, convictions as to ways of worship, and policies with regard to the best way in which the Church's primary activities in the world can best be discharged.

IV *The Society and the Church*

C.M.S. IN THE LIFE OF THE CHURCH OF ENGLAND

Freedom of Action

As has been noted, the first resolution passed at the founding of the Society in 1799 was:

"That it is a duty highly incumbent upon every Christian . . . to propagate the knowledge of the Gospel among the Heathen."

Thus responsibility was laid fairly and squarely on the shoulders of the individual: there was to be no waiting on the Church, or any other organization. If they were inert then the obligation still remained for the individual to take action.

But this did not mean that there was any desire to move outside the faith and order of the Church of England. On the contrary, the founders from the first sought official approval, and at all times wished for good understanding and mutual confidence between the Church authorities and themselves as promoters of a voluntary society.

They claimed the right to choose the missionaries who would serve the Society overseas and accepted only those who were in full sympathy with their aims and methods. While showing due

respect to the Church's leaders, the C.M.S. Committee, especially its lay members, then and since have been concerned to preserve their freedom of action in the duty to which they believe God has called them.

Distinctive Contributions

As a voluntary society for missionary work C.M.S. has distinctive contributions to offer to the Church.

- (1) The close personal links which exist between those who go out and those who send them, and between those who send them in this country and those who receive them overseas. The relationship between the sending and receiving Churches is more easily preserved because a premium is placed on personal friendship and relationships. Devoted service, understanding prayer and sacrificial giving are called out. At a time when the pressures of modern society tend to discount the value of the individual, this personal emphasis which is the hall-mark of all missionary societies is something which the Church cannot afford to lose.
- (2) The principle of personal initiative. In the history of both Church and State in this country voluntary associations have maintained a strong tradition of initiative. A voluntary society makes a vital contribution to the spiritual vigour of the whole of the nation's life by the scope it offers for individual and collective initiative and by its ability to call out such initiative from men and women.
- (3) A voluntary society demonstrates another principle of proved importance in community life—the specialization of function. All cannot be equally concerned to do all the good works that clamour for attention. But experience suggests that if the Holy Spirit is given the opportunity, he will lay upon certain men and women a particular concern for a particular piece of service.
- (4) A missionary society is able to offer through such of its members whom God calls overseas those distinctive insights into Christian truth which they have found in their own experience and which they desire to offer to the Churches overseas which they serve. C.M.S. has never been a grant-making organization: its emphasis has always been on a person-to-person basis. Men and women of spiritual quality and special skills continue to be its main contribution to the mission of the Church.

For the Church Missionary Society each of these four values is significant far beyond the circle of the Society itself. The Society

holds that they are of enduring value to the Church in this country, and that in so far as the Society faithfully reflects them they are an important part of its offering of service to the world Church.

The Church Assembly Overseas Council

As early as 1884 the Convocation of Canterbury set up a Board of Missions and from the outset the C.M.S. has given support to all the efforts made by the Church of England to express its sense of corporate responsibility for work overseas.

With the creation of the Church Assembly in 1920 the original Board of Missions became the Missionary Council of the Assembly, this in its turn being renamed the Overseas Council in 1950. The members of the Council are representatives of the Assembly and of the missionary societies. C.M.S. is represented by its General Secretary. Through the Council the Assembly views the work of the Anglican Church overseas as a whole, seeking to co-ordinate and express the responsibility and policy of that Church in regard to missionary problems. The Societies are recognized as the agencies through which the Church's policy is carried out and have been aptly described as handmaids of the Church.

The Council's present duties, expressed in a resolution of the Assembly in 1959, are:

- (a) To deepen in the Church of England its sense of corporate responsibility for world-evangelism.
- (b) To stimulate support for the missionary agencies of the Church, and to promote co-operation among those agencies.
- (c) To provide a channel of communication between the Church Assembly as representing the Church of England and the representative bodies of other parts of the Anglican Communion.
- (d) To collect and disseminate information relating to the Church's responsibility for world-evangelism, and to co-operate as the need arises with other bodies working in this field.

A further development in consultation took place at the Lambeth Conference of 1958. Resolutions of the previous Conference (in 1948) led to the setting up of an Advisory Council on Missionary Strategy, representative of the Anglican Communion throughout the world. It seeks to provide for a more frequent exchange of ideas and information and to give fuller expression to four vital principles of corporate life—co-ordination, co-operation, consolidation and cohesion. The 1958 Conference recommended that there be a full-time Secretary; as a result the Rt. Rev. S. F. Bayne, formerly Bishop of Olympia, U.S.A., was appointed first Executive Officer of the Anglican Communion.

The Society's Relations with other Churches

In the original rules of the Society Law XX reads:

“A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.”

The theological conviction here expressed has continued to govern all the relations of the Society with other Communion.

Practical expression was given to it as early as 1813 when the Rev. Josiah Pratt, Secretary of the Society, began to edit *The Missionary Register*—a journal not confined to information about C.M.S. missions but giving an account of the work of all the Societies. This truly ecumenical publication is an illustration of the Society's attitude from the beginning of its life.

Baptists, Congregationalists, Presbyterians, Methodists and others were extending their overseas missions. After a century of effort there was danger of overlapping in some areas, and also great need for a common policy as regards medical and educational activities if government aid were to be secured. Representatives of the different Societies began to meet for mutual consultation, and the Secretaries from Salisbury Square were regular in attendance. These meetings, together with pressure from the field, led to a conference at Edinburgh in 1910 which is generally

accepted as the beginning of the Ecumenical Movement (though it was not the first interdenominational conference). The principal means by which, since then, relations have been maintained with other Societies has been through discussion at Edinburgh House in London, headquarters of the Conference of British Missionary Societies. In co-operation with other Societies C.M.S. shares in important joint undertakings overseas—in theological, medical and teacher training and in women's education.

Through this and similar collaboration at home the Society is making a contribution towards growth in mutual understanding between Christians of different denominational backgrounds. Without mutual understanding little progress can be made towards that unity of the Churches for which Anglicans are pledged to work.

The Ecumenical Movement¹

Closer co-operation at home began to affect the work overseas. National Christian Councils came into being which together constitute the International Missionary Council. The I.M.C., and movements for Faith and Order and for Life and Work were forerunners of the World Council of Churches, inaugurated at Amsterdam in 1948. The W.C.C. has a membership of about 178 independent Churches all over the world, many of which have grown up as a result of the work of the missionary societies.

The I.M.C. and the W.C.C. have much in common. They are in association with one another, and plans for full integration have been under discussion. Present indications are that the I.M.C. may well become the department of the W.C.C. for world evangelism.

¹ The word 'Ecumenical' is the Greek equivalent of the Latin 'Catholic'. It signifies the world-wide nature of the Church and is now used to describe the co-operative work of the non-Roman Churches.

The Church of South India

From its inception the scheme for union in South India was one with which the Society found itself in fullest sympathy.

In January 1946 the Church of India, Burma and Ceylon¹ decided to allow its four South India dioceses to enter the union, and at the Annual Meeting of the Society on April 30, 1946, the following resolution was adopted:

“The Society resolves that notwithstanding anything to the contrary in its existing Laws and Regulations the Committee shall be entitled as from the date when the South India Church Union Scheme comes into operation:

- (a) To allow its existing missionaries to continue to minister within the area of the South India Church under Episcopal licence and to send out new missionaries from time to time to minister within such area.
- (b) To make grants out of the general funds of the Society for the maintenance of such missionaries and for any other missionary work suitable to be carried on by the Society within the area of such Church, and within the scope of the Society's objects.”²

The Church of South India came into being in 1947. This is the first time that episcopal and non-episcopal bodies have been reunited. Its membership of over a million people is made up of former Anglicans, Methodists, Presbyterians and Congregationalists. There are fifteen dioceses and at the time of writing twelve Indian bishops. The C.S.I. still welcomes missionaries from the West, and C.M.S. has commitments in eleven of the dioceses.

V *How the Society's life is organized*

The original rules did not give the Society a name. It was first known as “The Society for Missions in Africa and the East”, and

¹ Since 1947 the Church of India, Pakistan, Burma and Ceylon.

² Subsequently it was felt desirable to revise the Laws of the Society to provide for the continuance of its work in other areas where similar united Churches might come into being and this revision was made at the Annual Meeting of 1949.

only in 1812 did it finally settle its title as "The Church Missionary Society for Africa and the East". Subscribers of a guinea or, if clergymen, of half a guinea, qualified for membership.¹

During the first twelve years of the Society's life the Committee met in the study of one of its members, the Rector of St. Anne's, Blackfriars. In 1813 C.M.S. moved to Salisbury Square, behind Fleet Street, though it was not until 1862 that it came into possession of a large freehold building, which later was added to considerably.

The whole development of the organization of the Society has been a natural growth arising from expanding activities. A General Committee with ultimate authority, a Treasurer and later a President, a smaller Executive Committee for action, a General Secretary with whom are associated a number of other Secretaries of whom one at least must be a layman—that has been and still remains the traditional basis of the Society's organization.

Final authority rests with the General Committee, elected from the Members of the Society, who with the agreement of the President and the Treasurer, and in consultation with the Secretaries, must decide all matters of major policy.

Development of Local Organizations

The Society could not long exist simply as a Committee in London. It had to make its aims and needs known throughout the country. The first provincial Association was formed at Dewsbury in February 1813, and the first Major Association, as they came to be known, at Bristol in March of the same year.

The Society has always encouraged decentralization whether at home or overseas and from the outset these groups had a considerable degree of autonomy. Today over 130 Associations are playing an increasingly active part in the whole life and witness of

¹ Radical changes in the rule were made at a later date—see facing page.

the Society. New ones are coming into existence and large Associations are being divided in order to cover the ground more adequately. Their work is to promote an evangelistic challenge in their immediate locality, to carry out an educational programme featuring the need for missionary work overseas, to encourage prayer and to raise money for its support.

Most Association Secretaries call their members together at least twice a year. These meetings provide the channel through which Members can express their own sense of personal responsibility. And it is through the Associations' accredited representatives on the General Committee (*see page 18*) that the concern felt by the individual is made known.

The work of the Associations is extended and developed by Area and Assistant Area Secretaries, appointed and maintained by C.M.S. headquarters. Since the amalgamation of the Church of England Zenana Missionary Society and C.M.S., the Area Secretaries have been further assisted by several members of the former C.E.Z.M.S. Field Staff. More recently a number of Regional Women Secretaries have been appointed. These men and women are playing an increasingly important role in the Society's strategy.

A proposal that the Associations and parishes should be linked with individual missionaries was put forward as early as 1835. The outcome of this, and its subsequent development, has received continuous support, and binds together in close fellowship Members, supporting parishes, the missionaries overseas and headquarters staff (*see also page 23*).

Membership of the Society

Qualification for Membership is no longer financial, but is open to all who, in response to God's love in Christ, are prepared to commit themselves to his mission in the world. Membership of C.M.S. offers them the chance to do this through support of, and

service to, the work of the Society. In 1949, the year of the Third Jubilee of C.M.S., a new scheme of Membership was introduced with this emphasis. The Laws were revised, so that now any person who supports, recruits or works for the Society in certain specified offices and functions is considered to be a Member of the Society. Any other person in sympathy with the Society's aims and policies is also entitled to become a registered Member upon undertaking to further the Society's work.

Administration of the Society's Work

The offices of President, Treasurer and Chairman of the Executive Committee are traditionally held by laymen. Most of the chairmen of the sub-committees are laymen, as also are normally half the members of the Executive Committee.¹

In 1955 a Special General Meeting of the Society approved amendments to the Society's Laws, with the object of strengthening and reconstituting the General Committee to make it more effective and responsible. It was agreed that the voting strength of the Committee should be more clearly representative of those who work for the Society, and that it should reflect the thought of the Associations throughout the country and their response to particular news and challenges transmitted to them.

Accordingly the Committee now consists of members of the Church of England or of Churches in communion therewith, the majority of them being representatives elected by Associations. In addition, the following are entitled to speak and vote: the Patron, Vice-Patron, the President and Treasurer of the Society, *ex officio*; all Vice-Presidents, Honorary Governors for Life, existing Life Governors,² and all members of the Executive Committee

¹ The term 'laymen' of course includes women.

² *Vice-Presidents*: certain members who honour the Society by accepting this office; *Honorary Governors for Life*: certain members (not more than 150 men and 150 women) whose notable service the Society wishes to honour; *Life Governors*: those who, before 1955, donated in one sum £50 or more to the Society's funds.

who signify their desire to attend; former missionaries who have retired or resigned after not less than ten years' service. The President of the Society is the Chairman.

The General Committee defines and controls the policy of the Society and is kept in close touch with developments overseas through regular reports and discussion. Among its other duties are those of recommending to the Annual Meeting, or a Special General Meeting, the repeal or alteration of the Laws of the Society; the election of certain members of the Executive Committee; the approval of instructions to the Society's Missionaries; the appointment of the President and Treasurer, (subject to the approval of the Annual Meeting), and of Vice-Presidents and Honorary Governors for Life. The General Committee meets not less than four times in every year.

To the Executive Committee which meets monthly (except in August and September) is delegated the power of handling the Society's general work and responsibilities. The General Committee's final authority is safeguarded by a Bye-Law which provides that if not less than a quarter of the members of the Executive Committee, present and voting, require that a resolution be referred to the General Committee, that resolution is not considered passed until it has been passed by vote of that Committee.

Of the 42 elected members of the Executive Committee ten are elected by the Northern Province Representatives, ten by the Southern Province Representatives, two by the Hibernian C.M.S.¹ and twenty by the General Committee.

The following sub-committees are appointed by the Executive Committee: Appointments, Finance, Africa, Asia, Men Candidates, Women Candidates, Medical, Home, and Personal Grants. All present reports of their proceedings to the Executive.

¹ See pages 45-46.

The Society's Headquarters' Staff and its Functions

The staff at the Society's headquarters in London exists to serve the missionaries of the Society, and through them the Churches overseas which the missionaries serve, and the Church in Britain which sends them.

FOREIGN DIVISION

The Foreign Division is concerned primarily with the Society's work overseas. It is headed by the General Secretary, who is the Chief Overseas Secretary, supported by two Secretaries who have direct responsibility for the work in Africa and Asia respectively, and also by the Woman Secretary and the Medical Secretary. In addition, the Foreign Division includes the Men and the Women Candidates Secretaries, working under the supervision of the General Secretary who is also Chief Candidates Secretary.

The Foreign Division maintains direct links with the Churches overseas through Regional Secretaries or, in some cases, through Mission representatives.

The training of missionaries has from the beginning been regarded as fundamentally important. A college at Islington, founded in 1825, proved to be a noteworthy pioneering enterprise. It was the second in point of time to be opened in England by Anglicans for the training of men for the ministry and it anticipated all the theological colleges existing today. Besides this important function (and it is interesting to note that many Islington students later become overseas bishops), the college also ran special courses for doctors, teachers and other laymen. Largely as a result of the First World War, the college was closed in 1915 and the men transferred to St. John's, Highbury. Various arrangements were made to continue training between the two world wars (except for the period 1923-7). In 1946 a new college was opened as Liskeard Lodge at Blackheath in South London, and in 1952 this was transferred to a house in Chisle-

hurst, Kent, where single men and married couples live during training.

The training of women recruits began in 1891 and was followed the next year by the appointment of a Woman Candidates Secretary. Training continued in various centres, the best-known of which was 'The Willows' at Stoke Newington, later renamed Kennaway Hall. In 1938 the students were transferred to 'Foxbury', a house in Chislehurst, which has remained in use as the Society's training college for women ever since, except for some years during the last war. The transfer of Liskeard Lodge to Chislehurst in 1952 made it possible for the men and women to take most of their training together. A Governing Body is responsible for the oversight of these institutions.

Training is divided into three parts—training before acceptance as a missionary; training overseas; and training during first furlough.

In the experience of the Society, however well qualified a recruit may be, there is still need for a period of preparation which chiefly consists in the discipline of a corporate life, Bible study, in a study of the principles and practice of evangelism and of Church doctrine and in some explanation of conditions obtaining overseas and of the changing pattern of missionary service today. This first period is provided at the Society's colleges and lasts from three to four terms according to the needs of the candidate and the demands of the situation to which he or she will be going.

The second period of training takes place on the field. The Society's regulations require that every missionary should go to a language school or have other opportunity for language study, so that he may as quickly as possible be able to talk easily with the people he is to serve, and so become better equipped to enter into their lives and that of their Church. Usually his first location is to a place where he can serve an apprenticeship under the

guidance of a Christian experienced in the religion and customs of the people to whom he or she ministers.

During the first furlough attention is given to the best kind of additional training to meet individual needs. Some return to Foxbury or Liskeard Lodge, some go to St. Julian's in Sussex or to one of the missionary colleges at Selly Oak; others attend special courses at the universities; still others explore technical aids.

HOME DIVISION

The Home Division, reaching out from headquarters in London to groups all over the country, has as its main task one of interpretation and challenge. Under the direction of the Home Secretary it seeks to present evangelism as a world-wide responsibility in which the Society must aid the Church in Britain, challenging its members in the parishes there to bridge the gap between the Church in their parish and the world beyond, whether in Britain or overseas. There are hopeful signs that the old conception of the missionary society as solely a 'sending' agency is beginning to disappear. In fact the traffic is two-way. There is much that the Church overseas has to give out of its rich and varied experience to the Church in Britain.

Creating opportunities through which this experience can be shared is another task of the Home Division. The visits of African and Asian bishops and other clergy, and of outstanding laymen, the longer periods spent by bursars at British colleges and universities, the visits of missionary deputations, all can stimulate the life of a parish. Training Courses arranged by headquarters increase knowledge of the problems and opportunities in overseas dioceses, whilst the Church of South India is witness to the enrichment of spiritual life which comes through unity.

The Home Division seeks to achieve its objective through all the modern means of communication: radio, television, films and

other visual aids as well as printed matter of all kinds. Conferences are frequently held in which the laity are trained to aid the clergy in speaking to their people about the world Church. Associated with the Home Secretary is a staff with a variety of gifts and training; some engage in production work, others establish and maintain links with groups in the parishes, training colleges and universities, and among children in the schools.

C.M.S. work is primarily the service of people by people, and another of the Home Division's tasks is to assist the individual to become aware of his responsibility for the people he helps to send to the Church overseas. A significant part is being played here by the Overseas Link Scheme, whereby parishes in Britain are linked with areas overseas through a missionary correspondent. Above all, more missionaries are wanted to make the great new world-wide evangelistic effort possible (see also *Forward from Lambeth*, pages 51-53). Recruiting, therefore, plays a major role in the Division's plans. Individual missionaries, seconded for a period, help in the recruiting drive, presenting the needs of the Church to men and women in the professions and in the training colleges.

In a security-minded age the call to the service of Christ's Church does not always meet with a ready response, for the requirements are exacting. They are: a deep personal experience of God in Christ; a love and concern for others; absence of race consciousness; no concern for professional or other status, and a readiness to work under others. These attitudes, together with a willingness to throw away security and leave the future with God, to preach the Gospel in repentance rather than pride, having a deep respect for the beliefs of those of other faiths and a desire to understand them, to give up normal comforts and rights and, if need be, to suffer—these are the points at which the Society challenges the present generation to consider its obligations to service and to take into account the stewardship of its talents.¹

¹ Further information about service overseas and existing vacancies may be obtained from the Recruiting Secretary, C.M.S.

For the missionary motive is primarily not to 'do good' but rather to pass on in penitence to others who have not received them before the riches of the Gospel.

FINANCE AND ADMINISTRATIVE DIVISION

The Finance and Administrative Division is responsible for the receipt, custody and disbursement of funds; it deals with legacies and trust matters, with the Society's investments, the management of its real properties, and the care and servicing of the headquarters' building. It is headed by the Financial and Administrative Secretary who, aided by the Accountant, is responsible not only for the Society's book-keeping and accountancy but also for the control and review of expenditure so as to ensure that the maximum advantages are gained in the use of the Society's resources.

The money needed to finance the Society's work comes mainly from the free-will gifts of its living supporters; for instance, of the amount of £737,000 asked for to meet the Budget of Commitment for the year 1960, £580,000 (nearly 80%) had to come through the voluntary contributions of Members and other supporters. The remainder of the Society's money is drawn from legacies, estimated to yield £127,000 in 1960, and the income from certain investments and other sources, amounting to £30,000.

The relatively small amount of income derived from investments (less than 4% of the income needed) reflects a policy of the Society maintained over many years. This is to put the maximum amount of money into financing current work rather than to set aside substantial amounts by way of endowments and reserve funds.

The growth of the Society's needs can be seen by comparing its average annual income for the period 1935 to 1939, when it was less than £400,000 per annum, with the figures for the period 1946 to 1950 when it had risen to an average of over £500,000

per annum. But even more striking is the comparison with the figures ten years later, when for 1960 an income of £737,000 was called for to meet the Society's committed expenditure for that year, quite apart from the money which was asked for to meet the challenge of new opportunities under the Forward Movement (an average of £300,000 a year—see pages 51-53).

The direction of the Society's expenditure is exemplified in the following summary of its 'committed' budget for 1960:

For missions overseas	£557,000
For home education	103,000
For headquarters administration	44,000
For other expenses, such as staff pensions, maintenance of properties and interest on loans	33,000
	£737,000

Even this substantial total does not fully represent the actual cost of the work which is being carried out by the Society. For instance, the work of many of its missionaries is supported by money from sources overseas. It is true to say that the figure of one million pounds more nearly represents the amount of work undertaken by the Society in the Church overseas.

The increases in annual budgets in recent years do not, regrettably, represent increases in the volume of the work carried out so much as the increased costs of maintaining much the same level of work.¹ The Society, just like most of its supporters, is a victim of rising living costs and there can be no assurance that these costs will not continue to rise, particularly as those areas in which the Society's work is carried out become more developed and their peoples attain higher standards of living—almost inevitably at a higher cost of living.

¹ This picture is now happily beginning to change with the advent of the Opportunity Plan (see pages 52-53). The need for increasing the Budget of Commitment, however, remains as great as ever, as the following sentence shows.

SECTION TWO

THE SOCIETY AND ITS COMMITMENTS

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I *The Society's Commitments*

Previous chapters have described briefly how the Society was founded, its position in the Church of England, and its organization. Here we take a closer look at the challenge to the Church in those areas where C.M.S. missionaries have been called to serve.¹

West Africa

C.M.S began its work in West Africa first in the Rio Pongas region and then in Freetown, Sierra Leone. This colony of freed slaves had links with the whole of West Africa, and the Church in Sierra Leone with its educational institutions came to exert a remarkable influence upon the development in particular of Nigeria and Ghana. African clergy and teachers trained in Sierra Leone at Fourah Bay College,² went to Nigeria and Ghana in great numbers. Their subsequent leadership both in Church and in State is a significant fact in the history of West Africa. It is no accident that in the university colleges of Ghana and Ibadan (Nigeria) as well as in Fourah Bay, Religious Studies is a subject enjoying parity of esteem with other subjects in the university curriculum. This situation can be traced directly to the Christian influence radiating from Freetown for over a century and a half.

Today the Anglican Church in West Africa is organized as a Province, and in the Diocese of Sierra Leone and in seven dioceses of Nigeria the Society is at work.

Four factors dominate the scene in West Africa—the constitutional development expressed in political independence: urbanization, with some 'light' industrialization: the spread of materialism: the spread of Islam. Each of these constitute new

¹ Detailed accounts of past work are available in *The History of the Church Missionary Society* (four volumes up to 1914) by Eugene Stock.

² Founded by C.M.S. in 1827, affiliated to Durham University in 1876 and now a university college.

'frontiers' for the Christian Mission. Schools, teacher-training colleges, hospitals, theological colleges, all are affected by these developments and to an increasing extent they are 'looking outward' to see what are the challenges and opportunities for presenting the Gospel on these frontiers.

At the same time it is becoming increasingly clear that there will also be scope for missionaries, not attached to institutions, to help the African Church to explore new ways of evangelism. The exploration has already begun and needs recruits.

The educated West African, politically conscious and enthusiastically nationalist, has ambitions, hopes and fears which call for the utmost sympathy and understanding. Traditional methods of approach will hardly reach such men and women. Here is one untouched field for Christian pioneering.

Thousands of African peasants are becoming town-dwellers and in many cases are exchanging the rhythms of the country for those in industry. A survey of this 'frontier' indicates an urgent need for a clear strategy on the part of the Church if this development is to be influenced by the Gospel. Here is another field for pioneering. At the same time, it is equally important that there should be for those remaining in the villages a right sense of their stewardship of the soil and a fresh concept of the dignity of work on the land. Here the Christian Church has much to offer.

The sudden inrush of wealth and the enormous enrichment of possibilities for the ordinary man and woman in West Africa is a tremendous challenge to the Church in its pastoral ministry. The clergy are almost overwhelmed by the variety of opportunities presented to them. Here again is wide scope for missionaries with experience, with tact, and with humility.

The spread of Islam is in many areas a new factor which seems to have caught the Church largely unawares. A new conception of Christian witness among Muslims needs to be worked

out. Missionaries thoroughly equipped with a knowledge of Arabic and Islamics are wanted to help the Church in West Africa, as much as they are wanted in many other parts of the world.

West Africa is throbbing with life and hope. It is a land of 'great expectations'. For the Christian Church it is one of the places of greatest opportunity.

East Africa

Arab slavers, explorers and missionaries were the first to penetrate to the vast areas of Kenya, Tanganyika¹ and Uganda—the three political units of East Africa. The attack on the slave trade and the attempt to find the sources of the Nile opened up the interior. Only after the explorer had made his discoveries and the missionaries had made their first impact did the different European governments take control, pacify the warring tribes, and make possible the tremendous development of western education and the growth of the Christian Church.

These two sequels to the coming of European political control are the key to an understanding of contemporary developments in East Africa. White settlement and Asian immigration have considerably complicated the situation but, contrary to much common opinion, the forces which up to the present have most deeply revolutionized African life in these areas have been western education and the Christian Gospel.

The fact that the missionaries pioneered both and that the Church is vigorously alive in East Africa is not, however, ground for complacency. The same four forces which are operating in West Africa are operating in East Africa—with this significant difference, that whereas in West Africa political independence has become an increasing reality, in East Africa the conflict of races—African, Asian and European—has complicated and slowed up political development and has led to frustration and bitterness.

¹ C.M.S. work in Tanganyika is now the responsibility of the C.M.S. of Australia and Tasmania (*see page 44 f.*).

Here, as in West Africa, there is urgent need that the Church shall go 'deep' and do so on the widest possible front. This need is something far greater than a mere expansion of numbers. The call here as elsewhere is that at a moment when the old landmarks are disappearing and the old traditions are being changed a way of life shall be demonstrated which offers men and women a sure base upon which to build a new society. To this task of laying firm foundations for the future the Church in East Africa is committed.

In its inner life the Church recognizes the implicit challenge of the Revival Movement to the inherent weakness of nominal Christianity. At the same time the challenge carries with it implications which bear on the Church's total involvement in the life of the community. Salvation involves the individual in the depths of his own being but it also involves him in his relationships with his fellows, and lays on him an obligation to share in the corporate witness of the Church in social and political life.

Here comes in the far-reaching importance of Christian schools, teacher-training colleges, theological training colleges, Christian medical work, and outreach through rural rehabilitation and welfare, as well as youth work, leadership training and Sunday-school activities.

In all these fields there is an increasing rather than a decreasing demand for the contribution of the foreign missionary. The labels under which he or she may work are likely to be different in the future from those of the past, but the task remains the same, to confront men and women with the Person of Jesus Christ as Saviour and Lord, and to press for the recognition of the "crown rights of the Redeemer" in every realm of human life.

Meanwhile great changes are taking place in the ecclesiastical structure. The Anglican Church in East Africa is now organized under two Provinces—the Province of Uganda and Ruanda-Urundi and the Province of East Africa. The latter had as its

founding dioceses those of Mombasa (Kenya), Central Tanganyika, Zanzibar, Masasi and South-west Tanganyika. In both Provinces smaller dioceses have been formed. Provincial development and the multiplication of dioceses represent at once a response on the part of the Church towards the urge of the peoples in general towards independence, and at the same time a response to the need for more adequate pastoral supervision and a more sustained local attempt to grapple with the task of evangelism.

This development could lead to a period in which the Church was over-preoccupied with its own ecclesiastical machinery and its own concerns as has happened in other parts of the world. If the new outgrowth is to yield the fruit of greater Christian devotion and greater evangelistic zeal then a larger supply of foreign missionaries will be needed for the service of the Church, men and women who by definition will be preoccupied with the primary task of evangelism and with enlisting the enthusiasm and devotion of the local Church in that task.

Ruanda

After the 1914-18 war the German territories of Ruanda and Urundi were transferred to Belgium under mandate from the League of Nations, and were later confirmed as a trustee territory under the United Nations. In 1920 C.M.S. sent out two doctors to start a Medical Mission in Ruanda-Urundi. Work began in the following year at Kabale in the Kigezi district of Uganda and, after 1923, spread first into Ruanda and later (1935) south into Urundi.

For many years the area was apparently untouched by the increasing tempo of political development in neighbouring territories. Now Ruanda-Urundi finds itself next door to a Congo which has become an independent state, and the territory itself faces independence in the near future. Developments which in territories controlled by Britain and other countries have unfolded over the past fifty years are being compressed in the case

of the Congo and of Ruanda-Urundi into much less than a decade.

This, together with the formidable structure of the Roman Catholic Church in this territory, is the context within which C.M.S. missionaries in Ruanda have to work.

Here the Revival Movement exercises a striking influence and the Church has indeed given a distinctive witness to its ability to go 'deep' into the lives of the people. It is now having to face the necessity to broaden its influence and there is the inevitable danger that it may become shallow. To meet this danger, both in specialized spheres (medical work, school work and the training of teachers) and in the life of the Church as a whole, more men and women are wanted who will bring to their task the same dedicated vision and devotion which was shown by the pioneers of forty years ago.

Sudan

Although the history of Sudan as a modern political entity begins with the establishment of the Anglo-Egyptian Condominium in 1899, the period which ended in 1956 is already almost legendary. Today the Sudanese government is trying to unite a country which geography, race, language and culture have effectively divided for a thousand years. At the same time it is seeking to ensure the country's economic survival and its political status as an independent nation. This gigantic task calls for the utmost sympathy from Christians in this country—sympathy which is represented in person through the work of the Society's missionaries.

C.M.S. began work in the North, where Islam is predominant, in Omdurman in 1899, and was able for a short while to extend it to a few other centres. This work is now concentrated once again in Omdurman Hospital, in which other missionary agencies are co-operating. The importance of this Christian centre in

Omdurman, and of the life and work of the Church which centres upon Khartoum Cathedral and the Unity Girls' High School, consists not only in its witness to the Gospel in a Muslim society but also in the contribution which can be made to the very considerable community of Christians from the South now resident in Khartoum and its neighbourhood.

Meanwhile in the South the Sudanese Church is learning to stand on its own feet. The contribution of the Society consists in the development of a centre at Mundri for the training of clergy and teachers, a centre from which a vigorous extra-mural programme is carried on.

A Sudanese Muslim would certainly understand you if you were to say to him that "the future is in the hands of God", and that is true of the Church here as elsewhere. What is certain is that there is a Church of Jesus Christ in Sudan and that at the moment the Society is privileged to be able to serve it.

The Middle East

From the earliest days C.M.S. felt a concern for 'the East' where ancient Christian Churches were living a difficult and precarious existence under Turkish rule. The hope was that if these Churches could be brought to take the Bible more seriously they could be the instrument for the evangelization of the world of Islam.

Into the implementation of this hope the Society has put a vast amount of energy and devotion ever since its first missionaries went to Malta in 1815 to establish a printing press and to organize the circulation of the Scriptures in Eastern languages. From that initiative sprang work in Istanbul, Palestine (now Jordan and Israel) and Egypt. Today the Society has less than a dozen missionaries in the Middle East.

Anyone reading the long story of the intervening years, recognizing the heroic devotion and great ability of many who have given their lives in this act of witness, seeing hope continually deferred, noting the gradual attrition of resources, and finally the débâcle which followed 'Suez' in 1956 when all C.M.S. missionaries had to leave Egypt, might well ask "to what purpose is this waste?"

The answer is the answer of faith: of faith which believes that a cup of cold water in the Name of Christ is not a futile gesture: of faith that the promise holds that "my Word shall not return unto me void": of faith that "the day of small things" is not the Last Day: of faith that he who has begun a good work will go on putting his finishing touches to it beyond our human understanding.

It is in this faith that the Society awaits expectantly a summons to some new task in the Middle East, believing that the opportunity may be just round the corner, ready to serve however unlikely the form in which the opportunity presents itself. Four of its missionaries have been allowed to return to Egypt. Meanwhile it is seeking to recruit men and women who will be prepared to become real masters of Arabic and of Islamic studies and who will be clear that their vocation is life-long—to be among Muslims "with a presence willed and intended as a witness to the love of Christ".

Iran (Persia)

This great tableland links Central Asia with the Arab world and joins Europe to Pakistan and India. Iran is a country quite unlike its neighbours. A passageway of the nations, it has yet preserved a distinctive character of its own.

The first modern missionary to Iran was Henry Martyn who translated the New Testament into Persian, and died and was

buried in Tokat in 1812. In 1869 Robert Bruce, a C.M.S. missionary from the Punjab, visited the country to learn Persian, became involved in relief work during a famine and appealed to C.M.S. to start a Mission. After much deliberation and not a little hesitation, the Society eventually did so.

From the Mission has grown a small Christian community, centred for a long time in Isfahan, Shiraz, Yezd and Kerman, but now slowly spreading out to other centres such as Tehran and the oilfields. The most notable characteristic of this small Church is that it is growing by the direct conversion of Muslims, Jews and Bahais.

Missionary work finds expression in two hospitals, in Bible correspondence courses and in primary education, hostels and a school for the blind. Through it all there is continually offered openhearted friendship towards the increasing number of those who in modern Iran are perplexed and fearful, for whom their own religious faith has become corroded by the "acids of modernity". In few places in the Muslim world will the Christian who can understand and respect the best in Islam, and can love the Muslim for his own sake, find so great a response.

India, Pakistan, Ceylon

The work of C.M.S. in these three independent nations follows divisions which are partly political and partly cultural.

(A) *India*

The divisions within India are roughly represented on the one hand by the area watered by the Ganges, together with Central and Western India—the India which acknowledged in some measure the rule of the Moguls whose empire in decay made way for British rule; and on the other hand by the Dravidian areas of the South which never completely surrendered to the Moguls

and which today are covered ecclesiastically by the dioceses of the Church of South India. C.M.S. has work in both areas.

A broad distinction can be made between the development of the Church in the North and that of the Church in the South. In North India the early aim to reach the high-caste Hindus was never abandoned but became channelled into educational institutions. In the South there was not the initial response from the high castes which occurred in Bengal. When the response came it was from the outcastes, and a programme of evangelism and pastoral care designed to lift up these under-privileged people has been the dominant factor in the history of the Church in the South. The many eminent educational institutions which have developed in South India have been the sequel to this evangelization of the outcaste, not its cause.

A further difference, of great significance for the life and history of modern India, is that the long-established Syrian Church had its homeland in South India.

NORTH INDIA

The natural trend in the Society's policy was to hand over Christian schools and colleges to Indian leadership. The growth of national self-consciousness, particularly in the Ganges plain, made this even more desirable. As a result, over the years the number of C.M.S. missionaries in this part of India has diminished at a pace far too fast for the health of the Church. This is widely recognized today though the remedy is hard to apply. Meanwhile there are opportunities for missionaries who are skilled in accountancy, for men who will serve as chaplains to Indian bishops, and for others who will help to inspire Indian leadership in youth and Sunday-school work. Christian graduates are much needed as teachers and lecturers. Work among students in Christian hostels attached to Indian colleges and universities offers a field for pastoral evangelism as worthwhile as any similar activity in the West. The Society can also use those who want to

work in a hospital and those who are attracted by the development of preventive medicine and welfare services.

In addition to such spheres of service as these, the Society also makes its contribution to three centres of theological training, in Bareilly and Poona (both union institutions) and in Calcutta.

SOUTH INDIA

The dominating factor in South India is that since 1947 there has been a Church of South India bringing together in one body a variety of our western traditions of Christianity.¹ C.M.S. played a very significant part in the preparations which led to this re-union, and has sought by all means in its power to help to strengthen the united Church.

The Society's responsibility in the first ten years was to try to maintain its contribution of missionaries and money for evangelistic work, the training of Christian leaders, educational institutions and some medical work. Notable work among the deaf and dumb, pioneered by C.E.Z.M.S., is another form of service.

In the coming years the Church of South India will increasingly seek to break new ground and branch out into new forms of activity. The Society wants to be ready to meet any requests which may come for recruits, and will be willing to see them used in work hitherto not a responsibility of the Society. To give help in this way the Society will need men and women who have caught the vision of service in a situation which represents the most hopeful development of church life since the Reformation.

(B) *Pakistan*

Two large areas make up the Republic of Pakistan—West Pakistan and East Pakistan, separated by hundreds of miles of Indian territory. The Society's main work is in West Pakistan. In East Pakistan the Society's commitments have until recently

¹ See also page 15.

been limited to medical work begun by C.E.Z.M.S., but a clergyman and his wife are now engaged in pastoral work and there are great opportunities for expansion in various spheres if men and women will volunteer.

In West Pakistan the Society's activities fall under three heads. There is the work among tribesmen on the frontier between Afghanistan and Pakistan, a work distinguished by great names in the field of both medicine and education. There is the work in the Punjab, mostly among a population predominantly Hindu, or of Hindu background thinly veneered by Islam. There is the work in Sind, now carried on as far as C.M.S. is concerned mostly by missionaries of the New Zealand and Australian Societies.

This is an area in which the traditional pattern of medical missionary work remains largely unchanged, where the skill of the surgeon is still the most direct way into the respect and affection of the people. Here also Christian education still offers scope for missionaries. Training for the ministry is the responsibility of a union institution in which C.M.S. is represented. In the rural areas of the Punjab and Sind there is a wide field of opportunity for welfare work, for the development of an industrial mission, for rural rehabilitation, and through all these means, evangelism. In each of these ways the Society is acting today and seeking to expand its work.

(C) *Ceylon*

C.M.S. began work in Ceylon in 1818 and here more than anywhere else in the world, except Hong Kong, the Society concentrated upon providing higher education in a Christian setting. Trinity College, Kandy, Ladies' College, Colombo, and St. John's College, Jaffna, have between them made an outstanding contribution to the life of the new nation of Lanka. Leaders in every branch of the life of Ceylon, in State no less than in Church, received their education in these schools. If with deep regret and with humility we have to admit that few who were not already

Christians when they went to the schools became Christians while there, yet the story is not one of failure. Outstanding Christian leaders in Ceylon today are in no two minds as to what it meant to them to catch in their schooldays a vision of Christian discipleship, of integrity of character and of disciplined responsibility. They are among the salt of this new nation's life.

C.M.S. work in Ceylon today is limited to the Ladies' College, Colombo, and the House of Joy at Talawa (an evangelistic and medical centre comprising orphanage and small hospital, founded by C.E.Z.M.S.); the vicar of a leading parish, and his wife, are also C.M.S. missionaries. There are possibilities for development. Ceylon is a centre of Buddhist renaissance. It is of first importance to recruit men and women who will find their vocation in the study of the Buddhist scriptures and way of life so that with real understanding and sympathy they may introduce Buddhists to Jesus Christ. This is a frontier which has hardly been approached by C.M.S. missionaries.

Malaya and Singapore

The mission to Malaya is the most recent C.M.S. undertaking.¹ When in 1950 experienced missionaries were obliged to leave China, the Bishop of Singapore asked the Society to come and work in the "new villages" of Malaya where more than half-a-million people, predominantly Chinese, were being re-settled. In 1951 the Society agreed to make a three-year experiment, since extended to ten years. The new venture began in Jin Jang, now a community of 16,000, where a missionary nurse and a Chinese Christian from Hong Kong set up house together and opened a clinic. This initial pattern has been followed in five other 'villages'—Salak South, Sungei Buloh, Kampong Tawas, Guntong, and Yong Peng. Slowly a Christian Church is being

¹ C.E.Z.M.S. missionaries, however, were pioneers in girls' education in Singapore as early as 1900.

built up. At Jin Jang more than sixty people have been baptized and a church building erected. Every effort is made to link new converts with existing congregations in Kuala Lumpur and Ipoh.

The important task of training men for the ministry is carried out at Trinity College, Singapore, a joint undertaking shared by Anglicans, Methodists and Presbyterians. A C.M.S. missionary is warden of St. Peter's Hall, the Anglican hostel, and undertakes some of the training. Women missionaries are giving help to Chinese churches to which they are attached, and doing pastoral work on the new housing estates.

The Malaysians, still the majority people of the Federation, are Muslims. Original treaties made with the Sultans were interpreted by the former British administration as prohibiting any form of evangelization among these citizens of Islam. This large, unevangelized community living side by side with Christians of Chinese, Tamil and European origin presents a tremendous challenge to the Christians of Malaya. No-one, as yet, can see the way of approach. But here is a door which may not be as firmly shut as might appear. Men and women of patience and courage who possess a Gospel they can live as well as talk about, and who are ready to learn the language, are wanted in Malaya now.

Hong Kong¹

C.M.S. missionaries first came to Hong Kong in 1862. The Churches established by the Society have long since become part of the Diocese of Victoria, Hong Kong, which includes Kowloon and the 'New Territories' on the mainland, and the Portuguese colony of Macao. C.M.S. work today is in the main concentrated in boys' and girls' schools and in St. John's College, the first residential college of the university.

¹ For former C.M.S. work in China see page 43.

Hong Kong is a vast refugee settlement, its population swollen from 500,000 in 1938 to a figure not far short of 3,000,000 in 1960. But it is more than that. It is the main link between the rest of the world and Communist China. Here bread is cast on the water which may not be gathered for many days. In this context Christian love and compassion find ample opportunity for expression through voluntary service in the clinics attached to the parish churches, in youth clubs and among the refugees.

Japan

The first English missionary to Japan was George Ensor of C.M.S. who landed at Nagasaki in 1869. He met opposition and hatred, and not until 1878 was it possible to hold preaching services. In 1887 the local churches which had grown up as a result of the labours of missionaries of the Anglican Communion from England, America and Canada, united to form the Nippon Sei Ko Kai (Japan Holy Catholic Church). In 1938 there were thirty-two C.M.S. missionaries at work in six dioceses, but all had to leave the country at a time of political crisis in 1940. After this the Japanese bishops and clergy decided to place the work on a self-supporting basis under their own care. Contact with the West, broken by war, was later restored and a number of missionaries returned at the invitation of the bishops.

C.M.S. missionaries in Japan today—mostly women—are a small handful, but they are most certainly profitably employed in the work of the Gospel. Most are engaged in pastoral-evangelistic work under the leadership of Japanese clergy; some are also doing educational work. One ordained man and his wife are working at the Central Theological College in Tokyo, a centre vital to the life of the Nippon Sei Ko Kai. Another ordained man and his wife are engaged in pastoral work. One experienced missionary is opening up new work in a village. There are great opportunities to be explored for an industrial mission, as well as

for work in connection with one or other of the many universities where the possibilities for student evangelism are tremendous.

The Anglican Church in Japan celebrated its Centenary in 1959. It numbers one-sixteenth of the Christians of Japan who altogether number less than 0.5%, or 1 in 200, of the whole population. Japan is possibly the greatest unevangelized community in the world, not even excepting China.

The Society, given the right recruits, would gladly go forward to give more adequate service to the Church in Japan that the spiritual needs of the nation may be met.

China

China was not open to Christian Missions until 1842. In 1844 C.M.S. began work there. In 1950 the Society agreed to the withdrawal of its missionaries in order that the Chinese Church, under the new Communist *régime*, could meet the requirement of the government that it should become wholly independent of foreign aid. But before that date the work, pioneered in the main by the Society's missionaries, had developed into six dioceses of the Chung Hua Sheng Kung Hui (The Holy Catholic Church of China)—South China, Yun-kwie, Kwangsi-Hunan, Fukien, Chekiang and Western Szechwan, all but one of these under the leadership of Chinese bishops.

No certain and accurate picture of the contemporary Church in China can be painted. But what is important is that the Church is there. The Mission succeeded in its primary objective which was so to preach the Gospel that a Church might come into existence. With the Church of China linked with us in prayer we await God's future with confidence.

* * *

C.M.S. PARTNERS

Australia

A C.M.S. Auxiliary was established in Sydney in 1825 and an appeal was made to the C.M.S. in London for missionaries to be sent to the aborigines of Australia. This was the first venture in taking the Gospel to the aborigines. After a few years C.M.S. felt impelled to discontinue it, but work among Chinese immigrants and in New Guinea and Melanesia also claimed the attention of this Auxiliary. In 1892 a visit to Australia and New Zealand by representatives of the Parent Committee stimulated Australian supporters of C.M.S. to fresh efforts. Soon they began to select and train their own missionaries and to raise funds to support them, and in 1916 the Church Missionary Society of Australia and Tasmania was constituted. Within a few years it began a new mission among the aborigines, in which it is still engaged.

In 1927 this Australian Society assumed responsibility for missionary work in Hyderabad, South India, and in the Diocese of Central Tanganyika. (The latter had just been formed from part of the Diocese of Mombasa; Australia provided its first bishop and undertook entire financial responsibility.) In 1954 it accepted an invitation from the Bishop in North Borneo to start work there. Since 1958 it has also been sending missionaries to Sind, West Pakistan, in association with the C.M.S. of New Zealand.

But it would be a very inadequate appraisal of the work of the Australian C.M.S. which overlooked the tremendous contribution which it has also made to the work for which the C.M.S. of England is responsible. In Uganda and Kenya, Sudan and Egypt, Iran and Pakistan, India and Ceylon, Singapore, Malaya, Hong Kong, China and Japan, Australians have been partners with C.M.S. missionaries from the British Isles. All that is said of the past history of the Society in this volume is part of the past history

of the C.M.S. of Australia as surely as it is of the C.M.S. in Britain.

In Australia the activities of C.M.S. Branches in the various States are co-ordinated through the Federal Council whose chief officer is the Federal Secretary.

The C.M.S. of Australia and Tasmania is fully autonomous and elects its own officers, it recruits and trains its own candidates and supports its own missionaries, except that some who are seconded for service with C.M.S. (London) may be supported by that Society.

New Zealand

C.M.S began work among the Maoris in 1814: in 1833 the administration of the Mission was handed over to a New Zealand Board and in 1903 it was finally transferred to the care of the local Church. A Church Missionary Association was formed in 1893 and now, as the New Zealand Church Missionary Society, it has its own officers and Committee. It acts on behalf of the Church of the Province of New Zealand as the agency through which missionaries are recruited and support is given for the particular work for which it is responsible. While its main centre of interest is concentrated in Sind, West Pakistan, it has sent missionaries to serve with the C.M.S. of England and with the Australian C.M.S. in other areas.

While organized on a smaller scale than, and after a different pattern from, the Australian C.M.S., the C.M.S. of New Zealand has also made a most significant contribution to the work of the whole Society in many other parts of the world.

Hibernia

No record of the Society's history and work would be adequate which left the impression that its activities in the British Isles were confined to the Provinces of Canterbury and York.

From as far back as 1814 a vigorous branch of the Society has existed in what is now Eire and Northern Ireland. In the first hundred years of its existence this Hibernian C.M.S. recruited for the Society 197 men and 120 women, and this great contribution has been maintained over subsequent years. No small part in all this has been played by students of Trinity College, Dublin, through the Dublin Far East (formerly Fukien) Mission.

The Hibernian C.M.S. elects its own officers and raises a considerable sum of money each year which is contributed to the Society in London. Recruits from the H.C.M.S. are trained in the Society's colleges at Chislehurst.

Wales

Increasing support comes to the Society from the Province of Wales, from which also has come a number of its most distinguished missionaries.

Scotland

Likewise in Scotland there is a growing measure of interest in and support for the Society.

Canada

A C.M.S. Association was formed in Canada in 1895 which recruited men and women who came to England for training. In 1920 the Parent Committee handed over all its responsibilities for mission work in the far north of the Dominion to the Missionary Society of the Church of Canada. A corresponding Committee now maintains direct links with London and interviews such Canadian recruits as may offer to the Society.

The Missionary Society of the Church of Canada is working today in the closest possible association with C.M.S. in the Diocese of Amritsar, which includes part of Kashmir, while it has

already sent three missionaries to work in Uganda, all three having been to the Society's training colleges in England.

South Africa

For many years two parishes in the Cape Province, through a C.M.S. Committee formed in 1896, kept alive awareness of the needs of the Society and contributed generously to its funds. In 1954 they decided to form the Church Missionary Society in South Africa and to engage in some form of missionary service in the Union itself. An invitation from the Bishop of Pretoria to start a mission among the Venda people has been accepted; the Society is also undertaking missionary work in Maputaland in the Diocese of Zululand and Swaziland.

* * *

On the occasion of the centenary of C.M.S. the historian records that the Overseas Associations had done much more than provide missionaries. Their influence had fostered the growth in the Dominion Churches of a sense of responsibility towards their part in the evangelization of the world. Subsequent history has most certainly endorsed that judgement.

One of the most interesting developments of recent years has been the establishment of close relations between the Society and the Protestant Episcopal Church of the U.S.A. Already six missionaries of the Episcopal Church have found a sphere of missionary service in Uganda, in what was formerly the Diocese of the Upper Nile (now divided into three dioceses), full responsibility for their support being found in the U.S.A.

II *The present scope of the Society's work overseas*

In 1961 there were 952 missionaries (including wives) of C.M.S. (London) and its Commonwealth partners. Of these,

154 were ordained and 798 lay, and they were at work in the following 55 dioceses:¹

AFRICA	THE MIDDLE EAST	INDIAN SUBCONTINENT
<i>The Province of West Africa</i>	<i>The Anglican Communion in Jerusalem and the Middle East</i>	<i>Province of India, Pakistan, Burma and Ceylon</i>
Sierra Leone	Egypt and Libya	Lahore
Lagos	Sudan	Amritsar
Ibadan	Jordan, Syria and the Lebanon	Bombay
Ondo-Benin	Iran	Nasik
Northern Nigeria		Lucknow
Niger		Calcutta
Niger Delta		Barrackpore
Owerri	EAST ASIA	Dacca
<i>The Province of East Africa</i>	<i>Under the Jurisdiction of the Archbishop of Canterbury</i>	Bhagalpur
Mombasa	Victoria, Hong Kong ²	Colombo
Fort Hall	Singapore and Malaya	Kurunagala
Nyanza	Borneo	* * * * *
Nakuru		<i>Church of South India</i>
Central Tanganyika	<i>Province of Japan</i>	Madras
<i>The Province of Uganda and Ruanda-Urundi</i>	(<i>Nippon Sei Ko Kai</i>)	Medak
Namirembe	Osaka	Mysore
Ruwenzori	Kobe	Coimbatore
Ankole-Kigezi	Tokyo	Dornakal
West Buganda	Kyushu	Krishna-Godavary
Ruanda-Urundi		Tirunelveli
Mbale	AUSTRALASIA	Madurai-Ramnad
Northern Uganda	<i>Province of Queensland</i>	Central Travancore
Soroti	Carpentaria	North Kerala
		South Kerala

The Society's aim has always been to help to build a Christian Church, whether in Africa, Asia or elsewhere, which is genuinely indigenous and not what Henry Venn would have called 'Anglicized'. Thus C.M.S. has had the high privilege of playing a pioneer part in the making possible of eight autonomous provinces—Canada; New Zealand; India, Pakistan, Burma and

¹ Fuller details are given in the Society's Annual Report, obtainable from the Manager, Publishing Department, C.M.S.

² Originally part of the Chung Hua Sheng Kung Hui, the Anglican Church in China, now temporarily cut off from its jurisdiction.

Ceylon; China; Japan; West Africa; East Africa; Uganda and Ruanda-Urundi;—and of the Jerusalem Archbishopric.

The original message and purpose remain unchanged though in nearly every one of the 55 dioceses the pattern of missionary work is changing. Increasingly the people of Asia and Africa are coming forward to assume responsibility in Church and State. At the time of writing 37 nationals hold the office of Bishop or Assistant Bishop in these dioceses. But this does not mean that the missionary's day is done. The Church in Eastern Nigeria made this clear during the centenary celebrations of the Niger Mission in 1957. An official address to the Society said:

“ . . . although many Africans are stepping in ready, fit and willing to take up high responsibilities in the Church to continue to build on the sound foundations laid by the C.M.S., yet these Dioceses still look up to their Mother Church, the Church of England, for increased support and greater co-operation. Now more than ever European missionaries are needed in the theological, evangelistic, medical and educational fields of the Church's life.”

More recently (1961) several overseas bishops have expressed equally decided views. Here are just three:

“Missionaries *are* still wanted . . . not just those who come to fulfil a career, but those with the conviction that Christ is still to be witnessed to . . .”
(*The Rt. Rev. S. O. Oduola, Bishop of Ibadan*)

“ . . . over and over again we meet non-Christian friends as well as Christians who express appreciation of what missionaries have been doing in our country, and it is quite obviously their desire that we should have more overseas personnel working with us in the Church.”
(*The Rt. Rev. K. D. W. Anand, Bishop of Amritsar*)

“Missionaries are wanted even more than previously. There is new work to do . . . we want men and women of real dedication . . .”
(*The Most Rev. H. Sumitra, Moderator of the Church of South India*)

The responsibilities of ordained missionaries vary. Training men for the ministry and training their wives is a priority with C.M.S. and fifty-five of them (including wives) are engaged in

this work. Of these centres for training for the ministry twelve are union institutions in which our missionaries serve with those of other denominations. There are ordained men who combine educational and pastoral work; others serve as chaplains or parish clergy under African or Asian bishops; some are diocesan missioners or organizers of youth work.

A number of C.M.S. missionaries—many of them graduates—serve on the staffs of secondary schools and colleges. Increasingly, nationals are taking charge of their own educational institutions, under local boards of governors. In most countries, however, the demand for education is so great that expatriate teachers are still urgently needed, among whom missionaries are especially welcome.

The women missionaries, both married and single are playing a most important part in the Society's total contribution at a time when women overseas are also taking their place in Church and national life. Besides education, they are engaged in evangelism in town and country and among students, in training for Christian home life, in the development of Mothers' Union activities and in the preparation of wives of clergy and other leaders for their future responsibilities. Health education and essential welfare of various kinds are also among their tasks. In days of rapid change and under such a variety of conditions there can be no set pattern. The Gospel is preached and demonstrated through personal encounter and in sharing as far as possible the life of the community. Over thirty missionaries of the former C.E.Z.M.S. are now working in full fellowship with C.M.S. in India, Pakistan, Ceylon, Singapore and Malaya.

In the medical field, despite rising standards and increasing costs, the Society continues its responsibility for nurses' and midwives' training, and in India it co-operates with other societies in the training of doctors. Pioneer work is done in other aspects of medical work, such as dentistry, physiotherapy and occupational

therapy, while differing forms of rural health work—village clinics, local maternity centres, instructions in hygiene, etc.—are also undertaken. Leprosy work is being strengthened and the care of patients, where necessary, is assumed by all the general hospitals.

At more than one point in its history the Society has shown a practical interest in various types of rural development. In recent years it has sent out agricultural specialists. Their purpose is to demonstrate to young people in educational institutions, to local rural communities and to church members in general, better methods of soil conservation, cultivation, and animal husbandry, so that they can become better stewards of God's gifts.

III *Forward from Lambeth 1958*

*"The Mission of the Church cannot mean less than the whole Church bringing the whole Gospel to the whole world. To think of missionary activity as a kind of 'optional extra' to be undertaken by those who are enthusiastic for that kind of thing, is to make complete nonsense of the Gospel. . . ."*¹

The pleas of the Bishops, both indigenous and foreign, who attended the Lambeth Conference of 1958 challenged the leaders of the Church in Britain to serious thought and discussion. It was evident that doors of opportunity were opening for the Word of Reconciliation and there were requests on all sides for the service overseas of dedicated, qualified and trained men and women.

In the following year, as a result of consultations between the Secretaries of the eleven recognized missionary societies of the Church of England and the Chairman of the Overseas Council of the Church Assembly, the Forward Movement was launched—a Movement to rouse the indifferent and complacent, and to recall our Church in Britain to its mission.

¹ Lambeth Conference Report, 2·66.

In planning missionary strategy for the latter part of the twentieth century certain 'pressures' were clearly felt by the Societies, namely:

- (i) The millions in our own land indifferent to the claims of Christ: more millions in other parts of the world who live and die without hearing the Gospel or coming within range of the ministry of the Church. It is all too easy for the Church to insulate itself from the unevangelized masses, and this is happening as much in Great Britain as overseas.
- (ii) The slender resources of the Church overseas: generally speaking the Church is small and poor, it needs our aid and that not in terms of hard cash only. More effort is needed if the individual Christian is to know, to understand and to feel concern for its problems and opportunities. Yet the majority of the members of our Church are almost entirely lacking in any sense of obligation or responsibility.
- (iii) Stewardship schemes, warmly commended by the Lambeth Conference, underline the fact that practical concern for the world mission is an essential part of true Christian stewardship. Stewardship means that time and talents as well as money are a trust from God to be utilized in his service. "A parish without a sense of stewardship has within it the seeds of decay."¹
- (iv) The danger of thinking that when gifts and grants are made nothing more is required: however sacrificial these may be there is yet another and more costly giving in constant, regular and informed missionary intercession. Neither in our churches nor in our homes is there nearly enough of it. The dioceses overseas are eager to meet the challenge of the new situation. Already many have advanced far on the road to self-support and will continue to do so. But they still look to the Church in this country and a real advance overseas is largely dependent on real advance in missionary support by prayer as well as gifts from the Church at home.

These in brief are the main considerations which led C.M.S. together with its sister societies to commit itself to the Forward Movement in 1959. Accordingly the Society formulated its Opportunity Plan, under which it decided:

- (i) to appeal for more earnest and understanding prayer;

¹ Lambeth Report, 2.76.

- (ii) to recruit a total of 150 more men and women over and above the normal replacement needs of 50-60 missionary recruits in any one year;
- (iii) to prepare a Budget of Opportunity asking for an average of £300,000 *extra* income each year over and above the existing Budget of Commitment to enable new projects to be undertaken;
- (iv) to engage in a vigorous and prolonged Membership Campaign: unless more people realize their responsibility for preaching the Gospel at home and overseas all other planning will be ineffective. Dedicated and instructed people, aware of the opportunities overseas and able to present them to their fellow-parishioners, are needed in every parish.

CONCLUSION

A living tradition is at once a link with the past and a response to the present. Inasmuch as the Society has grown out of its own past it has a tradition and a character of its own without which it would cease to be. But in so far as it is alive to the varied demands of contemporary circumstance it can make a living response to them. We are most true to our tradition when we remember that our founding fathers were pioneers who, while never too proud to follow precedents, were never afraid of creating them. We share the same quality of life with them when we heed in our own day, as they did in theirs, the voice of the Living God and go out in obedience to him, not knowing whither we go.

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