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A STUDY OF THE CHURCH IN THE  
FOUR PROVINCES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9781760570835

Library of Historic Theology. Missionary methods: St. Paul's or ours, a study of the Church in the four provinces by Roland Allen

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EDITED BY THE REV. WM. C. PIERCY, M.A.  
DEAN AND CHAPLAIN OF WHITELANDS COLLEGE

## MISSIONARY METHODS :

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LONDON: ROBERT SCOTT  
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MCMXXI





## EDITOR'S GENERAL PREFACE

**I**N no branch of human knowledge has there been a more lively increase of the spirit of research during the past few years than in the study of Theology.

Many points of doctrine have been passing afresh through the crucible; "re-statement" is a popular cry and, in some directions, a real requirement of the age; the additions to our actual materials, both as regards ancient manuscripts and archaeological discoveries, have never before been so great as in recent years; linguistic knowledge has advanced with the fuller possibilities provided by the constant addition of more data for comparative study, cuneiform inscriptions have been deciphered and forgotten peoples, records, and even tongues, revealed anew as the outcome of diligent, skillful and devoted study.

Scholars have specialized to so great an extent that many conclusions are less speculative than they were, while many more aids are thus available for arriving at a general judgment; and, in some directions, at least, the time for drawing such general conclusions, and so making practical use of such specialized research, seems to have come, or to be close at hand.

Many people, therefore, including the large mass of the parochial clergy and students, desire to have in an accessible form a review of the results of this flood of new light on many topics that are of living and vital interest to the Faith; and, at the same time, "practical" questions—by which is really denoted merely the application of faith to life and to the needs of the day—have certainly lost none of their interest, but rather loom larger than ever if the Church is adequately to fulfil her Mission.

It thus seems an appropriate time for the issue of a new series of theological works, which shall aim at presenting a *general survey* of the present position of thought and knowledge in various branches of the wide field which is included in the study of divinity.

The Library of Historic Theology is designed to supply such a series, written by men of known reputation as thinkers and scholars, teachers and divines, who are, one and all, firm upholders of the Faith.

It will not deal merely with doctrinal subjects, though prominence will be given to these; but great importance will be attached also to history—the sure foundation of all progressive knowledge—and even the more strictly doctrinal subjects will be largely dealt with from this point of view, a point of view the value of which in regard to the "practical" subjects is too obvious to need emphasis.

It would be clearly outside the scope of this series to deal with individual books of the Bible or of later Christian writings, with the lives of individuals, or with merely minor (and often highly controversial) points of Church governance, except in so far as these come into the general review of the situation. This detailed study, invaluable as it is, is already abundant in many series of commentaries, texts, biographies, dictionaries and monographs, and would overload far too heavily such a series as the present.

The Editor desires it to be distinctly understood that the various contributors to the series have no responsibility whatsoever for the conclusions or particular views expressed in any volumes other than their own, and that he himself has not felt that it comes within the scope of an editor's work, in a series of this kind, to interfere with the personal views of the writers. He must, therefore, leave to them their full responsibility for their own conclusions.

Shades of opinion and differences of judgment must exist, if thought is not to be at a standstill—petrified into an unproductive fossil; but while neither the Editor nor all their readers can be expected to agree with every point of view in the details of the discussions in all these volumes, he is convinced that the great principles which lie behind every volume are such as must conduce to the strengthening of the Faith and to the glory of God.

That this may be so is the one desire of Editor and contributors alike.

W. C. P.

LONDON.

## INTRODUCTION

I WILL not commit myself to an agreement with all that Mr. Allen has said or all the arguments he has used in the following pages : but I am thoroughly in agreement with his main line of thought and his general contention. The question of mission policy needs to be studied far more than it has been studied in the past, with due reference to the first principles of missionary work which we find in the New Testament.

I have felt for some years past that our policy in India has been largely dictated by sentiment, by circumstances, by expediency rather than by first principles, and I am grateful to Mr. Allen for this effort to bring our missionary methods to the test of apostolic precedent. His argument is briefly as follows. St. Paul was the greatest Church-builder of Christendom. The circumstances under which he built may be in many respects different to those of the modern mission field. Still we cannot but assume that his principles have a permanent value for all time, even though their method of application may vary according to circumstances. His methods and principles may be summed up as follows :—

He had no preconceived plan of campaign ; he went where the Spirit led ; he sought for the open doors ; he chose the centres most suitable for the gathering of converts and the propagation of the faith ; he aimed definitely at converting men and women to faith in Christ ; we never find him simply preparing the ground for future conversions.