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“the only absolutely effectual agent in the development and preservation of the moral sense.”

Thus, nearly two thousand years after the coming of our Lord, our own experience proves the truth of such words of His as these: “He that hath seen Me hath seen the Father”; “No man cometh unto the Father but by Me.” Moreover, this claim is verified as necessarily and absolutely correct by the whole religious history of the race. This obviously constitutes a new proof of the Deity of the Logos, Jesus Christ, and shows us why it is that “There is none other name under Heaven, given among men, whereby we must be saved.”



The Missionary World.

BY THE REV. A. J. SANTER,

Formerly C.M.S. Missionary in Bengal.

WRITING to the *North India Gleaner* from Burdwan, the Rev. C. B. Clarke tells of an unusual occasion for the preaching of the Gospel. He says: “At Mankar, on New Year’s Day, they had a very interesting gathering. It was primarily a football club meeting, but Miss Harding (the Church of England Zenana missionary in charge) was asked to preside, and the Rev. K. C. Dey (the Bengali Pastor) was invited to make a speech. About two hundred people were present, and for some twenty minutes the Rev. K. C. Dey preached; the people stood to listen with the greatest respect and attention. It is surely a sign of the times when a Christian sermon is not felt to be out of place at a football meeting.” From the same source we learn that, when Miss Mulvaney, who laboured many years in Burdwan before taking up work among the friendless women of Calcutta, paid Burdwan a visit recently, “everybody was anxious to call on her. Nor did she go away empty-handed: her *Hindu friends* gave her some Rs.100 for her home.”



Surely parents may occasionally learn something from their children. A novel method of conducting a Sunday-school is reported from the C.M.S. Bhil Mission: “It was decided”—in an informal conference with the Bishop of Nagpore—“to try the experiment of holding the Sunday-school at the afternoon service for a year. The service is to be used only as far as the end of the lesson, . . . and the whole congregation is to separate into classes, which are all to learn the same lesson, and then meet as one body for the closing prayers. . . . All the scholars in each school will then be examined together in the lessons already learnt, and at the time of the parochial mission all the scholars of the schools are to be examined together. The great object to be gained is the teaching of all, old as well as young, men as well as women, in classes, as it was felt they would learn far more in this way than by merely listening to a sermon. Another advantage will be that the mothers will not be distracted by their children, who will be taught at

the same time in the infants' class. The Catechism and certain portions of Scripture are to be taught very carefully by heart. This we felt to be a very important part of the scheme."



From the intensely interesting extracts from Bishop Ingham's Diary, one, given in the April number of the *C.M.S. Gazette*, speaks of the attraction which Christianity is exercising on many minds in China: "There has, it appears, been quite lately in Pastor Mok's large district a drawing towards Christianity of some nine hundred people in different villages. This had come about in a singular way. A man in the village of Sheung-ling had some time ago been baptized by the Roman Catholics. He approached Pastor Mok with a request that he should come to his village and teach some people he had influenced. As a result, some forty or so had been baptized, and twenty became catechumens. This has been heard of in other villages, and has caught on. . . . The movement is most hopefully regarded by our good Pastor Mok. One outcome of it is the offer of three ancestral halls in three of these villages for Divine worship. The Bishop of Victoria came up specially to dedicate them. . . . It was pretty to see the elders of these villages coming out to meet us at the gate of the village and conducting us in. They also at the right time presented the title-deeds, or the equivalent, to the Bishop for him to lay them on the Holy Table."



"It is a matter for regret," the Rev. S. R. Smith, the C.M.S. Secretary for work in the Niger district, says, "that the members of the Liquor Committee of Inquiry did not go up the Niger to Onitsha, as the liquor traffic on the river would have presented many interesting and instructive features." On the report being issued, Mr. Smith wrote: "It may seem to many that the case against the liquor traffic has broken down, but a close study of the report will show a state of things which is morally indefensible. If the people at present are not as drunken as the people of any large English city, the importation by the million gallons of low-class spirits must eventually lead to the destruction of those very qualities of sobriety and moderation which are to be found at present among them. Is it a righteous policy to give every facility for that race deterioration which is only too common in our own country?"



In free and happy England we almost find it difficult to really suffer for the sake of Christ. It is easy enough and all too common an event in India and other heathen countries. The Rev. E. A. Hensley, of Jabalpur, writes: "India does not change its venom against the Christian faith," and he mentions the following incident as an example: "A young Brahman stood up . . . and confessed Christ publicly. A few days after one of our ladies went to call at his house, and was told that he had died suddenly a day or two before. All the family had been sent away to another place. On further inquiry it seemed only too clear that this young man had been poisoned."



An interesting account of the baptism of converts from Islam is given in the April number of the *C.M. Gleaner*. Dr. A. C. Lankester, of Peshawar, writes concerning a learned Moulvi who, together with his two sons, had been for over a year under constant teaching in Peshawar Mission Hospital : "Belonging to a village in the Hazara district, the Moulvi obtained his first impression through reading books lent to him by the Rev. T. R. Wade during visits to Abbottabad, and came to us for more definite teaching in the summer of last year (1908). Although his change of faith has involved a loss of property and complete separation from most of his relatives, yet he has confessed Christ with boldness, and two days before his baptism he preached for the first time to a large audience at our out-patient service, witnessing in the most outspoken yet humble manner to the truth that he had found. His wife, happily, has come with him, and it is our hope and prayer that she, too, may soon be baptized with the two younger sons."



Literary Notes.

DR. NEWMAN SMYTH showed in a previous volume, "Through Science to Faith," familiarity with modern biological researches. In his new work, "Modern Belief in Immortality," Dr. Smyth is not content to assume simply a critical philosophical attitude towards natural science, as though only a trace were to be made between the new knowledge and the old faith. He thinks that from modern scientific studies fresh and rich materials are to be drawn for the aid and revitalizing of man's spiritual belief and hopes. In this essay he reasons with great force from the nature of personal energy, and the value especially of body to mind, on to the possibilities of further adaptation of personal life hereafter in some higher perception of, and actual relation to, the outward universe. The book is written in a style easily intelligible to the ordinary reader.



In Mr. Henry Frank's new book, "Modern Light on Immortality," the author carries the reader through philosophy and the natural sciences, through religious and ethical doctrines and beliefs, ancient and modern, in a survey of the historical, philosophical, and scientific bases of the belief in human survival of death.



From Mr. John Lane, the well-known publisher of the Bodley Head, comes an important volume entitled "Memories of Sixty Years at Eton, Cambridge, and Elsewhere," by Oscar Browning. In this really attractive volume of reminiscences Mr. Browning tells in a very happy way of his exceedingly interesting associations with many illustrious people, most of whom were friends as well. In fact, the whole volume is highly entertaining, and one which will well repay the reader who gives his time to it. Names such as those of Robert Browning, George Eliot, Calverley,