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(φιλοτιμῆσθαι, "be ambitious," R.V. mar.). In New Testament only found besides in 2 Cor. v. 9 and Rom. xv. 20. "In all passages it seems to have lost its original idea of emulation, and to mean little more than 'be zealous,' 'strive eagerly'" (M., 53). It is the converse of slackness. The three occurrences suggest three frequent objects of eagerness—achievement, pleasure, dominion, the pride respectively of Macedonia, Corinth, and Rome.

1. *The Hardest Achievement*: "restless energy" (L.², 61). Macedonians loved action and prowess (L.³, 248; see, too, H., art. "Macedonia"). The greatest achievement is private duty, quietly done. "Be eager to be restful, and do your own work" (1 Thess. iv. 11). Restfulness: for hurry means delay. Work: though, in old Greek thought, labour only regarded as indignity (M., *Intro.*, xlvii., note; cf. A. III., iv. 2). Let your "private life" (τὰ ἴδια, M., 54) reflect your spirituality.

2. *The Keenest Pleasure*.—Corinth, the "Vanity Fair of Roman Empire" (F., ch. xxviii.). "We make it our aim to be well-pleasing unto Him" (2 Cor. v. 9, R.V.). Our pleasure-seeking is "to please Him perfectly" (W.); see, too, Ps. xl. 8.

3. *The Widest Dominion*.—Romans thought imperially; so will the strenuous Christian: "my aim to preach not where Christ already named" Rom. xv. 20, R.V.). "A point of honour" (E.G.T., *in loco*). "Wide plans" (E., January, 1909, p. 11). In Greek honorary decrees the word φ. = "act with public spirit" (M., 54). Not power over bodies, but influence over souls. Missions truest public spirit.



The Missionary World.

By THE REV. C. D. SNELL, M.A.

AN important conference was held at Maseno in Kavirondo, the most western part of the East Africa Protectorate, a few months ago. Missionaries to the number of twenty-seven, representing eight different Societies working in British East Africa, then met with a view to obtaining as much unity and harmony as possible in their work. An agreement was come to concerning the lines to be adopted in making translations, and it was resolved to keep as far as possible to definite fixed standards of attainment for admission to the catechumenate and Church membership, and also to inculcate upon the converts from the very outset the duties of self-support and evangelistic effort. The conference should prove of real value towards building up a strong African Church in the future.—*C.M.S. Gazette*.



It is difficult for any who have no personal acquaintance with zenanas in the East to form an adequate conception of the sad lot of the women who pass their lives in them. The reports of missionaries, however, have done something to reveal the condition of affairs, and to enable women in England to realize a little of the sorrows of their Indian sisters. Has a more pathetic

story ever been told than that in the *Zenana* of a widow, eighteen years of age, who, speaking of the death of her husband to a missionary of the Zenana Bible and Medical Mission, said, with tears in her eyes, "His parents, his sister, and his aunt were all with him, but I was standing behind, deeply veiled. I was not allowed to say any parting words to him, as his father was present, and a wife dare not show her face to her father-in-law, or talk to her husband in his presence." What heart-breaking woe must have been hers, with no "sure and certain hope"!



Work among the pariahs of India is compassed with many difficulties, not only because of their degraded surroundings, but also because of the oppression under which they groan. In the Coimbatore district, though nominally engaged in coolie work, they are actually serfs of the landlords, and these often interfere to prevent them from embracing Christianity. The *Chronicle of the L.M.S.* tells of a man who not long since was offered his choice between two alternatives—either to allow a little water to be sprinkled on him before an idol, as a sign that he had abandoned Christianity (whether he really did so or not), or else to give up all his work. The convert chose to forsake all rather than deny Christ, and said simply that he did not consider it a sorrow to do so, but a joy. Among others besides the pariahs the fear of man holds back from confessing Christ, as in the case of a school-girl of whom a C.E.Z.M.S. missionary writes, who remarked: "We dare not tell other people about Jesus, as the shepherds did, for they would say, 'Are you going to be a Christian?'"



Vain repetitions are carried to greater excess, perhaps, in countries where Lamaism (a form of Buddhism) prevails than in any other part of the world. A Moravian missionary, after making a tour in the Western Himalaya districts, describes the religion of the people as one in which everything is mechanical. Wind and water drive the prayer-mills; men reel off the words *Om mani padme hum*, which no one understands, and which have no meaning; and *mani* walls are built to take away men's sins, and the people when they pass them are careful to leave them on their right hand, thinking that by so doing they will obtain merit before God. Admission to heaven, they believe, will be gained by feeding the Lamas, so as to induce them to engage in their religious practices; and, instead of praying to God for a good harvest, they carry books of 108 volumes across the fields. (*Periodical Accounts relating to Moravian Missions.*)



The *Mission Field*, the magazine of the Society for the Propagation of the Gospel, contains an interesting review by the Bishop of Korea of the work in his diocese. The staff under his supervision is much smaller than that of the Roman Catholics, the American Presbyterians (South), and the American Methodist Episcopal Church (North); but the growth of the work has proportionately been but little less. The Bishop says that the older people are backward in realizing their obligation to bring the Gospel before the rising generation; but he is able to report an increase in the contri-

butions of the converts and an improvement both in their general tone, especially in their views about morality, and also in the amount and quality of the work done by the Christians in general and the catechists in particular. A new station—Chinchun—was opened in the spring of 1908, and the first-fruits, eighteen adults and eight children, were baptized there on Christmas Eve.



For some fifteen years work has been carried on at Herschel Island, the most northern station of the C.M.S., amid surroundings as bleak and desolate as can well be imagined. The missionaries, the Rev. I. O. Stringer, now Bishop of Yukon, and the Rev. C. E. Whittaker, have not had much to encourage them; and so recently as 1906 the outlook was not cheering, for though the great majority of the Eskimo attended the services and listened with attention to what was said, their interest, save in a few cases, was not lasting. Since the year named the station has been without a resident missionary, but the fruit of the seed so patiently sown in the past is beginning to appear. The head-man of the village has maintained the services, and lately a family arrived at Fort McPherson, another C.M.S. station, having travelled sixty miles out of their way to procure service books. Some of the people, too, are asking to have their marriages solemnized, and it appears that a few, with some further instruction, will soon be ready for baptism. This cheering account is corroborated by the report of the North-West Mounted Police, as presented to the Canadian Parliament. The inspector at Herschel Island there writes, so says a correspondent of the *Record*, as follows: "The people are quite religious, holding services on Sunday and doing no work on that day. There is no missionary here. Their religion they carry into their everyday lives. They neither beg nor steal, and slander is unknown among them. They are as near 'God's chosen people' as any I have ever seen. After my experiences of this world I could almost wish I had been born an Eskimo. They are very fond of their children, and take the greatest care of them. They never require to be chastised, and are very obedient. One never sees any quarrelling or bickering amongst them."



The Bible at Work.

BY THE REV. W. FISHER, M.A.

IT is the time of yearly totals. The Bible Society has increased its versions to 418, 105 of which are Bibles, 102 New Testaments, and 211 at least some book of the Bible. The blind can be supplied with Scriptures in thirty-one languages. There are about fifty different printing stations, and its volumes are printed in sixty different alphabets. As the result of the year's work, it records a total circulation of 5,934,711 copies. Some of the inner totals are particularly interesting. Korea, which has experienced, and is experiencing, a great spiritual movement, has received 163,000 copies. In