

its equal elsewhere in the whole long history of crime and ungodliness—then there is only one other conclusion possible. It is that the morally good did *not* come from the morally bad, that all the truth and goodness in the world has not its source in a lie; in short, that the writers of the New Testament do not place us in this intellectual and moral difficulty, because they were simple and honest men who endeavoured, however inadequately, to place on record what they had themselves witnessed, what they themselves knew of the Light of the World.



## The Missionary World.

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AN interesting "memory of the past" is given to us in an extract from a letter by the Rev. Gavin Smith in the *Chronicle*, London Missionary Society, for May. He writes: "After we left Sydney we made for the Cook Islands, where we spent three weeks. At Mitiaro I was taken to see a place where, ninety years ago, 200 men and women were killed and eaten at one time. That was the last great cannibal feast on the island, for, soon after, the Gospel was taken there. It is almost impossible to-day to realize that so recently the people were cannibal. Now they crowd into their churches at every service, and, although they have not yet reached a very high level, yet the Gospel of Christ has done wonders. If some people at home tell you that the old-fashioned Gospel cannot save, you can tell them how much it has already done."



From the *North India Gleaner* we learn an interesting story of the Bhil Mission, as given by the Rev. A. J. Birkett at the Central Provinces and Rajputana Conference. "The Christians there now number 430, and prove their faith by their liberality. He referred to a forward movement in Mori. The wife of a Bhagat (Bhil devotee) was ill, and possessed by a devil. An exorcist was called in, and a shrine erected in the corner of a room, all to no purpose. At last she was brought to the hospital under the charge of Mrs. Birkett, M.D. Here she rapidly recovered in answer to prayer. The devil was expelled. This so astonished the people of Mori that they all began to inquire, What 'Power' is this that has come into our midst? It is hoped that it may result in the people there coming out *en masse* for Christ."



In the *Lamp of Life*, the story of the work of the Baptist Missionary Society for 1909-10 is a report from Berhampore, Orissa, which reveals two significant facts concerning the enemy's tactics, and the progress of the forces of Christ against him. According to Mr. Macdonald's report there seems to be a revival of Hinduism, "whose doctrines and superstitions are being widely restated in modern scientific and philosophic explanations; hence a number of new societies and sects." "Hinduism," say the leaders of

these movements, "needs only to be purified and restated, and it will be eminently suitable as the chief religion of India, and will fully meet the needs of the people." Side by side with this, and as a set off against it, there are two new and most interesting features in the Church in India: one is the growing desire of union and co-operation among the missionary societies of this land, and the other is the glorious, and, in other lands, familiar phenomenon of revival. Of late the societies have sought to combine, especially with regard to the establishment of interdenominational training colleges, and practical steps have lately been taken by some to this end. In the Indian Church, union is being effected in the South.



As a happy corollary of the above we gather from the same source that united efforts are being made in Delhi. Writing of the work of the Boarding School of the Baptist Missionary Society in that city, Mr. Hasler says: "One pleasing incident is the initiation of a series of weekly addresses, given in the Christian Boys' School in the Cambridge Mission compound. This school is composed of the primary classes of the Christian boys of the Cambridge Mission Boarding School and our own. These services are a happy illustration of the possibilities of cordial co-operation of two sections of the Church of Christ who differ fundamentally on denominational questions."



Too often we have to bewail the fact that, owing to the lack of workers, those who hear the glad tidings, say, once in two years, are only too likely to forget what they have been taught. Miss Sharpe, writing of her work in the Nadiya district, Bengal, in *India's Women*, gives us an account of a happy exception—perhaps to prove the rule. She says: "In one house eight women meet to learn to read, and when the Scripture lesson begins more come in. One woman, the first time I went to see her, greeted me with: 'I saw and heard you three years ago; now, do explain to me why the nails were put into Christ's feet and hands.' Here was a soul remembering much she had heard long ago and thirsting for more, and she is always ready for more of the sweet Old, Old Story."



How wonderfully this "Old, Old Story" does attract! A Chinese worker in the C.E.Z.M.S. Mission at Kucheng gave a most touching testimony the other day in the following words: "Before these my foreign sisters came, my life was full of fear and anxiety. I worried all day, and often when night came I did not want to lie down, for I was too miserable to sleep, and tears were constantly streaming from my eyes. Now," she added, with a beaming face, "my heart is at rest." One day, on being asked if she had time to visit with us, her quiet response was: "Indeed I have, I love to go out preaching with you." We always call on her to testify at the end, and one sentence constantly on her lips is: "The idols are dead; they cannot hear; but God is the *living* God, He always answers prayer."



Bishop Ingham's Diary, recorded in the *C.M.S. Gazette*, will provide food for thought for many a day to come. One short extract in the May number concerning the unrest in India is significant enough to engage the attention of all classes of English people. The Bishop writes: "One other remark by younger men who have graduated in India: 'Our people in North India are in a transition state. It is an awkward moment. But it will come right. If only the Bible had been taught from the first as a matter of course, no Hindu would have resented it, but the Government could not introduce it now.'"



If the mistake alluded to in the preceding paragraph can never be fully retrieved, there yet remains another way in which the Church's burden may be shouldered. On the subject of the National Movement in India, the Rev. W. E. S. Holland writes some weighty words in his Journal, extracts from which are given in the *Church Missionary Review* for May. We read: "It is absolutely imperative that the Indian Church shall be brought to take its part in the National Movement; to mould and guide it as its conscience. Else all that is best in Indian feeling and movement will sweep on and will regard Christianity as out of sympathy with what it knows to be highest in the instincts and ideals of the nation. But politics directly are not our sphere. It is at the other end that we can naturally and effectively exercise our influence. In fact, for the Christian Church the relative of importance of the several constituent currents of the National Movement will be exactly inverted: religious, social, educational, etc., will be our order. But along these lines we have a big task before us in influencing the Indian Church to take its place within and not outside the main current of Indian progress."



### Literary Notes.

**T**HERE will be published immediately a work of distinctive interest entitled "Wooden Monumental Effigies in England and Wales," by Dr. Alfred C. Fryer. Mr. Stock is the publisher. It is a volume which we believe will be of exceptional value, and should be certainly welcomed by all archæologists, while its many excellent illustrations, some thirty-five photographs taken by the author, will add considerably to the attractiveness of the work. The same publisher is also bringing out "Outline Studies, with Illustrations for Sermons and Addresses," by the Rev. James Dinwoodie. The book is composed of studies of scriptural texts, themes, and characters, and is particularly designed to meet the requirements of preacher and teacher, as suggestive sermons, mode of treatment and practical application. This is certainly a work which promises to be a very useful one, and should have a wide circulation. Again, Mr. Stock announces an attractive book, "Robert Murray M'Cheyne," by J. C. Smith, in which many interesting memories of the great Scottish revivalist are related by "one who knew him." We also notice among Mr. Stock's other new books, "A Lift-Boy's Diary," by