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is no doubt that they will obtain eventually far more than they now possess. But in order to make the most of modern opportunities, and to insure a reasonable prospect of success to the worker, the economic conditions of to-day must be studied and proper systematic training must be given to fit the back to the burden.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

Suggestive book : Ramsay's " Luke the Physician " (= R.). Others quoted : Hastings' " Dictionary " (= H.) ; " Dictionary of Christ and Gospels " (= C.G.) ; Mackinlay's " Magi " (= M.) ; " Expositor's Greek Testament " (= E.) ; M. G. Pearse's " Short Talks " (= P.).

TEXT : " Rest unto your souls. "—MATT. xi. 29.

" **M**OST characteristic, most exquisite, most perfectly adapted to needs of man. There was no second Christ to speak those words " (R., 95). Three conditions of Christian restfulness.

I. PROXIMITY. " Come unto ME, and I will rest you. " " The words are as wide as the burden of every trial, and every sorrow men know " (R., 96). They have a real application to burdened sinners, but spoken primarily to tired workers. He thinks of them as draught-oxen (κοπιῶντες) wearied out under the yoke, and as baggage-animals overweighted (πεφορτισμένοι) with loads, to whom their master calls that they may have their weights removed. The words specially significant if spoken in Sabbatical year, when men were resting physically, and beasts found burden light and yoke easy (M., 113).

II. HUMILITY. " Take MY yoke, for I am meek and lowly in heart. " It implies stooping (Lev. xxvi. 13). This is not easy (Rom. x. 3). But He bent also (cf. Eph. iv. 1, 2 ; Col. iii. 12, implying Paul knew Matt. xi. 29 R., 94 n.). It implies servitude (1 Kings xii. 4). But what a contrast to Jewish hard labour ! (Acts xv. 10, 28 ; Matt. xxiii. 4 ; see R., 95). " Jesus discovered a nation under the yokes of law, of Rome, of sin " (C.G., ii. 843).

III. DOCILITY. " Learn of ME, and ye shall find rest unto your souls, for My yoke is easy, and My burden is light. " " Intense yearning for receptive scholars at a time when painfully conscious of prevalent unreceptivity " (E., i. 179). Christ the Carpenter must have made many yokes " easy "—i.e., kindly to wear. " A gentle device to make hard labour light " (Drummond). So here rest *discovered* as we progress *with Him*. " Yoke " implies a pair " (cf. Luke ii. 24, Greek). " Father's yokes always made heavier one side : then the light end would come on the weak bullock, because the stronger one had

the heavy part on his shoulder. The Lord's yoke is made after the same pattern" (P., 208).

Each command implies distinct crisis to be faced. Are we stationary? *Start*. Are we proud? *Stoop*. Are we dull? *Study*. Each of the three acts is effective only as it brings us into relation to Christ,—“ Me,” “ My,” “ Me ” (vers. 28, 29).



The Missionary World.

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

THAT there are two sides to most pictures is made clear by a comparison of articles dealing with the revival in the Far East. On the one hand, Dr. Harold Balme, writing to the *Missionary Herald* from Shan-Si, speaks thankfully of what has been accomplished, and dwells upon the changed lives of some of the Christians and upon their quickened zeal in the matter of winning others. He tells of a hospital assistant who exclaimed, “ This year I must win two or three men,” and of a doctor's wife who, confessing her inability to give any deep teaching to other women, said, “ I thought I could just show them that ‘ Jesus loves me,’ and tell them what that means and how He can save us, and then just teach them to pray.” On the other hand, a missionary of the United Free Church of Scotland in Manchuria narrates many sad cases of failure, and affirms that the real spiritual results were “ in inverse proportion to the violence of the excitement.” It is important that it should be recognized that the picture has the two sides.



From time to time gods are invented in India to account for grave evils, which, it is believed, are due to the malevolence of some beings. Thus about twelve years ago, so the *Chronicle* of the L.M.S. says, the occurrence of the plague led to a goddess of that disease being postulated, and there is now a temple in a village in the Mysore province of which the deity is called “ Plaguamma,” or the goddess of the plague. She is worshipped by all classes, and at the request of the temple authorities, Brahmans have recourse to the shrine so as to give dignity to the deity.



The workers of the Baptist Missionary Society have been gladdened by a great harvest of souls in Orissa, North India. Three hundred persons were baptized on one Sunday in April last, forty-six a week later, and eighteen more within another seven days. There were a number of others who asked for baptism but whom it was felt wiser to defer. The converts, who are from the lower classes, were won largely through the instrumentality of the Rev. Bhikari Santra, the Indian assistant-missionary in charge of the Patna district.



Temperance workers will be interested in a remarkable movement which is in progress among the Khonds, one of the aboriginal tribes of India. Their