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knew the Lord Jesus best and loved Him most have given an entirely erroneous and unhistorical view of Him can hardly be expected to be successful in their "Quest," or at least in finding out the truth. Hence the rational (?) conclusion of our author that "the real, unmovable, historical foundation" of the kind of Christianity which he is trying to establish "*is independent of any historical confirmation or justification*" (p. 397). In the much-abused name of criticism, therefore, we are expected to accept as *historical* certain theories and assertions which their own latest advocate admits to be devoid of any historical justification! And yet this blind credulity is by some thought to be more intellectual than a living Christian faith.

We must speak out plainly on the subject dealt with in this book. This "Liberal Theology," or whatever it may be miscalled, is only a repetition of the old inquiry addressed to the world by those who write "with an eloquent hate" (p. 15): "What will ye give us, and we will deliver Him unto you?" Something more than thirty pieces of silver is now offered, and the scholar's fame too often takes the place of the traitor's shame. Yet still to-day, as before the Resurrection, the words of the betrayed, the Crucified, are true: "Be of good cheer; I have overcome the world." From the day these words were uttered to this, there has never been any real doubt as to the winning side in this great war.



The Missionary World.

BY THE REV. A. J. SANTER.

FROM the private circular letter of a lady missionary at Mankar, Bengal, we are able to give a short account of the funeral service in memory of our late King, Edward VII., held in the small, mud-built church of that station, which is both interesting and significant. Miss Harding writes: "It was a most impressive sight—a sea of earnest faces, deeply reverent. The Bengali Padre gave an address in the compound, so that all might have a chance of hearing. As I stood close to the Pastor and saw that huge assembly, Mohammedans, Hindus, Brahmans, and low-caste, all standing shoulder to shoulder, I thought how marvellous the power that can draw men together whatever be their caste. And strangely enough, too, instead of having their own demonstration separately, as they might have done, the Christian place of worship was chosen as a centre to show their last respect to our King. . . . I recalled a similar crowd, only not so large, which gathered in the month of May, thirteen years ago, a hostile crowd, bent on doing me harm, because I had fed a famine-child, and because the effects of Christians living in the place were being felt. How different now, on May 20, 1910—a friendly crowd come to join with Christians to show respect to England's King and their Emperor! In that crowd I recognized some who were armed that memorable day with clubs, and now they stood side by side with me in the precincts of God's house. We can only say, What hath God wrought?"

From *The Foreign Field* we learn that "fetishism is fast losing its hold of the people in West Africa, and they are losing faith in the gods of their fathers." But this encouraging fact is accompanied by a very serious problem which tempers the warmth of our rejoicing. The question is asked, "Is Christianity or Mohammedanism to take its place?" Our great hope for the future is in gaining and training the young people. For the most part our schools are well attended, but what can one solitary missionary do to supervise a huge tract of country nearly forty miles across? The loneliness and absence of that spiritual help which comes from Christian companionship makes the task wellnigh intolerable.



The subject of the aggressiveness of Islam is brought before us now every month in the magazines of nearly every section of the Church. Miss Deimler, giving a report of her work in Bombay, writes in *The Zenana* for July: "In closing this report I want to remind friends again that we want earnest prayer in this Mohammedan work, for in Islam we have to face a mighty foe, a religion with missionary aim, ever ready to spread its belief by fire and sword and preaching. An Arab lady told me that she was praying daily that not only I but all of us should be converted to Mohammedanism. As one passes through the streets of this city and hears the cry for prayer from many a minaret, one's heart's cry is: "How long, O Lord, how long? When wilt Thou give us the heathen for *Thine* inheritance, and the uttermost parts of the earth for Thy possession?"



In an article on idol-worship in Japan in *The C.M.S. Gleaner* for July, the sad fact is impressed upon us that the adoption of Western civilization may yet leave undisturbed the most deplorable superstitions. "The most degrading worship in Osaka is that of the foxes. To the great fox-temple, which is only fifteen minutes' walk from here, come the lowest class of criminals, both men and women, to invoke aid to carry out their base desires. The great foxes look the personification of evil, with their grinning stone faces, and in the faces of many of the worshippers wrong-doing is only too apparent. The power of the Adversary is plain and unveiled, and yet, even in the five minutes we are here, at least twenty people have come in to worship. These are the forces which are holding back millions of the lower classes, and the Church of Christ has hardly begun to touch these people."



Kabarega, ex-King of Bunyoro, now residing as an exile in the Seychelles, has found entrance into another kingdom, the joys of which are more durable and satisfying than those of any earthly realm. The Rev. R. H. Pickwood, incumbent of St. Matthew's, Praslin, writing to Bishop Tucker, as quoted in *The C.M.S. Gleaner*, says: "My old friend, ex-King Kabarega, looks to me always for spiritual help since I was used of the Master to help him. . . . I was pleased to find him trusting in the Lord Jesus Christ. I began to teach him more about His love to sinners, when his son came in. Then I spoke in English, and the son acted as interpreter. Let me say that

Kabarega has been well taught. I prayed with him, and it was most pleasing to hear him repeat 'Our Father.' He then asked me to give him a Bible in his own language."



The following from *The Bible in the World* gives us a glimpse of the ever-fresh power of the Old, Old Story: "A lady missionary travelling in the hills near Mussoorie stopped to speak with a gang of coolie women working on the road. Among them was a woman of considerable intelligence who spoke Urdu fairly well. Her husband was a Tibetan, who had in some way obtained a Gospel in the Tibetan language. The woman was familiar with the story of our Lord, but she refused to mention His crucifixion and death. "It was too awful," she said; "I cannot bring myself to read it." The lady asked, "Did you think His death was the end of all? Did you not see that He died for your sins and mine, and then arose from the dead and ascended to heaven, where He now lives to intercede for us?" A wave of delight swept over her face, as she replied, "I am so glad you have told me. I see it all. It must be true. He lives to save."



From the same source we learn that the present demand for the Scriptures in Tinnevely is unprecedented. The missionary itinerating bands, which a year or two ago were selling a hundred copies a month in the course of their tours, are now selling a thousand copies a month. And they find that the best recommendation of the books is to read passages aloud. One villager, who listened attentively to the preaching, promised to study a Gospel if a copy were given to him free, but he was not willing to pay for it. A schoolboy was thereupon called up and asked to read aloud the fifth chapter of St. Matthew. He had not read a dozen verses before the man stopped him and said to the preacher, "That is a good book. Here is the money." Following his example, twenty others made similar purchases.



Literary Notes.

ONE or two interesting volumes may be expected shortly from Mr. Robert Scott. The Rev. Harrington C. Lees has written a new work entitled "St. Paul and his Converts." This earnest book is now ready, and consists of Bible studies on the missionary principles of the New Testament, as illustrated in the Seven Churches to which St. Paul wrote epistles.

Mr. Edric Bayley has prepared for publication a volume which will undoubtedly prove of considerable interest to those who are concerned, in some way or another, with technical education and its administration. The work deals with that well-known South London institution, "The Borough Polytechnic Institute," and so the book will be called. Very few people are aware, perhaps, of what tremendous value this particular institution is to this crowded district south of the Thames. A little while since the writer of these notes, in connection with some investigations which were being prepared concerning the Polytechnics of London, had the privilege of being shown the inner workings of