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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Yesterday, To-day, and for Ever.

By E. H. BLAKENEY.

DARK towers where autumn roses linger yet,
 Grey walls within whose guarded pages lie
 Time's undeciphered secrets, yield awhile
 Some message from that missal where is writ
 The riddle we are fain to read aright.
 Our hands would disentangle from the Past
 A lesson for the Future ; lift the veil
 Of human life, so moving in its long
 Pathetic sequences ; and hear, behind
 The noises of this Present, that still Voice—
 Calm as the surface of an inland sea—
 Of Him who, silent in the shadow, binds
 The scattered ages, even as a reaper binds
 His scattered sheaves, waiting the harvest-home.



The Missionary World.

By THE REV. A. J. SANTER,

Formerly C.M.S. Missionary in Bengal.

A SUGGESTION of great importance to workers for the Missionary cause is given in the November *C.M.S. Gazette*, and I think it may be found useful to those who desire to help forward the great work. "In remitting a contribution recently, a clerical friend in the south of England made the following remark: 'It costs no courage to C.M.S. writers and workers to press those who already give, and give continually, to give more ; but the cause requires that its writers and workers should have courage to break fallow ground and apply to fresh persons. . . . There can be no doubt that there are untouched resources in every congregation if only a real effort could be made to reach them.'"



Some weighty words spoken by Sir W. Mackworth Young before the Church Congress, on the Right Presentation of Christianity to the Peoples of India, deserve to be reproduced, if only to emphasize their truth. "It has been stated in some quarters that a Western Christ is being offered to India, and that this fact constitutes one of the most serious hindrances to the

acceptance of the Gospel in that country. . . . The evidence taken by the World Missionary Conference is quite to the contrary effect. . . . But the question still remains whether a Western colouring may not have been given to some of the doctrines of the Christian faith. It would appear to be the case that it is not the Western form of Christianity, but the Western character of the missionary which creates the difficulty. I think this is the whole truth. The general impression left upon one's mind is that the Gospel is universal; that it needs not to be nationalized so as to meet the needs of particular countries; and that though individual missionaries make mistakes, the presentation of Christian doctrine by the missionary whose life conforms thereto does not need much mending, except in regard to the two matters I have already referred to—knowledge of the vernacular and of the religions of the people."



Concurrently with the above, it is pleasant to read the following encouraging facts from the Tinnevely District Church Council, as quoted in the *C.M.S. Gazette* for November: "There are Christian congregations in 1,074 villages in connection with the Council, the converts numbering in the aggregate 63,589, an increase of 1,845, notwithstanding that there were a number excommunicated and some backsliders. There was an increase in the contributions of 1,801 rupees over the previous year. The report brings out the important fact that those congregations which contribute most to the Church funds also give most to the Missionary Society carried on by the Tinnevely Christians" (English congregations might make a special note of this in inverse order!) "The non-Christians are sought out by various means, and the different enterprises have met with encouraging results." Here is one incident worth recording. The Christians of a village in one of the circles worked by the Tinnevely Missionary Society "have been trying in vain for the last five years to secure a site for a church. One of the non-Christians of the village, a bigoted Saivite, the very man who misappropriated the site of a former church and has hitherto remained a bitter opponent of the Christians, has quite unexpectedly become a Christian, and has now delivered up the original site for the purpose of erecting a church."



Do we sometimes need an incentive to intercessory prayer? India, China, Africa, seem to be so far away, and our prayers seem to be so feeble and powerless! The following, culled from *The Chronicle* of the L.M.S., may be helpful to many outside its own circle of readers. Several instances are given. I quote only one. "These experiences," it is stated, "were written at a L.M.S. station in China on the very days during which the 'Watchers' in England were praying for the work there." "The close and crowded ward seemed fuller than ever this morning: you know the sort of sights that were around—maimed and emaciated bodies, and, what is worse, debased and evil faces. Oh! the glare of the murky sunshine on those white-washed walls! I was dressing an ulcered leg, and the crushing, unending weight of it all came over me. The patient was ill-tempered, and a harsh word sprang to my lips, when a sudden flood of compassion and love came over me, and something in my manner arrested the poor patient's look. 'Ah, doctor!' he

said, 'you have a kind heart.' I felt like a new man all the rest of the morning. Wasn't it strange? *Someone was praying for him.*"



It is good news to learn from *The Mission Field*, S.P.G., of the re-establishment of religious liberty in Madagascar. "All who are interested in the maintenance of religious liberty will welcome the statements made by the newly-appointed Governor, M. Piquie, who has publicly declared that he is anxious 'to maintain the policy of toleration in religious matters.' Should the policy previously adopted of interfering with the religious beliefs of the people be abandoned, and the Malagasy be left free to provide for the religious instruction of their own children and for their common worship, it is probable that there will be a rapid spread of the Christian faith throughout the island."



From the *North India Gleaner*, C.M.S., we learn with joy that the ancient Syrian Church of Travancore is being stirred to start Evangelistic work. "It may be news to many that the National Missionary Society of India has a branch in the Syrian Church of Travancore; our Syrian brethren are awakening to their privilege, and are henceforth to be a Missionary Church in India. . . . It is three years since the 'Marthoma' section of the Church decided to start work outside their own Church. In the spring of this year 25,000 people met, and the Vicar-General put before them the suggestion, made by themselves, that all first-fruits should be set apart to preach the Gospel in India. Two missionaries are already at work, and a third is ready, as soon as the people can find the wherewithal to send him. . . . May the ancient Syrian Church become a light at last to those lying in darkness around it!"



Under the heading of "Where the Niger and the Binue Meet," in the *C.M. Review* for November, "A Visitor" gives an account of a Conference of Missionaries held at Lokoja, July, 1910. One extract will suffice to show the spirit which prevailed—or, as "A Visitor" puts it, to show "the truth that the need of a world is greater than the creed of a sect." He continues: "At the opening conversazione, when the missionaries were introduced to each other, the Bishop, on being asked to welcome us in his diocese, indicated the spirit which prevailed throughout the Conference, when he replied that we must sink all idea of the *diocese*, for we met as servants of Christ to seek His *Kingdom*. And so, though we represented many denominations and countries (for there were delegates of American, Canadian, and South African birth, as well as English, Scotch, Welsh, and Irish), yet each felt it was an opportunity to *learn* rather than *dissent* from each other—in honour each esteeming other better than himself."

