

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

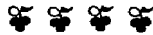
<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

“ Peace to Torquato’s injured shade ! ’twas his  
 In life and death to be the mark where Wrong  
 Aim’d with her poison’d arrows—but to miss.  
 Oh, victor unsurpassed in modern song !  
 Each year brings forth its millions : but how long  
 The tide of generations shall roll on,  
 And not the whole combined and countless throng,  
 Compose a mind like thine ! though all in one  
 Condensed their scattered rays, they would not form a sun.”



## The Missionary World.

BY THE REV. A. J. SANTER,

*Formerly C.M.S. Missionary, India.*

THAT the evident fact of India’s restlessness at the present time is full of significance for the missionary cannot be denied. And it appears to be a call from God to all interested in the spiritual welfare of our great dependency to mark well the onward march of events, and use the occasion for guiding the newly awakened enthusiasm of Swadeshism into a proper—*i.e.*, a Christian—channel. Swadeshism of the right sort—a true patriotism—is not a thing to be contemned. Indians may be perfectly loyal British subjects and at the same time remain absolutely Oriental in heart and manner of life. The problem now pressing itself upon the attention of the missionaries is how to make use of Eastern religious fervour and thought within proper bounds, and at the same time to avoid the appearance of wishing to force upon the awakening and developing Native Church the rigid forms and rules to which the Western mind has become accustomed. The question often arising in the mind of workers in the field, as quoted in the *C.M.S. Gazette*, is: “How are we to de-Westernize Christianity? How are they to be taught that Jesus is the Universal Saviour, Indian as much as English, and not a Saviour just for the West?” One step in this direction has been made, as we learn from the *North India Gleaner*, by the method adopted by Mr. Stokes, and sanctioned by the C.M.S., of becoming a Christian *sunnyasi*, or fakir, roaming about at will preaching the Gospel. Dr. Pennell, too, in his book, just published, “Among the Wild Tribes of the Afghan Frontier,” “has shown what a holiday jaunt of this nature can effect in the way of opening iron-bound doors.” In connection with the same subject an interesting account is given in the *C.M.S. Gazette* by the Rev. N. Tubbs of the Oxford and Cambridge Hostel, Allahabad, of the effect produced on the young men of that institution by the life of a Christian *sunnyasi* who had come on a visit. Mr. Tubbs writes that Ishananda Swami is a *sunnyasi*, or fakir, who has become a Christian, but, like Justin Martyr of old, he does not discard the philosopher’s cloak, but still goes about dressed in the familiar saffron robes of the religious ascetic. The hostellers were amazed at the idea. As they said in a public discussion in the common

room: "We always thought that to become a Christian you must give up Indian dress and put on hat, coat, and trousers, and walk about as if you were our conquerors." "From the way the hostellers treated the Swami, I could see," writes Mr. Tubbs, "that once we have Christianity really racy of the soil, and no longer a European product, the day of India's conversion will not be long delayed."



We are apt sometimes to grow weary in the good work, and are tempted to wish that things would move forward faster than they appear to do in the matter of gaining adherents to the Christian faith. Yet safety lies in the way of caution. We do certainly desire to see multitudes brought to the knowledge of the truth, but we wish also that those who come may know the "power of godliness." The Rev. Ishan Ullah, writing from the Jhang Bar, says, as quoted in the *C.M.S. Gazette* for January: "Regarding encouragement in the work, I might say that there is a great door open for preaching the Gospel, among the poor classes especially. If I wished to baptize people, I could add 2,000 names within a very short time. Nearly the whole community wants to embrace Christianity, but great caution must be exercised. On the one hand, I know this to be the fact, that the movement is rather social than religious; but, on the other hand, the Gospel is preached to the poor." In seeming contrast to this, yet really in harmony with the spirit of caution, and perhaps because of it, we read in an account done in hospitals given in *The Zenana* for January: "At the present time Christianity is acting as the leaven does. We are not having crowds waiting for baptism. Still the leaven is working, and the Mohammedans themselves are getting uneasy because of it. God grant that soon the whole may be leavened."



How medical work in the mission field attracts and holds men is evidenced by the following extract from the *Jewish Missionary Intelligencer* for January (p. 5): "In the hospital (at Safed) the evangelistic addresses appear to have made a very favourable impression. After nearly every one discussions have taken place; and often I have been surrounded by a number of patients, and had with them most serious talks, sometimes lasting two or three hours. In the dispensary our medical work has really worked wonders, and has made a great change in the feeling of the Jews towards us. Formerly we used to be insulted and stoned, but now we are kindly received. The book-depot and our houses are frequently visited by many Jews of the better class, whom no missionary could reach before. One of these recently said to me: 'When I first asked for a New Testament, I simply wanted to acquaint myself with your religion, and to use it for controversial purposes. I have since compared Scripture with Scripture, and studied the historical facts of the life of Jesus, and I am truly convinced that He is our long-promised Messiah, though there are still many things that are dark to me.'" And in an article on "Evangelistic Methods at Rana-ghat (Bengal)" in *Mercy and Truth* Dr. C. G. Monro says: "The net of the Medical Mission is wide, and takes in all classes, for it appeals to men on the one point on which all are equal—namely, the body of this death. We

are sometimes asked if any of our converts are Mohammedans, and great surprise is exhibited when we say 'Yes.' And the same sort of things occurs with reference to Brahmans—that is the highest and priestly caste among the Hindus—for there is a popular idea that conversions to Christianity are confined to low-caste Hindus. It has even been asserted that only the latter came to the dispensary, so we kept a careful record of the castes of all patients attending for some time, and the result showed that the percentage of Brahmans amongst the patients was actually greater than the percentage of Brahmans to the population."



### Literary Notes.

**M**ESSRS. LONGMANS, GREEN and CO. are issuing a new book by Mr. and Mrs. Sidney Webb entitled "English Poor Law Policy." This volume consists of a detailed analysis of the policy of Parliament and the Local Government Board from 1834 down to the present day, with four supplementary chapters analyzing the Majority and Minority Reports. There are no greater authorities on the matter than Mr. and Mrs. Webb, and the work should prove of considerable value to the clergy and others engaged in parish work, especially in large towns with a great population. Among Messrs. Longmans' other new books will be found "The Healthful Spirit," by the Rev. H. N. Bate, M.A., Vicar of St. Stephen's, Hampstead, to which the Bishop of London contributes an Introduction; "Church Unity: Studies of its Most Important Problems," by Charles Augustus Briggs, D.D., Professor of Theological Encyclopædia and Symbolics in the Union Theological Seminary, New York; "The Gospel of the Kingdom," by the Very Rev. H. E. Savage, D.D., Dean of Lichfield; "Old Testament History and Literature," by the Rev. B. H. Alford, M.A.; "Social Relationships in the Light of Christianity," by the Rev. W. Edward Chadwick, D.D., being the Hulsean Lectures for 1909-10; "The Garden of God: Some Characteristics of the Spiritual Life, mainly from the Song of Songs," by the Rev. Jesse Brett, Chaplain of All Saints Hospital, Eastbourne; and Volume I., Part II., of the "History of the Society of Jesus in North America, Colonial and Federal," by Thomas Hughes.



Messrs. Longmans have also nearly ready two other important volumes of considerable value in their special spheres—"The History of the Irish Parliamentary Party from 1870 to 1890," in two volumes, very fully illustrated, by Frank Hugh O'Donnell, and "The Rise of South Africa: a History of the Origin of South African Colonization and of its Development towards the East from the Earliest Times to 1857," by G. E. Cory, M.A., Professor in the Rhodes University College, Grahamstown, South Africa. This will be a large and important work, and will, it is expected, eventually be completed in four volumes. Volume I., about to be published, dates "from the beginning of the seventeenth century to 1820."

