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THE
CHURCHMAN

JULY, 1898.

ART. I.—THE CHURCH AND FOREIGN MISSIONS.

BY an undesigned coincidence, there is something appropriate in being called to give an address on missions on this day.¹ It was on June 16, 1698, that William III. gave a charter to the Society for the Propagation of the Gospel. Ere I speak of the progress of the Church in our Queen's reign, let us put down in the fewest possible words, some plain reasons why the extension of the Heavenly Kingdom is a plain necessity. First and foremost, it is a question of allegiance. Who is on the Lord's side? Who burns with love for Him who gave His life for us? Love compels. But, further, the kingdom spreads itself because of its inherent nature. It is a living force with Divine power behind it. It is the good leaven. And so it is Christ's will that His people should not congregate together, but scatter themselves as His messengers in every clime. Thirdly, it is not true that there are several saviours of mankind, not true that Mohammed and Buddha may be good enough for some races, and Christ for the white man. There is one only Saviour of mankind, and He is not a dead Teacher of good precepts, but a living Lord, active in His Church now. If we are told of a race of men living by an excellent code of morals, we rejoice; we allow that all goodness comes from one God; but we hasten to tell them of the one revelation of God to man—through Jesus Christ. Lastly, duties classed as home and foreign are not to be spoken of as first and second: they are parallel. Every faithful Christian must be a home and a foreign missionary in his degree. My subject, then, is a terribly searching test of the reality of the Christian life in a Church or in an individual.

¹ This is one of a series of Addresses delivered at St. Michael's, Cornhill, for the London Diocesan Church Reading Union in June, 1897.

It was the state of America after the advent of the Pilgrim Fathers, not the condition of the ancient world, which first led the Reformed Church of England to missionary work abroad. Archbishop Laud was forward in the matter. The S.P.G. was founded in 1698. But work done then, though good in quality, was small in extent. In the next century (the eighteenth), the missionaries to India, though employed by us, were chiefly Danes and Germans. Up to 1767 the Government was fairly favourable. After this it became hostile; and for this change the Church at home must be held responsible. What had she tried to do to train up men of deeper faith?

In 1793 the shareholders of the East India Company passed a resolution "that the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." In 1788 the Government refused to pay any salary for a clergyman to accompany the thirteen ships which were sent to colonize Australia. In 1802 Lord Macartney, representing the English Crown, commended his countrymen to the Chinese as "never attempting to disturb or dispute the religious worship or tenets of others, and having no priests or chaplains with them, as have other European nations" (Trotter's Chart).

In 1799 the C.M.S. was founded "for Africa and the East." But Government opposition continued. In 1819 a high-caste Brahmin, a soldier in the Company's army, became a Christian: he was compelled by the authorities to leave the army. In 1830, Rajah Jai Narain, of Benares, a well-known philanthropist, said: "If the Christian religion had been true, the Company Bahadur, which had in other respects benefited his country, would not have withheld from at least commending their religion to their notice." To turn up the results of this policy, it is at least worth quoting Lawrence's words to Bishop Wilberforce after the Mutiny: "I do declare that I believe that what more tended to stir up the Indian Mutiny than any one thing was the habitual cowardice of Great Britain as to her own religion."

Of course, noble men had been at work in the great cause ere the Queen's accession. We could enumerate an unbroken line from Laud and Bray, and Boyle, to Charles Simeon, who died in 1836. The latter was the leader of a group of men on fire for God's cause everywhere.

In surveying the last sixty years, the most striking fact is the enormous increase of opportunities for mission work. In 1837 the extent of the field was unknown, nor could we then understand in their fulness the Lord's words relating to the

sheep which are not of this fold. Africa, except on its fringes, was unknown; North America inaccessible; China, except in the case of the Roman Catholic mission, long established, was sealed to us; India was only partially opened; Japan not to be entered. All these lands are now accessible.

We may now map out the world's missions into various groups: Missions (1) to the educated heathen races with ancient civilizations and a great literature; (2) to more or less savage races which are not dying out; (3) to the sick child of the human family—the races which are apparently and mysteriously dying out. Many of these seem to be greatly superior to the negro race, yet they are passing away and the negroes increase.

With a sort of stolid disapproval of missions, if not open hatred, at the beginning of this century, when Wilberforce could be called in Parliament in scorn, "the honourable and religious gentleman," you will realize that the extent of mission work in 1837 was not large. There were seven bishops of the Church outside the United Kingdom. Their sees were Nova Scotia, Quebec, Barbados, Jamaica, Calcutta, Madras, Australia. Of these Broughton, of Australia, was only consecrated in 1836, to be followed by the first Bishop of Bombay at the end of 1837. The whole sum devoted to foreign missions in 1837 by all English religious bodies was £300,000; of this the S.P.G. were responsible for £16,082, and the C.M.S. for £71,727.

Some splendid enterprises were, however, commenced in the first year of the Queen's reign. The first attempt was made by us on China. In 1837, too, Krapf went to East Africa, and Townsend sailed for West Africa and the Yoruba country. For the locality of our missions in that year consider the following facts: The S.P.G. had 225 ordained clergy on their list (none of them natives); but of these 194 were in North America and the West Indies, leaving but 31 for the rest of the world. The C.M.S. had 33 ordained clergymen, 23 catechists, 70 schools, 6,000 scholars, 8,000 attendants at public worship—of course, all in heathen countries. Small though our progress had been up to 1837, yet it had roused the jealousy of the Roman Catholic Church. It had been doing virtually nothing in the foreign field till 1823, when they became alarmed at the growth of English religious bodies in the South Seas and elsewhere. A society was founded by them in 1823, at Lyons, called "The Institution for the Propagation of the Faith in Two Worlds." In 1837 they collected £40,000; in 1839, £80,000. The donations came from at least twelve countries, and their magazine had a circulation of 90,000 copies, in seven languages. In 1840 the

collections rose to £100,000—not a large sum, their own organ says, from 120 millions of Roman Catholics. (Inducements were held out to subscribers also which to English Churchmen sound selfish: pleasing indulgences to those who said the prayer daily; indulgences of 100 days for those who subscribed regularly and obeyed certain rules of the Church.)

Perhaps the keynote of the Queen's reign has been given in the great event of 1838. The mortality caused by the slave-trade throughout the world had reached its height, and Fowell Buxton proved that 1,000 a day were being killed or were dying from exposure. In 1838, 800,000 slaves were emancipated within the Queen's dominions, an act which enormously aided the mission cause by its general moral effect upon the nation. Englishmen, indeed, can hardly help associating with deep thankfulness two great national achievements which equally make for righteousness in the Queen's reign—the abolition of the slave trade in 1838, and the emancipation of Egypt from the slavery of thousands of years in the closing years of this century.

But the date which ought ever to be remembered by English Churchmen is 1841. In that year Bishop Blomfield (London) pleaded for a wide extension of the Episcopate, and gained his wish. The Colonial Bishops Fund was created, which up to the present time has spent £800,000 in the creation of bishoprics in all parts of the world. In the same year the bishops of the Church became officers of the C.M.S. for the first time. Before that date it had been a purely private society of Churchmen, but with no Episcopal members. The credit for this new departure is Bishop Blomfield's. In the same year, once again, a bishop was consecrated who has had as marked an effect as anyone upon more than one department of Church life. George Augustus Selwyn, created Bishop of New Zealand in 1841, helped very largely to create that Synodical system of the Church abroad which gives the laity their due place in Church government. In Melanesia, also, he attempted with success the solution of the problem how to make the black and the white race equal as brothers, and to compel the black race to evangelize their own people. His fervent mission zeal enabled him to beget in a spiritual sense two great men, both to become bishops and martyrs—Patteson to be buried in the South Sea, Mackenzie in Africa. Remember, also, that it was in 1841 that Livingstone first went to Africa.

Twenty years passed full of steady growth. Then, in 1881, “the Anglican Church extended the Episcopate for the first time beyond the limits of the British Empire.”

To chronicle the advance fully would be to write a catalogue of details. Let the following summary speak for itself. In

1837 there were 2 bishops in British North America, now there are 21. There were 150 clergy, now 1,600. No bishop of the English Church went to Africa till ten years after the Queen's accession, now there are 17 there. In Asia there were in 1837 two dioceses and 20 clergy, now there are 21 bishoprics and 1,300 clergy. In Australasia in 1837 there was 1 bishop and possibly 50 clergy, now there are 20 diocesan bishops, 2 missionary bishops, and 2 assistant bishops. The C.M.S., speaking of its own work, says that in 1837 it had 3 native clergy, now it has had 540. Some of the figures of the C.M.S. also are striking. In fifty years there have been 63 Maori clergymen, 32 Chinese, 136 Tamils, 100 West Africans. Surveying the whole world, outside England in 1837 there were 23 bishoprics, including 16 in America, now there are 176, of whom 78 are American. And here it is a duty to acknowledge the great debt owed to two other societies, which in their own way have enormously assisted missions all over the world—the Society for Promoting Christian Knowledge and the British and Foreign Bible Society. There are also at this time some thirty smaller associations of Church missions.

The joint contributions of Churchmen in England (excluding America and the Colonies) amounted in 1896 to about £634,000, most of it given by the poor, even the very poor, not by the wealthy. Of this £133,000 was through the S.P.G., and £341,000 through the C.M.S. In twenty-four years, from 1860 to 1884, the sum of £10,100,000 was given by Churchmen in England. Yet these sums are a mere pittance compared to those spent on luxuries and general trade. The commerce of the British dominions is valued at £900,000,000 annually; the accumulation of British wealth at £10,000,000,000; £1,000,000 a year is thrown away annually in England on cigar and cigarette ends alone. At the same time, it would be unfair to give the impression that the sums given above as constituting the Foreign Mission Fund of the English Church include all moneys so expended. The daughters of the Mother Church are now supporting their own independent missions. No complete account of these missions has been obtained, but the following are specimens. In Australasia, in 1894, a special sum of £5,000 was raised by a self-denial movement. In five years, from 1892 to 1896, £41,600 was contributed in Australia and Tasmania to missions.

Turn to the mighty daughter Church in the United States, and we can form some idea of their mission efforts from the following summary. Dioceses in the United States are classed as fully organized or as "missionary jurisdictions." There are eighteen "missionary jurisdictions" within the limits of

the States, all, of course, in the West. Outside its boundaries the Church in the United States has 186 stations in Africa, Japan, China, and Hayti. There are 4 missionary bishops, 471 workers, 61 being ordained natives; 802 were baptized in 1896, communicants being 4,165. This short summary is specially interesting, because it discloses a fact which should never be forgotten in England—namely, the enormous amount of pure missionary work needed in new countries, in order to bring even a monthly service within the reach of tens of thousands of our people. What is true of the West of the United States is equally true of South Africa and of Australasia. The writer knows of earnest, deeply spiritual clergymen, who are so overcome by the attempt to cover the immense areas under their immediate jurisdiction, that they have little strength for the problems of the foreign fields. There is as truly spiritual mission work as any in the world, and probably a mission worker in China has not too much strength left for the interests and welfare of his comrades in India. We discover in time our limitations.

It will not be out of place now to put on record some of the chief lessons learnt in the mission field during the Queen's reign.

I. We have gained priceless evidence of the power of the Message among races who did not call for it, or imagine they needed it. Having evangelized now portions of almost every nation on the earth's surface, we know by experience (not only by faith) that Christ's Gospel is for all men.

II. It is impossible adequately to estimate the reflex action of our missions abroad upon our spiritual life at home. Without doubt, the blessing returned to us is full measure.

III. We have learnt that missions must be strongly founded if they are to be a lasting power. Missions in India conducted by a few isolated men in the last century have almost vanished. They numbered at one time 50,000 converts; in 1850 there were not 3,000 representatives of these converts left. It has become one of our convictions, at the close of this century, to remember the Lord's ways, to group workers, to found the Church apostolically, not undenominationally; and the effect of the increased episcopate has been invaluable in preserving united and continuous action on a settled principle. The day has come at last when we may lay our plans for the world, not merely for dioceses or provinces; and here the action of our societies in paving the way for extended plans has been excellent.

IV. We have also learnt the great and imperative need of a powerful and copious Christian literature. So important is this question becoming, that the best men in a mission may

soon be set apart to supply converts with translations and original works, till a native Christian literature can be created.

V. Women's work, in its full extent, is a new factor; its need in India, at all events, is admitted even by those who are philanthropists, though not Christians.

VI. The necessity for a stronger disciplinary rule within the Church has been brought home to us in a startling manner. There are regions where thoughtful converts are asking why the discipline applied to them in morals is not equally applied to white men and women whose faults would not be compatible with Church membership in their own missionary organization, although both white and coloured Christians are in the same diocese and under the same bishop.

VII. The conviction that the very best men are needed in the mission field, men who by wide reading can see from the native's point of view, or at least humbly attempt to do so, is now realized. The missions of three universities—Oxford at Calcutta, Cambridge at Delhi, Dublin at Chota Nagpore—staffed by competent scholars and facing the fullest civilization of the East, is one of the bright spots in the history of our missions to-day. Nor for generosity and brotherly kindness could there be a brighter example than the mission instituted by Archbishop Benson to aid the Assyrian Christians and the Eastern Church in Cyprus to reform themselves. It is an instance where one branch of the Church does not seek the absorption of another, but offers disinterested aid, as of brother to brother.

Let us now ask, Is the mission spirit in the English Church still increasing? Events seem to suggest an answer in the affirmative. It is during the last ten or fifteen years that the greatest progress has been made. The C.M.S. clergy have increased threefold in seventeen years, and the annual income in that time by £100,000. In the last ten years the C.M.S. has sent out 700 workers, having determined, in 1887, to refuse no volunteers, if they were fit, believing that God, who had touched the hearts, would also provide the means; and this act of faith has been justified. In the previous fifty years not more than 900 workers had been sent out by the C.M.S. Again, in 1887, there were four honorary workers in that society; in 1897 there were eighty-two.

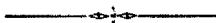
I will conclude by stating the bare facts relating to the most modern and at present the most remarkable instance of rapid growth in a mission-field. It is so sudden a triumph that the wisest wait humbly, not dejected if there should come a temporary falling back, but not faithless as though God's blessings are limited to our deserts.

This is the story of Uganda. In 1852, Krapf and Rebmann

reported the existence of a great lake in Africa. This led to the expeditions of Burton and Speke in 1857, of Speke and Grant in 1861, who discovered the sources of the Nile. In 1875, Stanley's letter appeared challenging Christendom to evangelize Uganda. In 1877, two C.M.S. missionaries reached Uganda out of a party of eight who started together, the rest having died. In 1884, the king who invited them died. His son, in 1885, roasted alive three boys who had been baptized. Up to that time 108 had been baptized. In 1886 persecution broke out; thirty-two were buried alive; others were burnt alive, praising God in the fire. In 1887 there was a revolution, but Mackay was the only English teacher left in Uganda. In 1889 a British Protectorate was proclaimed. In 1891 the first natives were ordained and confirmations held, there being 2,000 adherents. The facts at the present day are as follows: 400 churches holding 65,000 readers of the Bible (inquirers at least); average Sunday attendance, 26,000; on week-days, 6,700. Baptized Christians, 7,000; Communicants, 1,400. In eight months 2,000 were confirmed; 800 catechists; 11 native clergy; 30 licensed lay-readers. In twenty years a savage nation has almost become a Christian state; slavery has been abolished, the son of the king is being brought up a Christian according to our way. All this has been effected by persuasion, by the silent influence of the Spirit. Above all, it is noteworthy that, except in the case of the incomes of the white clergy, all expenses, without exception, have been borne by the natives themselves, who have built their own churches. Now turn for a moment to India, where, besides being face to face with one of the oldest civilizations, the missionary is hampered almost everywhere by the greatest of all difficulties of mission work—the unfaithful lives of white men and of professing Christians; and where, also, the imperfections of missions are too often criticised by our own countrymen with ill-concealed delight. Even here the native community (excluding Roman Catholics) has grown from 91,092 in 1851, to 559,661 in 1890. The Anglican Church out of this number claimed, in the year above mentioned, about 210,000. The following are some percentages of increase of Christians comparing 1881 with 1890: Bengal, 30 per cent.; North-West Provinces and Oudh, 139 per cent.; Punjab, 335 per cent.; Central India, 132 per cent.; Bombay, 92 per cent.; Madras, 22 per cent. Of course the total is but small at present amongst 300,000,000 people. But all admit the enormous underground influence of the Faith—a fact which impels all good men to press on, for it is a dreadful thing to destroy any man's faith unless you supply him at the same time with the true Foundation.

It is certain that the enormous advance of scientific discovery, and of civilization generally, must coincide with growth in Christian grace, if the world is to be better for it. Wickedness, selfishness, infidelity, are not cast out by civilization, but hidden under a more deceitful exterior, and may become more deadly in consequence. The victories of the Cross, therefore, in this reign are really the most important of all, their records the most worth dwelling upon of all that are being tabulated in this Victorian age. It is for England to stand pre-eminent in the spread of the Kingdom just because she is pre-eminent in trade expansion and the guardian of races that cover no less than nearly one quarter of the earth's surface. Let us make her great, not because she is mighty in population, and in wealth, and in a memorable past, but mighty because she hears the voice of God, and glories in calling herself, and in being, a Christian nation.

H. H. TASMANIA.



ART. II.—THE AUTHORSHIP OF THE PENTATEUCH

No. XIV.

THE first point to notice in chap. xviii. is that it is part of a consecutive narrative. "And the Lord appeared unto him," *i.e.*, Abram (not Abraham), if we regard this portion of JE as following immediately on chap. xvi. 1b-2, 4-7, 11-14, which is the last piece the redactor has accepted from JE. It is P, remember, said to have been written 400 years afterwards, which introduces us to his change of name to Abraham; JE "knows nothing" of it. We may note that xviii. 1 cannot possibly have followed xvi. 11-14 as it stands. Either, therefore, some portion of JE has here been omitted, or we owe the "him" to the redactor. This, however, has not in this case been suggested by the critics. We must leave this verse to them for the consideration it has as yet never received. I am confining my attention chiefly, as I have already stated, to P; but I cannot pass over one or two significant facts in this chapter, which, with chap. xix. to ver. 28 (with the exception of verses 17-19, assigned by Kautzsch and Socin to the redactor), is altogether taken from JE.

First of all, in ver. 14 we have a passage compounded of ver. 10 (JE) and chap. xvii. 21 (P). The words *וַתֵּידָה* come from ver. 10, and *מוֹעֵד* from chap. xvii. 21. Thus, JE has compounded a sentence from himself and a writer who lived some four centuries after him—a somewhat surprising feat.