

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

THE
CHURCHMAN

JANUARY, 1897.

ART. I.—THE GREAT PHILANTHROPIC AND
RELIGIOUS SOCIETIES: THE S.P.G.

THE friends of this old society frequently claim for it the glory, whatever it be, of being the oldest English missionary society; but the claim falls to the ground as soon as it is brought to the test of history. Without doubt the oldest missionary organization known to Englishmen is the society now commonly called the New England Corporation. This institution has a varied history, and has gone through many phases. It owed its inception to the work of John Eliot, who in the closing years of the seventeenth century was accorded the honoured title, renewed in our own days to the Venerable Bishop of Minnesota, of Apostle of the Red Indians. The story of his labours reached the ears of the Long Parliament, which in 1649 established by ordinance "the Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." By Cromwell's directions a general collection was made through England and Wales, and produced the very large sum (large in proportion to the wealth of the period) of £14,000. The Restoration, of course, put an end to the charter given by Cromwell; but in 1662 Charles II. was moved by Robert Boyle to revive the company and to give it a royal charter, which admitted both Churchmen and Dissenters to the governing body. The declaration of American independence widened the sphere of its operations, and successive decrees of Chancery have regulated its doings. A governing body of forty-five members still administer the funds which arise from its investments, but it makes no appeal to the public, and publishes no reports. To this body, however, belongs the credit of priority among missionary agencies.

The sixteenth century had witnessed the dawning of our
VOL. XI.—NEW SERIES, NO. C. 13

colonial power, and, to the credit of that era, it must be remembered that under such men as Raleigh and Gilbert and Frobisher the religious element was never wanting in their designs and efforts. The same may be said of the colonization of the seventeenth century. Many, like the Pilgrim Fathers before them, became colonists because they were religious men, and wanted to reach a land where they could enjoy religious freedom, which was denied to them at home; but as they were removed so far from the general atmosphere of a Christian people they deteriorated, their zeal grew cool, and too often their conduct to the aborigines showed that they had lost the true spirit of Christianity, so that at the close of the seventeenth century Bishop Compton's anxious investigations revealed a picture of spiritual desolation in the "Colonies and Plantations" which was appalling. Largely by the unceasing energy of the Rev. Dr. Bray, who had been the bishop's commissary in Maryland, the Society for Promoting Christian Knowledge was established in 1698, but that society limited its work to the British Islands for some years, and never sent out missionaries. Meanwhile the Convocation of Canterbury took action in reference to the spiritual needs of the "plantations and transmarine colonies" in March, 1701; the S.P.C.K. propounded a draft charter for "erecting a Corporation for propagating the Gospell in foreign parts"; and Archbishop Tenison obtained from the Crown a royal charter, dated June 16, 1701, by which the S.P.G., as it is called for brevity, was founded. Its first meeting was held in Lambeth Palace immediately, and thenceforward it met in Archbishop Tenison's library in St. Martin's-in-the-Fields, and frequently as early as 8 a.m.

From the first the Society considered its operations to be limited to British possessions, but by no means to the English colonists; the conversion of the heathen was quite as much the business of the Society as the spiritual care of English Churchmen in foreign lands. Indeed, in 1710 the Society determined that "the conversion of heathens and infidels ought to be prosecuted preferably to all others," but happily the dual work was always carried out. Before eight months had passed the Society sent out its first two missionaries, the Rev. George Keith and Patrick Gordon. They landed at Boston, and travelled over nearly the whole North American continent, which was then known and settled. They found their ministrations readily welcomed in many quarters, but vast numbers had fallen into "heathenism, Quakerism, and atheism." The news of their labours attracted many chivalrous souls, among them the founder of the Wesleyan body. For two years John Wesley was a missionary of the Society in

Georgia, while Charles laboured in Frederica. So diligently had the Indians been cared for by the Society, and so profitably had they received Christian teaching, that when the times of trouble came these people took places with their fellow-Christians on the side of the Crown, and the "Six Nation Confederacy," and the Mohawks and Oneidas were everywhere conspicuous for their courage and fidelity. In 1784 the Declaration of Independence removed the United States from the sphere of the Society's work, but it had been the means under God of planting and watching over the early years of that now powerful sister Church which has occupied the continent from the Atlantic to the Pacific, and in all its expansions of work to the regions beyond—China, Japan, West Africa—is ever forward to proclaim its obligations to the old society. Its expenditure in the United States up to 1784 was £227,454.

The Society followed the loyalists over the boundary-line to British North America, primarily to Nova Scotia, where it had begun to work in 1812, and as the great Dominion has developed until it now covers the whole continent from sea to sea, so the Society has followed the immigrants and cared for the Indians, and while several dioceses, such as Toronto, Ontario, Huron, Ottawa, and Magnier, are now independent, it is still spending some £9,000 a year chiefly on the dioceses of the North West and on the Pacific side of the Rocky Mountains. Time was when the life of a missionary in Canada was almost as hard and as arduous as that of his fellow-labourer, say, in Uganda to-day. The mere burden of travel was great and perilous. The people were scattered over vast areas, living apart and in isolation, felling the forests and breaking up ground which had never been disturbed. There were also the difficulties which indifference to all religion, the outcome of long neglect, presented to the earnest pastor. Many heroic souls laid the foundations of the flourishing Church in Canada, and many noble lives were gladly given. Notable among these was the Hon. C. J. Stewart, who in 1807 gave up his Fellowship and his benefice, and was stationed on the frontier between the States and Canada. He found neither church, nor school, nor religion. One clergyman had given ten years' work to the place, and had gone away broken in spirit. Arriving on a Saturday, he tried to hire a room in the inn for service next day. The landlord advised him not to attempt it, and warned him that no one would come. "Then here is the place for me," he said; and for ten years he remained, living in a single room in a poor farmer's house, and seeing a church built and the spiritual temple edified also. At the end of that time he was moved to another equally

destitute locality, and subsequently was made travelling missionary over the whole diocese, at that time co-terminus with the whole of Canada, until in 1826 he became Bishop of Quebec. In this position he made no change in the simplicity and austerity of his life, and on his death he was found to have left no property whatever, all his possessions having been devoted to the work of the Church.

Harder still has been, and still is, the lot of the missionaries in Newfoundland, where the work of the pastor must be done by water in the brief summer and over the icefields in the interminable winter. There can be few greater trials of spiritual endurance than to be a clergyman on the Labrador, cut off from all intercourse with the outer world, with no educated person to whom to speak, and only the coarsest of food on which to support life in the bitter winter. And yet many men have volunteered for this work, well knowing what it entails, and have done it year after year without murmur. In British North America the Society has expended no less than £1,831,666.

Almost simultaneously with its work in America the Society commenced its labours in the West Indies. The noble bequest of General Codrington in 1703 was its first luck with Barbados, and the college, which still bears the name of the donor of the estates on which the Society built it, has been the great source of the supply of clergymen for the whole of the West Indies. Here and throughout the West Indies the Society from the first addressed itself to the spiritual welfare and education of the slaves. Until quite recently the Church in the West Indies has been almost entirely supported by public funds, but as disestablishment has reached one diocese after another, the Society has encouraged the churches to help themselves, to endow their bishops, and to establish sound systems of finance. Its expenditure on these colonies has been £625,573.

In the middle of the eighteenth century the Society commenced a small work on the West Coast of Africa, which fifty years later was adopted as the special field of the Church Missionary Society. The solitary missionary sent home three promising natives, who in 1759 were publicly baptized in St. Mary's Church, Islington. One of them, Philip Quaque, was the first of any non-European race who received Anglican Orders since the Reformation. He continued to work over a large area of country until his death, at the age of seventy-five, in 1816; and the Society's connection with Western Africa was suspended until it helped the mission to the Rio Pongas in 1856. This was an interesting enterprise of the West Indian Church. Mr. Rawle, who became ultimately first Bishop

of Trinidad, mused, as he looked from his room in Codrington College, Barbados, across the ocean towards Africa, on the debt which the West Indies owed to that dark land whose sons had been carried generation after generation into slavery. He called on the West Indies to do something towards repaying the heavy debt, and the mission to the Rio Pongas was the result. Many lives have been given and much real heroism has been shown. The mission is now carried on entirely by men of colour, and Bishop Ingham has taken a warm and kindly interest in its progress.

The year 1787, which witnessed the establishment of the first colonial bishopric (Nova Scotia), witnessed also the departure of the first convict-ships to New South Wales, which had been discovered some few years previously. At first the colonists were merely the prisoners and their military guards; but for these in 1793 the Society began to make provision by sending schoolmasters. Many years elapsed before the free immigrants were numerous, but after 1840, when New South Wales declined to receive more convicts, their numbers annually increased. Then it was that the Society adopted Australia as its most prominent field of work. It assisted in the endowment of bishoprics and in the building of churches and the establishment of colleges; but perhaps the most efficient service that it rendered was the maintenance of travelling missionaries, who had no limited districts, no settled cure, but who went out into the wilderness of widespread sheep-runs and farms, living in the saddle, and holding little services with the people who were far beyond the reach of settled means of grace, and who too often had cast off all the restraints of the Christian faith. By the patient labours of these good men districts were formed and the parochial system introduced, at first, as it were, in skeleton form, but as immigration increased, and the wide gaps were occupied by an enterprising population, the Church was able to lay her hand on the country, and to make her children sensible that they were being cared for. Out of these aggregates of parishes, by the liberality of colonial laymen, several dioceses, such as Goulburn, Bathurst, Grafton, and Newcastle, were formed, and always with due acknowledgment of the seed sown by the humble itinerating chaplains whom the society had maintained.

From Australia as a whole the Society has long since withdrawn its aid, but it continues to help the struggling colony of Western Australia, and to maintain, as of old, the work of itinerating clergy in the bush districts of Queensland. Its expenditure in Australia amounts to £236,410.

In 1814 the Bishopric of Calcutta was established by the

efforts of Mr. Wilberforce and others. The step was taken in the face of many obstacles ; and it must be remembered that at that time there were no clergymen of the English Church in Hindostan except the chaplains of the East India Company. In 1820 Archbishop Manners Sutton informed the Society, as its president, that as "time had now been allowed for the due settlement of the episcopal authority in India," it was the duty of the Society to step forward and offer co-operation with the Bishop of Calcutta. The Society immediately placed £5,000 at Bishop Middleton's disposal, and, with this as a beginning, was founded Bishop's College, Calcutta, of which the society was made the trustee. The institution was quite half a century in advance of any fulfilment of its designs, which were, primarily, the education of native Christians with a view to their becoming "preachers, catechists, and schoolmasters." It required many years for the mission to be so developed as to afford a supply of properly qualified students. Now it is quite full with forty-two students, and evangelistic work in the vicinity affords them a preparation for their future and perhaps independent usefulness. The work extended in Bengal, and in 1825 the Society began missions in Madras, and five years later in Bombay. In the former Presidency the Society took on itself in 1825 the support of the German missionaries, who had for many years been maintained by the Society for the Promotion of Christian Knowledge.

The work spread throughout India, but there was coming a time of searching and testing which, under the Divine Providence, opened the way, after suffering and death, for more earnest and concentrated prosecution of the work of the evangelization of India. The stern lessons of the Mutiny roused the Church, and in those sad days the missionaries of the old Society were called on to seal their testimony with their blood. A mission had been planted at Delhi by the Society, moved thereto by a devout chaplain, the Rev. M. Jennings. On May 11, 1857, the Mutiny broke out in Delhi. Mr. Jennings was one of the first to die. The Rev. A. R. Hubbard, and Mr. Louis Koch and Mr. Daniel Corrie Sandys, two catechists, were slain. Ten days later at Cawnpore the Rev. W. H. Haycock and the Rev. H. E. Cockey were slaughtered. The Society passed a resolution binding itself, by God's help, to "restore these desolated missions on a broader foundation." Before the country was pacified or settled the Rev. T. Skelton arrived in Delhi, and was soon followed by R. R. Winter, whose labours, extended over thirty years, ended only with his earthly life. What is the condition of these missions now ? When in 1877 some Cambridge

residents were moved to undertake work in India, and had difficulty in deciding where to go, the late Sir Bartle Frere advised them to open negotiations with the Society, with a view to their working in the Delhi mission, which, he said, "promised to be a second Tinnevely." The Society accepted the offer, and welcomed the Cambridge men, finding them residences and the larger part of their stipends, and opening to them all their schools, etc. So at Cawnpore the Society has been able to see its resolution carried out. The place has grown wonderfully in importance, and the mission is now a strong one, with six ordained missionaries in the town itself, among them being two sons of the Bishop of Durham and a son of the Bishop of Beverley.

Another mission of interest and importance, which has, under the Society's care, grown into a diocese, is that of Chota Nagpur. Founded originally by the Basle Mission, it languished and dwindled through internal disputes until in 1869 Bishop Milman received into Church fellowship 7,000 Kòls and ordained four of their pastors. The mission has grown wonderfully, and, to the credit of all concerned, without breach of Christian charity; and when last year the German Lutheran Mission celebrated the fiftieth anniversary of their arrival, the Metropolitan and the Bishop of Chota Nagpur took part in their rejoicings and thanksgivings.

Although the Mutiny did not affect Southern India so closely as the North, the missions have shared in the development of the last forty years. Tinnevely has been, as Bishop Cotton said, one of the three great missionary successes of India, and its bright contrast with the heathenism of the land is a subject of thanksgiving and of encouragement. The diocese of Rangoon has been a very special field of the Society, no other organization of the Church being represented there. Education has played a large part in the work, St. John's College, Rangoon, being a very prominent institution. Its fame attracted a former king of Upper Burmah, who sent for Dr. Macks in order that he might educate his sons. This was a failure, but the king built a church and school and clergy-house, and gave them to the Society; and when his dynasty fell, and Independent Burmah became part of our Indian Empire, the buildings were found to be uninjured, and the mission is now being carried on in the former capital. Still further to the south-east there are Singapore and the Straits Settlements, where the Society supports native missionaries for the multitudes of coolies who are brought thither to meet the demands of the labour market. The Society's expenditure in Asia has reached the sum of £2,164,356.

In 1830 the Society commenced work in South Africa, and

it is not too much to say that but for its work and expenditure of means in those colonies, the English Church would not have been established there. In the Cape Colony it must always be surrounded by the Dutch Church, which sets forth the religious belief of the original, and still most numerous, colonists. In the more distinctly missionary dioceses, such as Graham's Town, St. John's, Zululand, and the Orange Free State, the results of its evangelistic work are manifest and thankworthy. The Kafirs are a race that is not likely to be exterminated even by the pushing British colonist, who has nearly effaced the natives of Australia and New Zealand. They are a people of great intelligence. More than twenty Kafirs are on the list of ordained missionaries, and their intelligence and devotion leave little to be desired. The missions in Mauritius (begun in 1836) and in Madagascar (begun in 1864) group themselves with Africa, as does the Diocese of St. Helena, which the Society adopted in 1847, twelve years before it became a diocese. In Mauritius, where two-thirds of the people are Indians, who come and go back to their homes, there is a fine field for missionary work, and the Society's Theological College at Madras, under the Rev. A. Westcott, is able to supply competent native clergy, who are zealous enough to follow their fellow-countrymen to Mauritius as well as to the Straits and to Natal. The Madagascar Mission has for the present sustained a check, but the clergy have remained at their posts in spite of considerable peril, and there is no doubt of the work growing. There are 10,000 members of the Church of England in the island, and there are eighteen native clergymen.

In 1840 New Zealand became a British Colony, and as the C.M.S. limited its care to the natives, the Society undertook to make provision for the incoming colonial population. It gave large sums for endowments, and continued to make grants until 1880. It helped the Melanesian Mission for many years, and on the death of Bishop Patteson it raised a Memorial Fund of £7,000, which was spent between the erection of a church at Norfolk Island, the provision of a new mission ship, and the endowment of the mission.

Up to 1848 the Society's labours had been restricted to British territory, but had been devoted as much to the conversion of the heathen as to the pastoral care of the English. In this year it assisted a mission to Borneo, part of which island had recently come under the rule of Rajah Brooke, and in 1853 it formally took over the whole work. Two years later it endowed the Bishopric of Labuan, and Dr. McDougall, the Society's missionary, was consecrated in Calcutta, the first instance of an English bishop being consecrated out of

England. The work of the Church was for many years accompanied by great peril, Chinese and Dyak insurrections occurring in frequent succession. The Gospel has now made itself felt in all its gracious power: the Dyaks have abandoned their habits of head-taking, and are settling down to peaceful pursuits and gradually yielding themselves to Christ. The North Borneo Company have occupied a very large territory hitherto untouched by the Church, and here the Society is maintaining a mission, and is loyally and generously supported by the few English residents, who appreciate the spiritual provision made for them, and assist in the evangelization of the heathen.

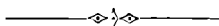
The Society, having once gone over the boundary of the empire, found itself obliged to enter on many new fields. In 1850 it added the Orange Free State, now the Diocese of Bloemfontein. Kaffraria followed in 1855, Zululand in 1859, the Sandwich Islands in 1862, the Transvaal and Madagascar in 1864, China in 1863, Japan in 1873, Bechuanaland in the same year, Panama in 1883, Corea in 1889, Mashonaland in 1890, and Manchuria in 1892. Space forbids us to give details of the work in these countries, countries so different in condition of the inhabitants, and in spiritual possibilities and capacities.

There are on the Society's list of missionaries at the present time 11 bishops and 958 clergy of inferior rank. Of the 250 labouring in Asia, 133 are natives; and of the 178 who labour in Africa, 43 are natives of that continent or of the islands adjacent. Fifty-five dioceses are at the present moment receiving its ministrations, and the missionaries whom it supports are preaching the truth of the Gospel in fifty-six different languages. In its long history the Society can point to many triumphs, and much territory occupied in the name of our Lord and Saviour. It has worked on the principle of beginning at Jerusalem, and dark indeed are the prospects of the evangelist who would win the heathen for Christ if the colonists, who are to them the representatives of Christianity and civilization, are allowed to lapse into the worst form of heathenism, the heathenism of lapsed and Apostate Christians. As it is, we know how many and serious are the hindrances to the spread of the Gospel which the evil lives of supposed Christians interpose. What would be the case if these were multiplied a thousandfold? The Society's share in building up the Church of the United States is willingly admitted by those best qualified to recognise it. To many of our colonies it has sent the first minister of the English Church. Every colony, with the solitary exception of the Falkland Islands, has at one time or other been the recipient of its gifts. It has helped to found fifty-one dioceses in foreign parts, and 115

bishops have been supported wholly or in part by its funds when endowments have not been forthcoming. It has thus done a work for the nation in settling and building up colonies in the midst of Christian institutions, which the nation, by reason of our unhappy divisions, could never have done for itself. It has endeavoured always to act as the handmaid and servant of the whole Church. Jealous of its original constitution, clinging tenaciously to the fact that it was the creation of the Church, and of the State which gave it a royal charter and laws for its government, it has so insisted on its representative character as to refuse to range itself under any party banner. The original instructions to missionary clergy, which it gave in 1706, have been printed in the annual report for 187 years, and well repay perusal to-day. They enjoin Apostolic zeal, prudence, meekness, and charity towards men; temperance, fortitude and constancy, as becomes good soldiers of Christ; a sound knowledge and hearty belief in the Christian religion; frugality, indifference to luxury, and an avoidance of all names of distinction as unbecoming brethren of one and the same Church.

An organization that desires to propagate its own exclusive views is naturally most careful that the missionaries whom it supports shall be bound to those views. It sets up its own standards, to which it demands conformity. With absolute self-denial the Society has foregone the privilege of choosing the men whom it supports. By a bylaw of very long standing the two primates and the Bishop of London annually appoint a board of five clergymen, who inquire "into the fitness and sufficiency" of all who offer themselves to the Society for missionary work. Their inquiries are confidential, and they communicate nothing to the Society beyond their approval of individual candidates. Without such approval no missionary can be accepted, and of those who are thus accepted nothing is subsequently demanded beyond their possession of the license of the bishop under whom they labour; that withdrawn, they cease to be connected with the Society. No grant has ever been voted or withheld on account of the theological views of those who benefit by it. Where, as is now generally the case, synodal action exists, the grants to each diocese are made *en bloc*, and are at the disposition of the bishops and their synods, subject to certain broad principles which secure economy. This policy has no doubt deprived the Society of the support of extreme men on either flank of the great body of the Church; it should be the strongest recommendation to all who desire to see the great Church of this land reproduced in the distant parts of the world with all that breadth of view which enables men, with perfect consistency and genuine

loyalty, to regard cardinal truth from those different points of view which represent the spiritual attitudes of differently-constituted minds.



ART. II.—THE AUTHORSHIP OF THE PENTATEUCH.

PART VIII.

ALTHOUGH I have not yet arrived at Gen. x., I may be allowed to call the reader's attention to the "fingers of a man's hand" which have written the approaching downfall of the whole structure of German criticism of the Old Testament. As Professor Sayce has repeatedly testified, that criticism will ultimately receive its *coup de grâce* from the discoveries of archæology. The hand is that of the famous archæologist, Professor Hommel, who has lately (in the *Academy*) informed the world that Gen. x. 6 could only have originated in the reigns of Thutmes (or *Thothmes*) III. and his successors at a time *considerably before the Exodus*, inasmuch as it speaks of Canaan as the younger brother of Mizraim, or Egypt. Professor Hommel believes the genealogy to have followed political rather than racial distinctions. Professor Driver, following his German authorities, assigns this document mainly to P in the fifth century before Christ. There is, speaking roughly, about a thousand years between the two dates—a sufficiently wide discrepancy to suggest a little hesitation before accepting the P theory as conclusively settled, especially when we consider the kind of arguments to which the School of Kuenen and Wellhausen are accustomed to resort in order to the establishment of their positions. The archæologists may build wrongly, but at least they build upon facts. The German School build upon inferences which are themselves very largely based on assumptions.

I turn now to the consideration of the linguistic features of Gen. viii. The first point which strikes us is the arbitrary separation by the critics of verses 2*b*, 3*a*, from P's narrative, which is supposed to go down to the word "stopped," and be resumed again at the words "and at the end of the hundred and fifty days." There seems no sufficient reason for this. The word כָּלֵב, translated "restrained," is not peculiar to JE. It occurs in the Niphal or passive in Exod. xxxvi. 6, which is assigned to P. And in the Kal or active voice it appears in JE in Numb. xi. 28, and in P in Gen. xxiii. 6. If the word "rain" (גֶּשֶׁם) is supposed to be a characteristic of JE because it occurs in chap. vii. 12, we may observe that it also occurs in