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

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

the world's indebtedness to Him on this last ground alone—to leave out of sight the other aspects of His sojourn for a brief while amongst us. And of His unspeakable service to humanity in this respect, His redemption of the title "the Son of Man" may be taken as an illustration and a type.

W. E. BOWEN.



ART. IV.—RECENT MISSIONARY LITERATURE.

ONE of the most striking things in modern Christian literature is the rapid increase in the number of works dealing more or less directly with foreign missions. Twenty years ago it was a commonplace with publishers that books of this kind "did not pay." That reproach seems, however, to be no longer possible. The Lives of distinguished missionaries are always assured of a fairly wide circulation, and the demand for purely popular works associated with the aims and methods of missions is strong enough to produce a steady output of such literature. In the meantime there is good reason to believe that missionary periodicals also profit by the greatly increased disposition to read about the work. Probably no Church magazine—apart from such as are issued for the purposes of localization—has anything like the regular sale of the *Church Missionary Gleaner*, which now circulates over 80,000 copies a month.¹ All this must imply a more serious and more intelligent interest in the duty of the Church to the non-Christian world.

The most solid contribution to the recent literature of foreign missions is, beyond doubt, the official "Report of the Ecumenical Missionary Conference, New York, 1900."² It has been prepared with a characteristic indifference to precedent, and with a completeness which leaves nothing to be desired. As a magazine of facts and statistics, of experiences and opinions, as well as of arguments and pleas for foreign missions, it will always be invaluable to every student of the subject. During the Conference there was, of course, a good deal said which was too declamatory to stand the test of a survey in cold type. It was inevitable also that some of the speeches and papers should alike in substance and in manner fail to rise above the trivial and the commonplace. But, with

¹ *Church Missionary Society Gleaner*, March, 1901, p. 34.

² Two vols. London: Religious Tract Society; New York: American Tract Society.

all allowance for defects which are quite certain to be found in every publication of its kind, this Report remains a work of the highest value to all missionary students, and to everyone who may wish to investigate the case for foreign missions.

English Churchmen in opening the volumes are conscious of a certain deficiency in them. The constitution of the Conference seems to have made the authorities of some English Societies feel that they could not be represented at its gatherings. Thus, these volumes show us nothing from the accumulated experience of the S.P.G., from the adventurous and highly instructive enterprise of the Universities' Mission to Central Africa, from the Cambridge Mission to Delhi, or from the Melanesian Mission. But in so far as the English Church was represented, the spirit, the methods, and the hopes of English missionary workers were set forth with complete success. The literary charm of all that comes from Canon Edmonds,¹ his unsurpassed skill in linking the experiences of the Church in her earliest ages to the solution of her modern problems, and his complete command of the facts as to Bible translation and diffusion, made him one of the most prominent speakers at the Conference and one of those whom it most delighted to honour. The mature wisdom and wide experience of Mr. Eugene Stock, with his clear, incisive way of dealing at once with the core of a subject made him one of the most useful members of the Conference. But a survey of the contributions made to the discussions by English Churchmen will show that, in historical knowledge, in intimate acquaintance with the mission-field, and in the careful study of all its problems, they worthily represented the Church which has planted its mission-flag in almost every land.

Perhaps, however, the main interest of this Report will, for many, lie in the contributions of those whom we, in our insular fashion, might comprehensively dismiss as "foreigners." If we may (with many apologies) place Americans in that category, nothing said by them was more interesting than some of the speeches delivered at the opening of the Conference. They illustrate in a most impressive way the position which the cause of foreign missions has now reached. The first address at the opening session was delivered by the Hon. Benjamin Harrison, who for four years filled the office of President of the United States of America. It was marked by a depth of Christian enthusiasm which at once stirred the assembly, and it ended in a fine plea for the Conference as a unifying agent :

¹ He was present at the Conference as the representative of the British and Foreign Bible Society.

“Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission-field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the field, but uses also the strenuous things of life—the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons and a marshalled host, moving under one great leader, to execute a single battle plan. Once, in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colours appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World’s Conference of Missions should do for the Church” (I., p. 29).

President McKinley confined himself to a eulogy on missionaries, and, in the face of many detractors, his words cannot be unwelcome to them. There is nothing grudging in his estimate of their worth:

“Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labour no sacrifice. ‘Away with the word in such a view and with such a thought,’ says David Livingstone; ‘it is emphatically no sacrifice; say, rather, it is a privilege.’ They furnish us examples of forbearance, fortitude, of patience, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasuries of knowledge and open the mind to noble aspirations for better conditions” (I., p. 39).

It would be impossible to attempt an analysis of the opinions on any and every branch of mission-work discussed at the Congress. But the Report is admirably arranged for the purposes of such as may wish to consider any special aspect of the work. It does not abound in anecdotes, for the meetings were not of the “popular” type. But a single story—from an American source, as its last words make clear enough

—will show the character of the illustrations occasionally employed. Dr. Hallam was dealing with native confessors in the Indian Mutiny, and said :

“ In 1883 the writer was in Delhi, and there met the widow and family of one of these martyrs, Walayat Ali by name. The story as then given to me was this : When the city of Delhi fell into the hands of the mutineers, Walayat Ali's first thought was for the safety of his missionary brother, McKay, of the Baptist Mission. He called his family about him, and said : ‘ I am going to the mission-house to do what I can to save our missionary.’ He prayed with his family, and then proceeded to the mission-house. His poor wife could not bear the thought of his going, but determined to follow him to see what would follow. As he passed through a bazaar in the city he was surrounded by four Mohammedan Sepoys. The soldiers said to him, for they knew him by name : ‘ Ah, Walayat, we have you now just where we want you.’ Then, with drawn swords, they said : ‘ Now, deny Jesus or die.’ Walayat did not hesitate one moment, but, lifting his hand to heaven, he replied : ‘ Deny Jesus I never will. Strike !’ and they hacked him to pieces right there” (I., p. 514).

Here we must leave these volumes.

Everyone who is even modestly acquainted with the work of the S.P.G. is aware how sadly the enterprise of that Society has suffered from the South African War. The effects of the last Boer War had scarcely passed away, when the events which preceded the present struggle began again to bring disorder into the Church's work. The struggle itself has completed the disaster. It almost looks as though in some parts the work would have to be started over again. But at such a time the Church cannot escape its responsibility in the matter, and it has very seriously to consider what its duty to South Africa will on the restoration of order be. In view of this we owe a debt of gratitude to Canon Edwin Farmer, of Pretoria Cathedral, for his little book on “*The Transvaal as a Mission-Field.*”¹ Prebendary Tucker, who furnishes a short commendatory preface, sums up the moral of the book from the S.P.G. standpoint when he says :

“ We gather (i.) that a great deal more has been done in the Diocese of Pretoria for the spread of the Gospel among the natives than Churchmen generally are aware of.

“ (ii.) That the native mind is eminently religious, and that when a Kaffir has received even the most elemental knowledge of the truth he is zealous to communicate it to others, with small regard to mission given or to strict Church order.

“ (iii.) That the work before the Church, therefore, is not so much to make the truth known as to direct and teach and guide the many neophytes who have heard something of the Gospel, but need to be more perfectly instructed in order to their teaching others.”

¹ London : Wells Gardner, Darton and Co.

But the book contains a good deal more than is suggested even by these words. It conveys a very useful idea of the extent of the Transvaal, the character of the lines of communication, and the possibilities of travel. It provides us with some account of the Dutch Church in South Africa, of the Colonial Church, and of the missionary enterprise supported by our agencies here at home. It meets some current objections to Christian missions in Africa, and it discusses the work which lies before us. The whole volume breathes the spirit of longing after the souls of the heathen which is the mark of the true missionary. Canon Farmer does not attempt to disguise the facts as to the Boer treatment of the natives and the Boer dislike to the missionary's work. The familiar verdict of Livingstone would not seem to need much revision in order to fit the circumstances of to-day. The difference between the British Government and the Boer in regard to the moral and spiritual welfare of the natives is usefully drawn out by Canon Farmer thus :

"The Boers have always tried to keep the natives in abject subjection. This has been the sole aim of their native policy. It was because their drastic system brought this about, by robbing the Kaffirs of every bit of manliness and independence, that there have been critics of the more humanitarian methods of the English, who tell us that the Boer rule is so much better for the native. In our colonies we endeavour to develop the manliness of these people, and make them loyal by appreciation of the advantage of good government. We appoint men as administrators of native law who understand their modes of thought . . . but the Boers those who are most feared. The man who was appointed Minister for Natives in the Transvaal Government received his appointment because he was most notoriously hated by the natives and held by them in fear—this was Cronje" (pp. 37, 38).

We may, however, allege with some confidence that in this matter virtue has not been without its reward. The natives have stood by us, notwithstanding the unhappy experience of having been resigned to the tender mercies of the Boers after Majuba. Of course, the character of the native Christians is attacked in South Africa; but Canon Farmer returns some pertinent answers to these criticisms. He is able to show that the native Christians are themselves zealous workers, and that there are great hopes for a native Church, kept distinct from that of the white settlers. The native preachers ready for such a Church are full of promise, for already "tens of thousands have been converted by their means alone. In my own mission, before the war broke out, I had the privilege of administering the Holy Communion to over two thousand of our native Churchpeople; and in the Transvaal alone it looks as if—if we can only do missionary work in a fair way—this generation will hardly have passed away before it will

be difficult to find any native still professing heathenism" (p. 132). Canon Farmer deserves the warm thanks of Churchmen for putting us in mind of our duty to the Transvaal, and for showing us how much of really striking encouragement the work of the past supplies.

No less interesting than the Transvaal is the great field of China. As early as November and December last the Rev. Roland Allen, one of the S.P.G. missionaries in Peking during the siege of the Legations, contributed to the *Cornhill Magazine* a vivid account of his experiences during the siege. His particular object in one article was to discuss the causes which led to the successful defence. Mr. Allen makes it quite plain that amongst these causes the presence in Peking of a body of native Christians stood prominent:

"Without the marines we should have been undefended; without the native Christians we should have been helpless against the peculiar form of attack which the Chinese now made upon us. We should have had no coolies, no messengers, no servants. The war was a war of barricades. When the relief force arrived they found our position surrounded with a perfect network of them, built mainly of brick and earth. Night and day during the whole of the siege we were engaged upon this work, restoring, often by night, the defences which the Chinese cannon had destroyed in the day" (*Cornhill*, December, 1900, p. 757).

In the February number of the same magazine Mr. Allen discussed some of the conclusions to be drawn from the siege. He does not underestimate the difficulties attending Christian missions in China, nor is he altogether sure that some of their methods are the wisest; but his outlook is distinctly hopeful, and he lays down two facts as of the first importance. They are:

"(1) The advance of Christianity is generally by politicians largely underrated; (2) the conduct of the native Christians shows the power of this motive to make men stand by those from whom they have received spiritual benefits. In Chinese language, the Christian becomes infected with a poison which does eradicate from his heart that hatred for the foreign devil which the heathen regards as natural, proper, and patriotic" (*Cornhill*, February, 1901, p. 211).

Mr. Stanley P. Smith, one of the "Cambridge Seven," who went out to China under the China Inland Mission in 1885, has written a useful little book, which he calls "China from Within; or, The Story of the Chinese Crisis."¹ He helps materially towards the clear understanding of the causes which produced the Boxer rising. He differs from some authorities in laying greater stress on the pride, superstition, and malice of the Empress and her accomplices than on the general feeling of the people. At the same time, he urges

¹ London: Marshall Brothers.

that the seizure of territory by Western Powers, the developments of commercial enterprise by the foreigner, and the endeavours of the Romanists to claim peculiar powers for themselves and privileges for their people, all helped to prepare the storm.

Mr. Stanley Smith is reticent as to the horrors which overwhelmed so many missionaries of his Society; but a full account of these may now be obtained from the official volume entitled "Martyred Missionaries of the China Inland Mission; Perils and Sufferings of Some who Escaped."¹ There is no modern parallel to the story which this volume contains. So far as missionaries are concerned, the suffering and loss of life during the Indian Mutiny were small in comparison with those described in the letters which form the greater part of this volume. Some of these letters have already been published, and in character they are very much alike. The tone of all the writers is excellent. There is no boasting, no signs of any attempt at sensationalism, nor yet any outbursts of passionate resentment. There is, however, much testimony to the fact that the lives of the missionaries who escaped were often spared through the intervention of the heathen. The moral of the story is drawn by Mr. Marshall Broomhall, the editor of this volume, when he outlines our duty to China thus:

"To us belongs the responsibility of rising to the possibilities of faith and consecrated action. We are not straitened in Christ, but in our own affections. Oh that the Church of Christ would rise and come 'to the help of the Lord against the mighty.' The land of China has become consecrated by the blood of His servants. The lives laid down call for fresh volunteers. The sufferings of the faithful native Christians plead afresh the Macedonian cry, 'Come over and help us.' 'Above all, the Saviour pleads with hands which were pierced for our redemption, pleads by His agony and bloody sweat, by His cross and passion, and by that coming of the Holy Ghost which is the inspiration and strength of missions, that His Church at last will rise as one man to obey His last commands—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own'" (p. 14).

The volume, I should add, is freely illustrated, and cannot fail to profit the cause in which those with whom it deals laid down their lives or narrowly escaped from the gravest perils.

A. R. BUCKLAND.

¹ London: China Inland Mission.