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Quite in harmony with this, Deut. iv.-v.¹ reiterates in glowing words the moral basis of the law. Sacrifices come in later; and, indeed, they are not left out by Jeremiah himself in his picture of restored Israel (xxxiii. 18). But it is not surprising that in his witness for righteousness he should recur again and again to the moral basis of the Pentateuchal covenant, which is prominent in Exodus and Deuteronomy alike (Jer. xi. 4, xxxi. 31-34, xxxiv. 13). In the last passage, the longest of the Old Testament quoted in the New (Heb. viii. 8-12), the temporary features of the old dispensation are recognized, *not in its ceremonial accompaniments, but in its failure to secure obedience.* The new covenant, which God will make in days to come, differs, not in its essential basis (which is the knowledge of God), but in its spiritual power—in the fact that God will write it in men's hearts.



Modernism in the Mission-field.²

BY THE REV. G. T. MANLEY, M.A.

THE essence of Mr. Bernard Lucas's clever little book is an attempt to apply the modern standpoint to the missionary problem in India. From the home point of view he begins with the statement that "the missionary enterprise appeals with less force to the Church as a whole than it did fifty years ago" (p. 1). In the foreign field he considers that, though Christian missions have been anything but a failure in their attempt to reach and win individuals, there has been a failure "to affect the thought and feeling of the Hindus as a nation" (p. 14).

Acting upon these two assumptions, which he ascribes to the influence of the older theology, he looks to the adoption of the modern standpoint, with its acceptance of modern criticism and a revision of our ideas of sin in accordance with the Evolution theory, to change all that, and, arousing a new enthusiasm at home, to direct the efforts in the mission-field to the permeation of Hindu society, and especially the caste people, with Christian ideas from which as much as possible that is likely to cause offence to them has been eliminated.

¹ Deut. v. agrees most closely with Jer. vii. 23b.

² "The Empire of Christ," by the Rev. Bernard Lucas. London: Macmillan and Co. 2s. 6d. net.

Before discussing his main thesis we should like to quote some views which are incidentally introduced, and which we most earnestly approve. We venture to think also, in spite of the author's opinion to the contrary, that they would receive the cordial support of the majority of missionaries whom he regards as old-fashioned. He asserts that the evangelization of India, to be successful, "must be an evangelization on Indian lines" (p. 117). He further states that "the supreme message of Christianity to India is the revelation of the Christ of God. An ideal that has been realized is the supreme need of the Hindu mind." In each of these statements there is a profound truth, and both circle round the fact that idealism is the keynote of Indian thought.

Then, again, concerning the advancement of interest at home, he warns us that "the financial difficulty will not be met by increasing appeals to those within the Church, who are already doing their utmost, but by bringing those who are outside within reach of the appeals" (p. 135). He pleads not for interest, but for passion on the part of serious-minded Christian people, and he points out that the serious menace to missionary progress lies deeper than finance. What we mostly need is a quickening of the spiritual life of the Church, lest we find ourselves with a "national life which is unequal to its imperial expansion" (p. 134). Such thoughts are stimulating and helpful, but we venture to think that the presentation of the realized ideal in Christ (including the ideal of forgiveness and redemption) and the deepening of the spiritual life at home do not necessitate any departure from the older theology. Indeed, we fear that Higher Criticism and Evolution have as yet shown less results in either direction than the movements known as Evangelical.

The description of the "Hindu religious climate" is the best part of the book. It is always sympathetic, often illuminative, and sometimes really helpful, especially a charming description of the Hindu's imaginative religiousness, and his susceptibility to influence through mythology rather than through cold facts. "He will listen to a lecture on hygiene, in which the lecturer marshals his array of facts to demonstrate that cholera is a water-borne disease, easily preventable by the simple process of boiling all drinking water; and he will go to his house utterly unimpressed, and send his women the next day, even if he does not go himself, to propitiate the Goddess of Cholera, who he believes is afflicting his wayward votaries." This is the wrong way to impress him; then comes a better method. "Deify the cholera germ and call her a goddess; describe her as a captive imprisoned in the wells by some other deity; explain that she can only be liberated by the conversion of the water into steam; picture her ascending, glad and free, in the ascending wreaths of vapour, leaving a blessing behind her to those votaries who drink of the bath in which she has bathed, and you would, if you were a Hindu saint with matted locks and filthy body, easily establish a cult, one of whose most stringent rites would be a drinking of boiled water" (p. 56). A paragraph like this reveals the secret origin of many a wild tale of India's gods, and displays a talent of sympathy with Indian thought that any missionary might envy.

His description of Hindu thought is unfortunately marred by one-sidedness and inaccuracy. To say of the Hindu that "of the existence of God he

has rarely been able to manufacture a doubt" is a surprising error, for in Buddha's time, and for long after, the prevailing (Sankhya) philosophy was decidedly atheistic, and its upholders opposed "a series of arguments" to those raised by their theistic adversaries (see Ramchandra Bose, "Hindu Philosophy," p. 368). A more serious, though a common, mistake is the presentation of the religious ideas of the philosophic few as if they were those of the community at large. The depressing influence arising from their vague superstitions, the puerilities of their processions and pilgrimages, the tricks played upon their deities to secure material benefits from them, and the fetid miasma of impurity which pervades their worship—all these features contribute largely to the religious climate of India, and are barely mentioned.

Mr. Lucas tackles the questions of baptism and caste, but he leaves the impression that he is baffled by them. He speaks candidly of the difficulties, but is guilty of some careless writing. For example, when he states that in the propagation of Christianity amongst Hindus "baptism has no place, and should as far as possible be excluded" (p. 114), his meaning evidently is that baptism should only be brought forward *after* Christian fundamentals have been accepted. Every missionary will read such words sympathetically, but an English reader is apt entirely to misunderstand them. He admits that the spirit of caste and the spirit of Christ are opposed, and that "in actual conflict there can be no compromise" (p. 69), also that baptism must come sooner or later; but his contention is that they should be kept more sedulously in the background. We think that here again he differs from other missionaries more in the violence with which he expresses himself than in the views he holds upon these practical questions.

With the underlying assumption of the book that missionary methods in India are antiquated and that a new policy is called for we are in complete disagreement, and we think the facts are also entirely opposed to such a view. To Mr. Lucas's statement that missions have failed to affect the thought and feeling of the nation we may oppose his own statement three pages later (p. 17) that "Christianity has profoundly stirred Hindu thought and feeling." We may also adduce the testimony of Keshub Chunder Sen, that "the spirit of Christianity has already pervaded the whole atmosphere of Indian society"; and of Sir Bartle Frere (1872), that "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." Even a Government Report (1873) stated that "insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them, not merely by public teaching, but by the millions of books and tracts which are scattered widely through the country."

The assumption that missionary work at home is appealing with less force to the Church at home than fifty years ago is equally baseless. Fifty years ago the C.M.S. income was £140,000; to-day it is £387,000, and the number of missionaries has increased more rapidly still. By every test the force of the appeal has steadily grown during that time. Even if

the assumptions were true that missions had no widespread effect in India, and made a lessening appeal at home, it is not to the Higher Criticism that we should look to remedy these defects. Our own experience in India is that its statements render Christianity less attractive rather than more so to the Hindu mind; and whereas we yield to no one in our desire to see Christianity presented to India in an Indian form, we do not for a moment believe that "revised ideas of sin," which are so essentially Western in origin, are likely to be more acceptable in India than those presented in the New Testament itself, which are purely Oriental, in so far as they are anything but universal.

A certain recklessness of statement, without the least attempt to give any facts in support, is a most regrettable feature in Mr. Lucas's book, and renders it liable to give impressions of the inadequacy of the work of others which we are sure the author himself would be the first to reprobate. Nor do we think he even begins to establish a case for "modernism." His view of "Christianization" is essentially different from that of the Bible idea of "evangelization." But it is a book all missionaries should read, for it is full of vigour and suggestiveness, and they are in no danger of being led astray as to the actual work which has already been done, the ideals which inspire the missionary body, or the old yet ever-new Gospel which they preach.



Literary Notes.

THE appearance of Dr. Campbell Morgan's work "The Analyzed Bible" has been expected for some time past, and there are many who will be interested in knowing that the first two volumes have just been published by Messrs. Hodder and Stoughton. It is a valuable work, and is the direct outcome of Dr. Morgan's remarkable weekly Bible study class in Westminster Chapel. In the first three volumes of "The Analyzed Bible" the Old and the New Testaments are to be passed in review.



During many years past the Bishop of Durham has written several valuable books of devotion. For some time now he has been busily engaged upon a revised edition of one of his books. It is a volume containing about fifty-four articles, and is issued under the general title—which, by the way, is a new one—of "Meditations for the Church's Year." The original work was known as "From Sunday to Sunday," and it has been re-arranged to conform with the new title, while certain new matter has been added. Messrs. Allenson are the publishers.



"Jerusalem: the Topography, Economics, and History from the Earliest Times to 70 A.D.," is a new and important work by the Rev. Professor George Adam Smith, D.D., LL.D, and comes from the publishing house of Messrs. Hodder and Stoughton. This work is really a companion volume to that well-known book "The Historical Geography of the Holy Land," which has