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

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

only arise from those who have not duly weighed and estimated the matter, and do not rightly apprehend its bearing. It is an obvious fact that the Church of England is permeated with a strong infusion of teaching that is virtually and intrinsically Roman. The essence of this teaching is a particular estimate of the Sacraments, and especially of the Sacrament of the Lord's Supper, which makes it one of the indispensable elements in our approach to Christ, for that without them we cannot have access to Him, and that we cannot properly use them without truly having access to Him. The proof of this position is the authoritative putting forth by responsible persons of such books as this *Manual*. And again we profess our honest conviction that all who expose their unfaithful teaching and its pernicious tendency, as Mr. Elliott has done, deserve well of those who believe and know the truth.



ART. VII.—THE NEW MISSIONS IN AFRICA.

A GLANCE at the maps of Africa current twenty years ago affords a startling revelation of the progress of modern geographical knowledge. At first sight, it seems scarcely credible that they can really belong to so recent a date. That in the days of the Indian Mutiny, of Lord Palmerston's Premiership, of Napoleon III.'s Italian campaign—the period covered by the last-published volume of the Prince Consort's Life—the now familiar names of the great Central African lakes were absolutely unknown in England, is hard to believe. But so it was. Tanganyika was discovered by Burton and Speke in 1858. The Victoria Nyanza was seen by Speke in the same year, but its vast size not guessed at till 1862. Livingstone discovered Nyassa in 1859, and Sir S. Baker the Albert Nyanza in 1864. And in each case a year later must be taken as the time when the discovery was known in this country. Since then we have had Livingstone's later journeys, and those of Cameron and Stanley, Schweinfurth, Nachtigal, Pinto, and others; and now a good map of Africa does not differ very much in general appearance from a map of Europe, if allowance be made for two or three still remaining blanks, and for the absence of railways and of defined territorial divisions.

It is sometimes said, and very truly said, that war is a great teacher of geography. The Crimea, Virginia, Lorraine, Bulgaria, Afghanistan, Zululand, are conspicuous instances. But our knowledge of Central Africa is due not to war, but, primarily,

to expeditions for the promulgation of the Gospel of peace. Livingstone's early travels in the south were but missionary journeys. The first discovery on the eastern side of the Dark Continent, which woke up the long-slumbering interest of European geographers, was that of Mount Kilimanjaro, by the missionary Rebmann, in 1848; and it was his further researches and those of his companion Krapf, that led to the first expedition of Burton and Speke in 1857.

And as missionary enterprise pointed the way for geographical exploration, so geographical exploration, in its turn, stimulated the advance of missionary operation. For a quarter of a century, down to 1876, little was heard of the evangelisation of Equatorial Africa. Krapf's grand vision of a Pilgrim Street across the Continent, in which the Prince Consort took so much interest as far back as 1850, had faded from the minds of men; and Rebmann for many years clung to Mombasa with a persistence but little appreciated at home. It is true that other African fields were not forgotten. Townsend and Hinderer and Crowther kept alive the sympathies of the Christian public for the West Coast missions. Moffat and other zealous men in the South could tell of Bechuana and Basuto native churches. Bishop Mackenzie bravely laid down his life in the attempt to plant the banner of the Cross on the Shiré; but the "Bishop of Central Africa" who succeeded him was content to view the shores of his nominal diocese from an adjacent island. At length the news of Livingstone's death aroused public interest in the scene of his heroic journeys; and when, a year and a half later, Mr. Stanley's famous letter appeared, conveying King Mtesa's invitation to Christian teachers, Central Africa leaped once more into the forefront of mission fields.

No less than nine Protestant missionary societies are now engaged, or about to engage, in the work of proclaiming Christ's kingdom in different parts of the newly-opened territories. Beginning from the south-east, the Free Church of Scotland, which was the first in the field as far as recent extensions are concerned, has established its now well-known Livingstone Mission on Lake Nyassa, and the Established Scotch Church is not far off, at Blantyre, near the Shiré. The country between the north end of Nyassa and the Zanzibar Coast has been penetrated by Bishop Steere, of the Universities' Mission—the mission which was started in 1861, under Bishop Wilberforce's auspices, during Livingstone's last visit to England, and which sent out Bishop Mackenzie. Dr. Steere, whose head-quarters are at Zanzibar, has also occupied Usambara, a country on the east coast, between Zanzibar and Mombasa, first visited by Krapf thirty years ago. Lake Tanganika has been adopted as a field of labour by the London Missionary Society, whose agents are

already stationed at Ujiji, the chief trading centre on its shores, familiar to readers of Livingstone's and Stanley's journals. The Church Missionary Society, which was the first to respond to Mtesa's invitation, naturally took the great inland sea bordered by his dominions, the Victoria Nyanza, the area of which is two-thirds the size of Ireland, and double that of Belgium. It has already a strong party in Uganda, Mtesa's kingdom, on the north-west; and the occupation of Karagué on the west, and some districts on the south side, is in contemplation. These missions in the far interior require to be linked with the coast by means of intermediate stations; and the Church Missionary Society has established such a post at Mpwapwa, in the Usagara highlands, while the London Missionary Society purposes to locate an agent at the head-quarters of Mirambo, a leading chieftain in Unyamuezi.

The Mombasa Mission of the Church Missionary Society, though primarily a kind of small Sierra Leone for the rescued victims of the East African slave trade, is also stretching out its arms to the interior. Christian communities of Wanika are rising at Kislutini (Rebmann's old station) and Godoma; and invitations have been received from tribes further inland—even from Chaga or Jagga, at the fort of Kilimanjaro. Not far from Mombasa is one more East African mission, that of the United Free Methodists; and their experienced missionary, Mr. Wakefield, has been proposing a move forward among the Galla tribes further north.

Only one English Society—the Baptist—has chosen the West Coast as the base of its advance into the interior. The West Coast, that is, south of the Gulf of Guinea; for if we include the Guinea Coast and further northward, we come to familiar fields of the Church Missionary Society and the Wesleyans, and also of the Basle Mission. These, however, scarcely touch the newly-discovered regions of Equatorial Africa, except that the C.M.S steamer *Henry Venn* is, while we write, exploring the Binue, the eastern branch of the Niger, the sources of which lie somewhere in that yet unknown region which is now the most conspicuous remaining blank on the map. The Baptist Mission is advancing through Portuguese Western Africa, towards the scene of Stanley's last great discoveries on the Congo, and by the last advices had reached San Salvador. In this direction the American Board of Foreign Missions is also about to move, at the instance and with the aid of that liberal Leeds gentleman, Mr. Arthington, whose gifts have started so many of these new missions. Another Transatlantic society, the American Missionary Association, has been offered money by the same generous donor to take up an entirely new field on the River Sobat, between Abyssinia and the White Nile.

In connection with this last proposal must be mentioned Colonel Gordon's suggestion to the Church Missionary Society, to plant a mission on a wholly virgin soil to the west of the Albert Nyanza. Both, however, will be impracticable for the present if the great English Pro-Consul in the Soudan retires from his magnificent work—as the *Times* lately announced that he was about to do. The prospects of those vast territories in the absence of Gordon Pasha are dark indeed; and it is because the safety of a journey through them depended so much upon his individual presence that the Church Missionary Society, while taking advantage of his kindness to send its recent reinforcement to Uganda up the Nile, has never wavered in its advocacy of the East Coast route as the true communication with the Victoria Nyanza.

This rapid survey of the new Missions in Africa will be scarcely intelligible without a map; but it may help those who can turn to one of recent date to follow more readily the sometimes confusing tidings from the different fields that appear from time to time in the magazines and newspapers.

Those tidings deserve to be understood. An arduous campaign against heathen ignorance and superstition and Mohammedan rapacity has, at the unmistakable call of God, and in dependence on His promised blessing, been vigorously inaugurated. Shall we follow its vicissitudes with an interest and a sympathy one whit less than that aroused by the campaign against the military despotism of Cetewayo? Precious lives have been nobly laid down in the one cause as well as in the other. Without going back to Mackenzie and Livingstone, we have Charles New, the intrepid traveller of the United Methodist Mission, dying alone in the Wanika forests; Dr. Black and Dr. John Smith, both from the Edinburgh Medical Mission, yielding up their young lives on the Nyassa and the Nyanza, one in the service of the Scottish Free Church, the other in that of the Church Missionary Society; Lieutenant Shergold Smith and Thomas O'Neill, also of the C.M.S., killed on the Nyanza in the chivalrous attempt to defend a wounded Arab who had only cheated them; Thomson, the experienced L.M.S. missionary, taken from his sorrowing comrades within a few days of their reaching Ujiji; and now Dr. Mullens, the able Foreign Secretary of the same society, falling in the effort to aid with his personal presence the Mission he had himself planned and directed from home, and his remains lying in the Church Missionary Society's ground at Mpwapwa—fit token of the union in a common work that overleaps the bounds of Church organisation.

Nor—considering the intimate connection subsisting between missionary effort and geographical research, especially in Africa—should we forget those who have lately laid down their lives

in the attempt to explore the still unknown recesses of the continent. The Belgian expedition into the interior, fitted out under the personal superintendence of King Leopold, suffered severely at its first attempt two years ago by the death of its leaders. Subsequently it derived much help from the C.M.S. missionaries at Mpwapwa—for which the King thanked the Committee at a personal interview when he was last in London; and we may hope that the debt will indirectly be paid with interest, for the Belgians seem to have at last solved the problem of cheap and easy transport, by the success of their experiment with Indian elephants as beasts of burden—four of these animals having arrived at Mpwapwa unharmed by the tsetse fly. It may here be added that Mr. Stanley is conducting another of King Leopold's parties from the West Coast up the Congo. Then, too, we have the lamented deaths of Captain Elton and Mr. Keith-Johnston, both of them falling in the attempt to strike out new routes between the East Coast and the head of Lake Nyassa, the former on his way from the lake, the latter on his way from the coast. The loss of so promising a traveller as young Mr. Johnston, who was in command of the Royal Geographical Society's expedition, has been much lamented.

Had it not been for Isandlwana, the Zulu war would have been scarcely more noticed in England than the many previous petty conflicts which have marked the history of our South African colonies. Will not the loss of such men as have just been named deepen the interest of all Christian people in the missionary enterprises of Central Africa?

We need to enter into the spirit that marks one of the last sentences penned by Lieutenant Smith, in describing his exploration of the rivers and creeks at the south end of the Victoria Nyanza. "I knelt down," he says, "on the banks of the Ruwana, and thanked our Heavenly Father for His merciful protection of us this day. Is not this 'the day of small things?' The time is coming, and I believe not far distant, when the glorious Gospel of Jesus Christ shall find its way over these mountains and plains, till these very rivers shall flow through unceasing praise."

EUGENE STOCK.

