

he ruled ready, sincere, and never at fault—because in tastes and characteristics he was the most representative Englishman of his day. On the list of our Premiers he will be remembered as he himself would wish to be remembered, not as the greatest, but as the most English of our statesmen.”



ART. IV.—CHURCH MISSIONARY SOCIETY—
ITS EARLY DIFFICULTIES.

IT is one of the great advantages of such a Magazine as THE CHURCHMAN, that it supplies a means of communication through which facts may be elicited. I have experienced this advantage since the publication in the October Number of my Article on the origin of the Church Missionary Society. I have received two letters from valued friends, pointing out that in tracing the early history of the movement I did not go back far enough, as the idea had originated long before the formation of the Society with that eminent servant of God, the Rev. Charles Simeon. So far back as the year 1788 the subject of missions lay very near his heart. There were at that time some devoted men in India, the Rev. David Brown, Mr. Chambers, Mr. Grant, and Mr. Udney, who were anxious to establish a mission in India, and having heard of Mr. Simeon's zealous labours at Cambridge, wrote to him requesting him to act for them in England. This letter Mr. Simeon carefully preserved to the end of his life, and in the year 1830 he endorsed it with the words, “It merely shows how early God enabled me to act for India,—to provide for which it has now for forty-two years been a principal and incessant object of my care and labour.” In a subsequent letter he was requested to send out two missionaries, Mr. Grant undertaking to provide 300 rupees a month for their support; but whether no missionaries could be found, or whether obstacles were interposed by Government, we do not know: all we know is that for some reason or other nothing was done. But when men are called of God to a great and important service they do not give up because of difficulties, and accordingly we find Mr. Simeon at a clerical meeting, held at Rauceby, seven years afterwards, earnestly pleading for missions. A gentleman had left 4000*l.* “to be laid out to the best advantage of the interests of true religion.” Once more the missionary work was proposed, and two years afterwards a letter was actually written to the Bishop of London to ascertain whether he would ordain a missionary to the heathen, if a suitable person were put before him? But the Bishop declined, and again for the time the effort failed.

But the discouragement did not come altogether from

without; for, in the following year, 1796, Mr. Simeon earnestly endeavoured to arouse the Eclectic Society to some vigorous and distinctive effort. But timid counsels prevailed, and of seventeen who were present on that occasion, there were only three who voted for action. Three more years passed slowly by, and nothing was done till, in February, 1799, Mr. Simeon, to his great joy, received a letter from the Rev. J. Venn, informing him that the subject was once more to be discussed in the Eclectic, and inviting him to attend a meeting of that Society about to be held on the 18th March. At that meeting there were only fourteen present, but they were men of faith and determination, and with one consent they resolved, God helping them, to begin. This was the meeting referred to in the Number for October, and the result of their resolutions was that the Society was formed on the 12th April.

It is important to bear this history in mind, as it illustrates in a remarkable manner the subsequent progress of the Society. Many of its most important movements have resulted from the steady and untiring perseverance of some one individual, whose heart had been led by God Himself to take a special interest in some particular sphere of labour. So in the foundation of the Society we see how the mind of Mr. Simeon was directed to India by the letter of Mr. Brown, and how for eleven years he steadily persevered through a series of difficulties, never losing sight of his object till God gave him his heart's desire, first in the formation of the Society, and afterwards in the establishment of an Indian Mission. May we not regard the signal blessing which God has given to these missions as an answer to the many prayers of patience and faith which were offered during those eleven years?

But we must not suppose that all difficulties were overcome by the formation of the Society, or that a series of resolutions passed by twenty-five gentlemen could of themselves evangelise the world. Eighty years have since elapsed, and we have not done with difficulties yet. There was work to be done, and the new committee proceeded at once to endeavour to do it. The Rev. J. Scott acted as their secretary, and the Rev. W. Goode lent them his study in St. Ann's Rectory as a committee room. Over the fireplace of that room there is to this day a white marble slab with the following inscription:—

Laus Deo per Jesum Christum.

CHURCH MISSIONARY SOCIETY,
Instituted April 12, 1799.

In this room the committee meetings of the Society were held from June 17, 1799, to January 3, 1812; and here on January 2, 1804, its first Missionaries were appointed to preach among the Gentiles

The Unsearchable Riches of Christ.

In that room, therefore, we may picture to ourselves the little company of earnest men meeting in the Lord's name to consider what could be done for the evangelisation of the world, and kneeling down in reverent faith to spread out before their God what seemed to be insuperable difficulties. On the committee there were twelve clergymen, including William Goode, John Newton, Josiah Pratt, Thomas Scott, John Venn, and Basil Woodd, and eleven laymen, including Mr. Charles Elliott—the father of those two talented brothers, Henry Venn Elliott, of St. Mary's, Brighton, and Edward Elliott, author of that great work the "*Horæ Apocalypticæ*"—and Mr. John Bacon, the sculptor, whose inscription prepared by himself for his own monument may teach a most important lesson to all those who are living for the world. The inscription was as follows:—

What I was as an artist
Seemed to me of some importance while I lived :
But what I really was as a believer in Christ Jesus
Is the only thing of importance to me now.

It was in that study, and amongst those few, but faithful, men, that the whole work took its rise.

But we who have entered on their labours can have very little idea of the obstacles that beset their progress, and it is happy, indeed, for us if we show the faith and courage by which these obstacles were overcome.

The first was with the ecclesiastical authorities at home. Being true and loyal Churchmen, they did not wish to act without the sanction of those in authority. They therefore drew up a letter to the Archbishop of Canterbury and the Bishops of London and Durham, submitting a copy of their rules, and respectfully requesting them "favourably to regard their attempt." They also appointed a deputation, consisting of Messrs. Wilberforce and Grant and the Rev. John Venn, to wait upon their lordships and explain to them the object of the movement. This was done on July 1, 1799. But month after month passed by, and no answer was received to the letter, nor was any audience granted to the deputation. Even Wilberforce with all his influence could not obtain an interview. The committee met again and again, but nothing could be done, as there was no answer from the Bishops. Possibly their lordships did not know what answer to send, and therefore sent none at all. This may have been the cause of their delay, for nothing makes people so dilatory in their correspondence as a difficulty in decision. There are many who answer letters with great promptitude if only their own mind is decided, but who shrink from the effort of decision, and so keep their unfortunate correspondents in a state of long-continued and most disheartening sus-

pense. So the newly-formed committee was kept from July 1, 1799, to August 4, 1800, on which day a letter was read from Mr. Wilberforce, in which he said that he had obtained an interview with the Archbishop, and that his Grace "acquiesced in the hope expressed that the Society would go forward, being assured that he would look on their proceedings with candour, and that it would give him pleasure to find them such as he could approve." This was but cold comfort, and some of the committee thought it too slight to proceed upon. But they had amongst them two men of great decision—the Rev. John Venn, a man, like his son, Henry, pre-eminent for wisdom, and the Rev. Thomas Scott, the first secretary, a man to whom the Church of England owes as much as to any of the noble line of confessors for Christ that have in successive centuries adorned its ministry. He was a profound student of Scripture, as proved by his invaluable commentary, which, though, of course, deficient in the results of modern research, is still I believe unsurpassed—I might almost say unequalled—in its exhibition of the real sense of the Sacred Book. He had a wonderful personal grasp of the great doctrines of the Gospel, as witnessed by his essays, and above all his "Force of Truth," a book which is by far the best I know as exhibiting the struggles of a strong, manly, hard-headed thinker in receiving the supernatural doctrines of the Gospel. And he was a person of the most indomitable and patient perseverance, as witnessed by the fact that after he had set his heart on ordination, and gone up to London for the purpose, and been refused examination as a candidate, he travelled home, a great part of the way on foot, and the rest in various vehicles. At length he reached Braytoft, in Lincolnshire, after walking twenty miles in the forenoon. Having dined, he put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon.

To a man of such a spirit we can easily understand that the delay of thirteen months, while they were waiting for an answer, was a sore trial of faith and patience. On July 12, 1800, when they had waited a year, he wrote to his son, "The Missionary Society lies off 'the Bishop and his Clerks,'¹ where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed." We cannot be surprised, therefore, that when the answer came, such as it was, he earnestly advocated immediate action. He contended "that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should." His colleagues happily agreed, and resolved, "That in consequence of this answer from the Metropolitan,

¹ Some rocks off the coast of South Wales.

the committee do now proceed in their great design with all the activity possible." The first obstruction had at length been removed, and the way was open for work. The little vessel had weighed anchor, and was no longer rotting by the rocks.

Yet the whole work was still before them. The way was clear for action, but nothing had been done, and there were most important questions still to be decided.

The first was where they should begin. Their difficulty was the exact opposite to that which now almost overwhelms the Committee. Now the difficulty arises from the impossibility of entering on the many spheres which God Himself is opening in all parts of the world. But then there was no opening at all, and the whole world seemed closed against their attempts. In the memorable discussion in the *Eclectic*, Mr. Venn had laid down as a principle, "God's providence must be followed, not anticipated. We must wait for His motion." Acting on this principle, they were led to make their first effort on the West Coast of Africa. A few devoted men, deeply impressed with the horrors of the West African Slave Trade, had formed a Company called the Sierra Leone Company, for the establishment of a free settlement on that coast, in the hope of counteracting the Slave Trade, by means of lawful traffic and civilisation. There were some gentlemen of a world-wide reputation for philanthropy amongst the members, such as Granville Sharp and Wilberforce. There were others connected with it who, though less known, contributed quite as much, if not more than any, to the accomplishment of this great and righteous end. There was Thomas Clarkson, who, as a young man at Cambridge, wrote a Prize Essay on the subject of the Slave Trade, and was so deeply impressed by his own essay that, as he was riding up to London, he stopped on the hill overlooking Wadesmill, turned aside from the road, and there solemnly devoted his life to the abolition of slavery. And above all, there was Zachary Macaulay, who gave up a lucrative situation in the West Indies in order to join the Settlement, and was subsequently appointed its Governor. He was a man of vast information, of never-failing accuracy, of the most untiring diligence, and of so quiet and unostentatious a spirit that he was content to remain in the background, and supply more conspicuous men with the material which made their reputation. So great was his devotion to the cause of abolition that, in order to be perfectly certain of the accuracy of his facts, he actually crossed the Atlantic in a slave-ship laden with slaves, and so made himself an eye-witness of the horrors of the middle passage.

It was not unnatural that these men should press on the

new Committee the claims of West Africa, and that the Committee should regard their Settlement as an opening made for them by the providence of God. But still it seemed a desperate enterprise, and must have required men strong in faith to undertake it. In the year 1768 the Moravians had sent nine missionaries to commence a mission on the Coast of Guinea, but in two years all had died, and the attempt had been abandoned. In 1798, six missionaries had been sent out to the neighbourhood of Sierra Leone by other Societies, but in the course of two years three had died, one was murdered, and the remaining two had returned. Yet in the face of such grievous calamities, these men had the holy daring to select that country as the sphere of their first effort, because they believed it was the one marked out for them by the guiding hand of God. There were giants in those days, and men not afraid of following Christ.

But where were the missionaries? The whole Church was dead, cold, and apathetic; and where were they to find men prepared to go forth in the Lord's name, when they knew that out of fifteen who had already gone to the proposed Coast, only two had survived as much as two years? When Shergold Smith and O'Neill were murdered last year at Ukerewe there were no less than forty men who volunteered to take their place. But things were very different then. Mr. Simeon brought the subject before the young men at Cambridge, and the Committee made their wants known as well as they could throughout the country, but it all ended in failure. Not a single individual came forward, and the whole Church of England could not produce one man to volunteer for the evangelisation of the world.

But then occurred one of those curious instances in which God prepares different agencies without any communication with each other, and afterwards brings them together by His own Divine Providence. The missionary spirit had been springing up on the Continent; and it turned out, in a most remarkable manner, that while the English Committee was preparing for work, a small institution for the training of missionaries was founded at Berlin, and at this very time contained six students under the care of that devoted man, Mr. Jænicke, but without the means of sending them abroad. Thus, then, were the two movements brought together by the good hand of God. The English Committee had the means, but wanted the men. The institution at Berlin had the men, but wanted the means. The two were now brought together, and two of the students, Renner, a native of Wirtemberg, and Hartwig, a Prussian, had the honour of being engaged as the first missionaries of the Church Missionary Society, and of opening the way as the first pioneers of the Church of England in its great effort to spread the Gospel through the extra-colonial heathen world.

But, as we learn from the tablet in the rectory of St. Ann's, it was not till the 3rd January, 1804, nearly five years after the formation of the Society, that the two first missionaries were sent forth on their arduous enterprise. To leave home then was a very different thing to what it is now, for there were no railways, no steamships, no running to and fro on the earth, no regular posts, and no telegraph. But the two men and the devoted young bride of one of them, went forth bravely in the name of the Lord. In these days we can form very little idea of their dangers or their difficulties. The fever that hovered on the Coast was enough to terrify anyone who loved his life more than Christ. Some idea may be formed of it from the following facts. In the first twenty years of the mission no fewer than fifty-three missionaries, or missionaries' wives, died at their post. In the year 1823, out of five who went out four died within six months; yet, two years afterwards, six presented themselves, three being English clergymen, for that mission. They went to Africa, and two fell within four months of their landing, while a third was hurried away in extreme illness. In the next year three more went forth, two of whom died within six months, so that in the course of four years, fourteen men had gone out, of whom more than half had died within a few months of their landing.

Such were the physical dangers of the Coast, and yet, glory be to God! since the first formation of the mission there have never been men wanting, true heroes for the Lord Jesus Christ, who have willingly offered themselves for the blessed, though deadly, service. In the first forty years of the mission there were no less than eighty-seven missionaries and catechists sent out, besides a considerable number of holy and devoted women, who, as loving wives, shared their danger, and encouraged their faith.

But if we wish truly to estimate the faith and heroism of these devoted men, we must remember that for the first eleven years they toiled on under the greatest possible discouragement. They were settled, at first, in two or three stations to the north of Sierra Leone, at the mouths of rivers which were the headquarters of the slave trade. The result was that they aroused the bitter opposition of the slave traders and of the native chiefs who supplied the cargoes. As they could not reach the adults, they laboured chiefly amongst the children, some of whom they ransomed from slavery in order that they might bring them up as freemen in the Lord. Two of them—Renner and Butscher—were anxious to induce the Committee to raise a fund for the maintenance of the children, and, in order to lead the way, wrote to them, saying:—"We think to offer 100*l.* out of our salaries for the support of twenty children, and live both on the other

100l.” But with all their self-denial there were no visible results. The faith of the Committee was sorely tried, though not shaken. They saw one after another going to a probable death, and all without the least sign of fruit. All that could be said was that the children were hopeful and some of the chiefs friendly. Timid spirits would soon have given up. Those who seem to think that because Popery is making a powerful assault, the battle is lost, and the victory won by the enemy, would soon have struck their colours. So those who reduce the work of missions to a matter of account, and calculate the cost of a convert in pounds, shillings, and pence, would soon have discovered that the work did not pay. But the little Committee in the study of St. Ann’s were men of another spirit. They knew they were carrying out the will of God, and they trusted Him. And so they steadily met their discouragements by sending out fresh men. But, although they were thus decided, there was no obstinacy in their conduct—for there is a vast difference, though it is not always easy to define it, between decision and obstinacy. When Peter had toiled all night and taken nothing, our Lord said unto Him, “cast in thy net on the other side of the ship.” And so it became a question whether the time might not be come for a change of plan. A great change had taken place in their circumstances. The slave trade had been made unlawful in the year 1807. In 1808 the Company had given up the Sierra Leone Settlement to the Government, and they had made use of it as a *dépôt* for the cargoes of slaves rescued by the cruisers from the captured slave ships. It was right to consider whether this alteration of circumstances did not involve an alteration of policy, and, accordingly it was decided to give up the outposts and concentrate all their strength on the liberated slaves in Sierra Leone.

But the change, though a wise one, could not produce the long-desired fruit. Many people hope to bring about ministerial results by means of changes, and by so doing fritter away their power, while they alienate the confidence of their people. It is the spirit of God alone that can give life to the dead, and so at length He gave it in West Africa. In the report of 1817, eighteen long years after the formation of the Society, and thirteen after the commencement of the mission, there is the joyful intelligence of “the baptism of *twenty-one* adults in one day from among the recaptured negroes in the colony of Sierra Leone.” God’s time was come; the windows of Heaven were opened; showers of blessings were poured forth on the patient labourers; the hearts of those who had laboured under such terrible trials and discouragements were filled with joy; the brave Committeemen at home did not know how to give utterance to their thanksgiving; and all could unite in the language of the

psalmist—"Not unto us, O Lord, not unto us, but unto Thy Name give the glory."

And now what is the present position of that mission? and what the fruit of all that toil and self-denial? It is right that the question should be asked and answered. Sixty-three years have passed since the seed began to spring in that memorable baptism, and we may fairly ask What sign is there now of harvest?

In the first place the mission in Sierra Leone is given up, and that for the simple reason that its work is done, and there is a self-supporting native Church with its parishes, schools, churches, all under the care of African clergymen, missionary associations, and complete parochial organisation. But not only has the African Church in Sierra Leone become self-supporting, it is also leading the way as a Missionary Church. I doubt whether there is any Church in Christendom in which a larger proportion of the ordained clergy are engaged in missions. There are sixteen working at home, and twenty-six in missionary labour, some in the large district surrounding Abbeokuta, and some under an African Bishop along the banks of the Niger. In the native church at Sierra Leone there are no less than 5000 communicants; I believe a larger number in proportion to the population than would be found in any town in England. Nor have the converts been what I have heard called "rice Christians." Many of them have been remarkable for holy lives and peaceful deaths, and some have adorned the Gospel even by martyrdom. There are many professing Christians who might learn a lesson from a convert on the shores of the river Bonny, who, when promised that his life should be spared if only he would return to his idolatry, replied, "Tell the master I thank him for his kindness; but as for turning back to heathen worship that is impossible, for Jesus has taken charge of my heart and padlocked it. The key is with him, so you see it is impossible for me to open it without him." And so saying, like Stephen, he fell asleep in the Lord Jesus.

But these are only the visible results, and who can number the invisible? My late friend Mr. Oakley, Rector of St. Paul's, Covent Garden, told me once of a merchant, I think from Timbuctoo, whom he met in Algeria. That merchant was a Christian, and the history of his Christianity was as follows:—There were two brothers, one of whom was accustomed to travel to the south, and one to the north, returning at certain times to meet in their common home. On one occasion the merchant to the south came home a believer in the Lord Jesus, having heard the Gospel preached by an African on the banks of the Niger. He taught his brother when they met in their home, and Mr. Oakley met that brother in Algeria and found him a true

believer in the Lord. Who can calculate the invisible spread of the truth of God? and who knows but that some of us may live to witness the day when the wave of the Gospel spreading from the Niger on the west shall meet the wave from the Victoria Nyanza on the east, and the voice of a great multitude, like the sound of many waters, be heard rising from the centre of Africa to the praise and glory of a faithful and promise-keeping God?

Thus wonderfully have old Scott's words at the commencement of the enterprise proved true:—"What will be the final issue—what the success of the mission, we know not now. I shall know hereafter. It is glorious and shall prevail. God hath said it, and cannot lie."

EDWARD HOARE.

ART. V.—THE ROYAL SUPREMACY AND THE FINAL COURT OF APPEAL.

THREE hundred years ago the question of the Royal Supremacy, and the Final Court of Appeal in causes ecclesiastical, was a leading subject of controversy between Cartwright, the celebrated Puritan, and Hooker.

The ground taken by the Puritans, who wished for a further reformation in the Church, and are styled in the following quotation "authors of Reformation," is thus stated by Hooker:—

This power being some time in the Bishop of Rome, who by sinister practices had drawn it into his hands, was, for just considerations by public consent annexed unto the King's Royal seat and Crown. From thence the authors of Reformation would translate it into their *National Assemblies or Synods*; which *Synods* are the only help which they think lawful to use against such evils in the Church as particular jurisdictions are not sufficient to redress. In which case our laws have provided that the King's supereminent authority and power shall serve.—*Eccles. Polity*, Book VIII. chap. viii. 5. Oxford. 1850.

Again, Hooker says:—

Unto which supreme power in kings two kinds of adversaries there are that have opposed themselves; one sort defending "that supreme power in causes ecclesiastical throughout the world appertaineth of divine right to the Bishop of Rome;" another sort, that the said power belongeth "in every national Church unto the clergy thereof assembled." We which defend as well against the one as the other, "that kings within their own precincts may have it," must show by what right it may come unto them.—Chap. ii. *ut supra*.

It is remarkable that the same ground is now taken in the controversy which has broken out on this subject during the