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. xxxi., No. 141, New Series. SEPTEMBER, 1917.

THE CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY

CLERGYMEN AND LAYMEN OF THE CHURCH OF ENGLAND

CONTENTS.

LONDON: ROBERT SCOTT
ROXBURGHE HOUSE, PATERNOSTER ROW, E.C.
PRICE SIXPENCE NET.

The Ideals of David Livingstone.

IT was said of Burke that the secret of his strength lay in the purity of his heart. To understand the labours of Livingstone and to arrive at the true origin of his achievements, it is necessary, as in all great lives, to give the proper value to motive. From the early days of Blantyre to the wattle hut at Ilala, he set before himself certain ideals from which no power on earth could make him swerve. It is doubtful whether in all the story of brave men there are greater examples of heroism, and defiance of obstacles. On that famous march to Loanda, he encountered the rainy season, and for weeks the way lay through dripping forests and underwood so dense that a path had to be cut with the axe. Unfriendly tribes had to be propitiated from scanty stores. There was the constant fight with fever, and sometimes the exhalations from the swamp were so thick that, unable to see the way, the explorer was knocked from the saddle by the tangle of branches. The natives with him began to talk of turning back. In despair he said he would go on alone! Then in the solitude of his tent he made the agonized appeal: "O Almighty God, help, help! Leave not this wretched people to the slave-dealer and Satan." Hardly had the prayer left his lips, when his men entered, sought his pardon, and vowed never to leave him.

What, then, was the secret of Livingstone, and what were the ideals which governed his extraordinary labours, and inspired his magnificent courage?

First and foremost he was a *missionary*.

It is quite impossible to appreciate him, unless this is at once understood. The word is not one that finds much favour in certain quarters, and is associated with objectionable zeal, or unreal enthusiasm. Nevertheless Livingstone was one, and as I say, the fact has to be reckoned with. It was at the age of twenty-two that the reading of the appeal of the German missionary Gutzlaff made him resolve to enter the work. To the end of his life he gloried in his Commission, and when compelled to part from his Society, employed some one to represent him, and devoted a fourth part of his Government stipend to the work.

When that famous scientist and friend of Livingstone, Sir Roder-

ick Murchison, suggested that he should explore the East African watersheds, the proposal met with little encouragement. "I would not consent to go simply as a geographer," was the explorer's comment. This ought to be sufficient to those who, even at the present day, accuse him of sinking the missionary in the explorer. As a matter of fact Livingstone's separation from the London Missionary Society was the outcome of that missionary vision which saw that the best and most enduring road to missionary work was the opening of Africa to commerce. The conventional notion of the preacher to the heathen was far from being his conception of the work. To one who wrote him on the subject he says, "My views of what is *missionary* duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have laboured in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. I feel that I am 'not my own.' I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children who forget, during the little moment of penning a note, that charity which is eulogized as 'thinking no evil.'"

In order to make it quite clear what Livingstone really aimed at in his missionary ideals, it is necessary to trace some of the details of his first visit to Africa. He was sent by the Directors of the London Missionary Society in 1840 to Kuruman, in Bechuanaland, distant from Algoa Bay about seven hundred miles. There he was instructed to remain until Moffatt's return from England, and then to turn his attention from this, the Society's northermost station, to the formation of another still further north. On the way to Kuruman he had spent his month's detention at the Cape in looking into the methods of missions and their workers, and the result of his studies and observations was complete dissatisfaction with Kuruman as a centre. He urged that effort should be extended further north, where the population was denser, and that the work should largely be entrusted to native hands. In furtherance of his scheme, several journeys were undertaken. These included one seven hundred miles to the north of Kuruman, a second tour into the interior of the Bechuana country, in order that he might become more acquainted with the language and develop his theory of the native agency. Then to the Bakhatla country, where he proposed to form a station, and where he settled himself at Mabotsa, the

scene of his adventure with the lion. Mabotsa he intended to be the centre of operations from the interior, and it was thither he brought his bride. From Mabotsa, Livingstone journeyed in several directions, meeting trouble from the Boers, and from want of rain, and discovering Lake Ngami, the river Zouga, and finding that the Zambesi existed in the neighbourhood of Linyanti. After a visit to the Cape, he makes the remarkable journey from Linyanti to Loanda, thence to Quilimane, thence traversing the continent from West to East, and afterwards home to England.

Livingstone returned to find himself the lion of the hour. Glasgow gave him £2,000 and the city's freedom. London, Edinburgh and Hamilton gave him the same municipal honour. Oxford, Edinburgh and Glasgow gave him degrees, and the Prince Consort sent for an interview.

The principal intentions then of Livingstone with reference to missionary effort are seen in this first journey of his. They are dissemination rather than concentration of the workers, and the supply of native agents.

Subsequent history has vindicated Livingstone's theory.

We may or may not approve his preference of the London Missionary Society because of its leaving the native to develop a Church system of his own, but there is no question as to the foresight with which he planned his journeys when we consider modern developments of the missionary enterprise. Take, for example, the routes of his first journey. There is now an unbroken line of missions from Algoa Bay to Barotse, a distance of some two thousand miles. From Loanda on the West Coast to Quilimane on the East, there are missions right along the scene of that extraordinary journey, viz. Pungo Andongo on the West Coast and the chief point of trade with the interior ; Dilolo, and the Barotse region ; there is nothing at Tete and at Sena, but there are stations at Salisbury and Mashona, within a fair distance. So in the case of the last journey. There are stations at Rovuma on the East Coast ; and on Lake Nyasa (Livingstone's discovery) one may say that the shore is studded with missions ; on the two other lakes he discovered, Bangweolo and Mwera, and at Kazemba, Rukwa and Unyamwezi.

The employment of natives for missionary work was a favourite scheme of Livingstone's. Writing to his directors at home as to the work of his native helper, Mebalwe, he says, " It would be an

immense advantage to the cause had we many such agents." Time after time he urges that only by this means could Christianity be widely propagated. His words have not yet succeeded in converting the Churches. Every one admits the desirability of native agency, the difficulty is really in the native. "I know," said Sir H. H. Johnston some years ago, "several ordained missionaries who are pure negroes, and who are most worthy men. Close your eyes and you might be talking to a cultivated Englishman. But I only recall, at most, three instances of negro priests of this excellent description who have been, in the one individual, raised up from a condition of utter savagery to that of an educated civilized man, and who have maintained themselves on this high level." On the other hand, he does not despair of the negro missioner. "My hope for the eventual results lies in the knowledge of what has been done amongst the negroes of the West Indies. Some of the best, hardest-working and most satisfactory, sensible missionaries I have ever known have been West Indians—in colour as dark as the Africans they go to teach, but in excellence of mind, heart and brain capacity fully equal to their European colleagues. But then these men were at least three generations removed from the uncivilized negro, and were as much strangers to Africa and African habits as the average European."[1] In face of the difficulties set forth by this authority, the amount and quality of native efforts are really extraordinary.

In Uganda there are several centres where catechists and evangelists are trained. In Livingstonia, Lagos and on the Gold Coast there are similar centres. More than 150 African clergy have been ordained from the West Coast missions of the Church Missionary Society. The Wesleyans in that district have over sixty ordained natives at work. In the Uganda mission there are over thirty ordained clergy. In Madagascar there are over 500 ordained native preachers.[2] The errors of past times are therefore not being repeated.

Personal experience of Africa led Livingstone to the master passion of his life, *the abolition* of *slavery*.

Plain and matter-of-fact as his narratives were, they were eloquent beyond measure of the horrors that he witnessed. "When endeavouring," he says, "to give some account of the slave-trade of East Africa, it was necessary to keep far within the truth, in

[1] *British Central Africa*, p. 203. [2] Fraser, *Future of Africa*.

order not to be thought guilty of exaggeration; but in sober seriousness the subject does not admit of exaggeration. To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous that I always strive to drive them from memory. In the case of most disagreeable recollections I can succeed, in time, in consigning them to oblivion, but the slaving scenes come back unbidden, and make me start up at dead of night horrified by their vividness."[1]

He gives an account of a slaver's attack on a peaceful village on the banks of the Walaba, which for sheer horror can hardly be exceeded even in the annals of this dreadful trade. Guns were fired into a crowd of some fifteen hundred people, mostly women engaged in marketing. The poor, defenceless people rush for the canoes, or shrieking with pain and terror, fling themselves into the river. Shot after shot is fired at the heads showing just above the surface of the water, and the loss of life is estimated at about 400. "Oh, let Thy kingdom come!" exclaims Livingstone. "No one will ever know the exact loss on this bright sultry summer morning, it gave me the impression of being in hell."

It was while Livingstone was away on his last journey, and largely the result of his communications, together with the persistent efforts of the Church Missionary Society, that England was at last stirred to energetic effort. The Queen's Prorogation Speech of 1872 promised action, and shortly afterwards the Gladstone Government sent out Sir Bartle Frere to insist that Zanzibar should put a stop to the trade. The result of his efforts was the closing of the slave-market, on which the cathedral now stands, forbidding the carrying of slaves by sea, and preventing British subjects on the coast possessing slaves at all. The Treaty was signed five weeks after the great explorer-missionary had passed away in the heart of the dark Continent. In 1890, by Lord Salisbury's influence with the Portuguese Government, the Zambesi was thrown open to the world, and thus a dream of Livingstone was fulfilled, and an obstacle to civilization removed. It was left to one of Livingstone's biographers to complete the task of crushing slavery on Lake Nyasa, Sir Harry Johnston; and a more recent effort in this direction was the passing of a law (October, 1907) in the East African Protectorate abolishing slavery, so long as the slave demanded it, and proved

[1] *Last Journals*, vol. ii, p. 212.

his ability to maintain himself; and a still more recent movement (1911) was that of our Foreign Office forbidding the Turkish authorities to make Turks of slaves brought to Tripoli from British territory in Africa.

We are not yet out of the wood as regards the slave-evil. The West and North Coasts still receive slaves from the interior, and slave ships are not an unknown quantity in the Red Sea. Some time since a visitor to Morocco found an active business proceeding in the slave-market there, and estimated that not less than 10,000 are bought and sold in the country during one year.[1]

For many years the question of African slavery had been associated in English minds with the development of legitimate trade. A direct result of this had been the founding of the African Association for research, a body which merged into the existent Royal Geographical Society. It was left for Livingstone to grasp, in a manner never before realized, that no permanent good could be accomplished in Africa, no real victory attained over slavery, until the land had been opened out for commerce. The ivory and the cattle which his friends the Makololo possessed were useless for the markets of the South in the absence of an outlet for trade. Agriculture was hindered when markets were so distant, and no European could decently live in a region where European goods could only be obtained at enormous cost. His discovery of the northern direction of the Zambesi, his journey to Loanda, and back to Quilimane, his discovery of Central Africa to be a land of fertile soil, and of dense population, were all steps in the direction of commercial possibilities.

"Sending the Gospel to the heathen," he writes, "must include much more than is implied in the usual picture of a missionary, which is that of a man going about with a Bible under his arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on each other. . . . Neither civilization nor Christianity can be promoted alone. In fact, they are inseparable." Thus it is he notes on the banks of the Rovuma the remains of silicified wood, "a sure indication of the presence of coal"; on the stream Mando he meets "a village of smiths,"

[1] Anti-Slavery Society: Report, 1911.

where " the sound of the hammer is constant," and tells us how the people of Katanga are prevented by superstition from digging for gold.

So also is explained his keenness in accurately noting the physical features of the lands he traversed, and the minuteness of his scientific observations.

" Almost all that we know," says Sir Harry Johnston, " of the geology of the Zambesi Valley we learn from the works of Livingstone, who is the only traveller in those regions that has paid any attention to the subject."

It is interesting to note the progress of commercial developments up to date. All round Africa there have been ocean liners making their regular calls. Steamers and barges ply on the inland waters. Railways have overcome or are overcoming the natural difficulties of the continent such as are to be found on the Congo and Shiré.

" The French have vigorously pushed on railways on the West Coast, most of which are built with direct relation to the river routes of the Senegal, the Niger, and their tributaries. On the West Coast of Africa there are at least nineteen short railway lines." [1] In what we still call " German " East Africa, there are two important lines, one of over 200 miles in length (from Tango to Kilimandjaro) and the Central, running from Dar-es-Salaam to Kigoma on Lake Tanganyika, a distance of 780 miles. The Cape to Cairo railway should soon be an accomplished fact, with the German influence removed from East Africa, and thus the dream of Cecil Rhodes become materialized. This is not the end of the story; besides the introduction of the telegraph and its attendant usefulness, the actual commercial development is simply phenomenal. The African Association had anticipated Livingstone in the desire to substitute legitimate trade for the evils of slavery. The trade in palm oil, which, as Sir. H. Johnston says, has gone far to make the fortune of West Africa, was a result of their efforts, and then came the greater export of dye woods, castor oil, indigo, timber, Kola-nuts, rubber, tobacco, maize, gold, diamonds, and from Livingstone's own field of labours, cotton, coffee, hides, and skins.

The export of wheat-meal and flour from Portuguese East Africa to this country has risen enormously during the past few years. The same is true of meat, iron and steel and tea.

[1] Fraser, *Future of Africa*, p. 251.

In the case of wheat-meal and flour, eight or nine times as much has been exported as compared with the exportations of ten years ago.

We have been considering the "ideals" of Livingstone, and it almost seems a term misused in relation to such an extraordinarily practical life as his; but the more one looks into the story the more is borne in upon us that only in the strength of great ideals could such labours have been endured, and such results effected. This it was that bore him on through disease and affliction, through swamp and forest, through opposition, misunderstanding, and the reviling of mean men, on and ever on to the goal of his desire. It is given to few of us to imitate his achievements, or to mark the page of history with such undying deeds, but Livingstone has taught us that the glory of life is not in results but in character. "What we are, comes before what we do," and in this sphere we can share in his greatness and his triumphs.

CHARLES HALDON.