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THE STORY OF MISSIONS IN FIVE CONTINENTS.

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IV. EXPANSION IN AMERICA AND AUSTRALIA.

Three continents remain for our consideration to-day—the two Americas and Australia. The problems they raise for us are of a different nature from those we have yet met, and, fortunately, most are simpler. In reality what we have to contemplate is, first, the influence of European Christianity on races low in the scale of civilization, and, second, its own evolution among Europeans transplanted and developing in new environment.

First, then, consider missions to the *natives*, whether of America or Australia.

We may set aside all question as to the early Irish missionaries reaching America, for despite the French finding moss-grown crosses on the St. Lawrence, no tradition survives of their labors. And though the Norse visited these shores and were indeed Christianized in Greenland before William the Norman landed in England, they did nothing to propagate Christianity. The story of missions begins with the arrival of Columbus, the Genoese, some 400 years ago, in the West Indies. The name of Bernard Boil, the Benedictine monk, deserves mentioning as the apostle to the New World; but the work soon fell into the hands of the Friars, and a Franciscan became the first bishop at Darien. Already they had a glorious record of mission work attempted among the Muslims and Buddhists and Confucians; now they heroically went out to temper the greed of the soldiers of fortune and to take the tidings of a Savior to the races that had so long walked in darkness. A century and more passed before the Protestants followed feebly in their wake, and another before the United Brethren really entered the field. Thus the natives have had Christianity pre-

sented to them in various forms by Spanish, Portuguese and French, by English and Dutch, by Moravians and Germans.

And whereas in the Old World Christianity came in somewhat plastic form, and was molded by the Persian or Greek or Roman civilization which it first encountered, in the New World the case has been different. European Christianity came here well developed, and often the missionaries have not attempted to distinguish between primitive Christianity and their own historic faith, nor even between Christianity and European civilization.

GLANCE AT THE RESULTS IN THE FRIGID ZONES.

The Eskimos have been approached by the Moravians and Danes, and more lately by the Labrador Medical Mission. Their wandering habits make them difficult to deal with; the hard life accustoms them to kill off incumbrances such as the aged, the sick, the infants, so soon as famine sets in; they seek to redress the balance by polygamy. In these respects there is ample scope for the social reformer; while on the religious side there are equally serious difficulties to encounter. Witchcraft is believed in, and the Angakoks wield much authority by their supposed possession of supernatural powers. Yet the missionaries can show results, though it must be owned that Christianity has never struck root so deeply that the European gardeners can withdraw from caring for it. The labors of the doctors along the Labrador coast are most heroic, and none the less praiseworthy in that they devote themselves to a dying race which can never figure largely in the world.

At the other end of the continent are to be found Fuegians, who were long supposed to be irretrievably debased. Darwin marveled that they could be regarded as fellow creatures or inhabitants of the same world; yet he lived to acknowledge that Christians had raised them and discovered the soul, ready for a Savior.

When we pass to *the Temperate zones* we find two most splendid mission fields, which have been adorned by heroes of different nations. Our usual church histories are very reticent about mission matters; Protestant histories are too often

timid in dealing with the Middle Ages, and after the Reformation confine themselves largely to Protestant countries. So it happens that we are largely ignorant about Catholic propaganda after 1500, and while we are taught instinctively to fear or distrust the Jesuit at our side, we know nothing of his achievements in the heathen world. It will repay us, and it may have a flavor of novelty, to look at the story of Paraguay.

When the Spaniards and Portuguese divided South America between them, they "swarmed into the New World, carrying with them all the vices of the Old, and adding to them the licentiousness and cruelty which the freedom of a new country and the hopes of speedy riches bring with them." The older orders of Friars were not numerous nor ardent enough to cope with these difficulties, and the new company of Jesus speedily threw itself into the work, guided by the illustrious example of Francis Xavier. While it was generated by a Spaniard, yet it was two Italians who took up the task in these Spanish provinces, and devised the method that yielded such splendid results. They saw that it was needful to isolate the Indian converts from the enslaving Spaniards, and to cast over them the shield of royal protection. On a tributary of the Parana, 1300 miles above Buenos Ayres, they established the settlement of Loreto in 1610. The year may recall the beginnings of colonization in the far distant north. At Annapolis in Nova Scotia the French had for five years maintained the first settlement that endured, and had been puzzled by evidences that other Christians had long preceded them; Raleigh had failed to settle in Maine, but Jamestown was proving more permanent in Virginia; Hudson had newly discovered the Bay and the River that immortalize his name; in Holland the Baptists were just emerging from the chrysalis, alongside the future Pilgrim Fathers; and at Penobscot the Jesuits were preparing to evangelize the redskins of the North.

In this, their heroic age, they combined on the mission field the wisdom of the serpent with the harmlessness of the dove; and well it would be for us if we pondered over their methods. Listen to these instructions given to a Scotchman:

"First of all, attend to your own life, and see that at all

times and in all things, it commends your message. Master the language of the people you work among. Associate yourself with one or two others, under no circumstances let a station be undermanned. Choose a site as remote as possible from the movements of commerce and politics; for the votaries of these seldom show Christianity to advantage, and may easily distract the people you aim at. Plan out the whole station, far in advance of immediate needs, so that it shall be orderly and not a chance growth. Secure sufficient land for separate and for common needs. Let each be self-contained and self-supporting, with every needful trade represented. Let the church be the most conspicuous building, and the premises for the workers be central. Avoid all danger of slander by living a simple home life, supporting yourself after the initial stage by your own labor, buying what you need and never begging. Devote yourself, heart and soul, to the work, training the young above all. When punishment is needful, do not yourself inflict it. Avoid entanglement with the secular side, simply seeing that the native chief is trained with a view to his responsibilities, then when he is installed, let him exercise them."

Such were the instructions given to the laborers in South America, and the methods actually adopted did not differ widely, an English Jesuit thus describing what really went on: "At the blush of dawn, the children of both sexes were assembled in the church to recite in alternate choirs the Christian doctrine; at sunrise the whole people attended the holy sacrifice of the mass. After the day's work was over, the sound of the bell again summoned the children to recite the Rosary. . . . When the missionary sallied out to make new conquests, he was attended by a band of some thirty of his flock, eager to join him in bearing the good tidings to their countrymen. These would cut their way, hatchet in hand, through the forests, and when they came upon habitations they would use all their eloquence to persuade the inmates of their own happiness, and invite them to cast in their lot with them. Each one had his own little property, which sufficed for his support, and the wise provision of the Fathers took care that there should

always be a common stock from which the needy could be supplied. . . . As there was neither gold nor silver in the Reductions there was little incentive to avarice or its attendant quarrels. All the useful arts of agriculture and working in wood and metals even to the manufacture of clocks and musical instruments, sculpture and gilding, etc., were taught them. The forests around them produced dye-wood, honey and wax, while their fields furnished the famous Paraguayan grass, and their flocks supplied skins and tallow. In order that the simple Indians should receive the full advantage of their produce, the Jesuits appointed Procurators of their own body to manage the exchange. All was the property of the Indian community, for whose spiritual and temporal happiness the missionaries gave with joy their labor, their sweat, and often, their blood."

These colonies had to be defended against the rapacity of European settlers, so both in Paraguay and Brazil the missionaries persevered in their humane efforts, at length winning royal orders that the Indians were not to be enslaved, a measure that excited against them the deadly hatred of many greedy civilians. As to the quality of the work accomplished, abundant testimonies are forthcoming. Within half a century the bishop of Tucuman, in the modern Argentine Republic, reported:

"Nothing stops them when they are called—neither labor, danger, health nor expense. At appointed times, always with the orders of the bishop, and rendering to him on return an account of the fruits they have gained, they travel over the whole diocese, preaching, hearing confessions, administering the sacraments, checking the licentious, and all this at no small risk, often with great danger, and at their own expense." Speaking of the savage Calchaquis, ferocious idolators in a mountainous land, he continued: "These Fathers have learned the language of this people with immense labor, and during ten or twelve years have lived among them in two residences, carrying their own wood and water, constantly suffering insults, and often beaten with clubs, putting no one to expense, with little help from the faithful, and drawing the necessaries of life from their colleges."

A generation later, the archbishop of La Plata echoed: "The advantages which all the people derive from the religion of the holy Society of Jesus, both in temporal and in spiritual matters is so notorious to the whole world that no attempt to extol it would be to do them an injury."

It may be said that these are partial reports of ecclesiastics, so it is well to add the official report of the Governor of Paraguay, who, after commending the conduct of four thousand Christian Indians, called out to defend the country against invasion through a tedious war, sums up: "All this is the fruit of the holy education they have received from the Fathers of the Society of Jesus, of the good example they give, of the great intelligence with which they have trained them to perform the duties of civil life, and to fulfill the precepts of religion; instructing them in a faithful obedience to the Divine law, and to that of the King, at the cost of such great labors and fatigues suffered in the apostolic ministry, which they exercise with such constancy to rescue them from the errors of paganism and a barbarous idolatry, and to raise them to the state in which they now are." A long chain of witnesses is fairly represented by a later bishop of Tucuman, who described seven Reductions of Chiquitos with some 20,000 Christians, and thirty more of 135,000 Guaranis, as renewing the fervor of the primitive Christians, a triumph of grace, and a trophy of the Cross.

The Swiss Sismondi, no Catholic, says that all over the world the contact of English, Dutch and French races with savages has caused the latter to melt away like wax before a fierce fire (which is equally true of the Spaniards in the West Indies); but on the contrary, in the missions of America, the red race multiplied rapidly under the direction of the Jesuits.

One criticism has too often been passed on this work to be ignored, that the Indians were never trained to self-management. This seems indeed true, but we ought, in fairness, to recollect that no one else dreamed of any such training, and that the redskin was regarded as necessarily to be under white tutelage. If no vernacular Bible was offered them, this was only the settled plan of the Catholic Church, but we may won-

der why no effort was made to train a native ministry, till we reflect that at least this was not done elsewhere, though the precedents of an earlier age were in this respect neglected. On the general accusation that the Indians were kept as great children, Sismondi retorts that after the expulsion of the Jesuits, the Spanish, Portuguese and French made them so many tigers. And this is fully confirmed by a modern resident who declares that the average Brazilian, when once wrought up, is more like a wild animal than a human being, as the mixture of the black, white and red races has produced a most terrible type.

After this account of the nature of the best Roman Catholic missions, it is needless to go into detail for any other region. Especially would it be an impertinence for an Englishman in a district which yet commemorates the great Saint Louis, and in a city named after another Louis, to recount the doings of the heroic Marquette and his fellow laborers.

It is with regret that we remember how few Protestants emulated these strenuous efforts. Elliot, Brainerd and Roger Williams called forth really no followers. If, in later days, we can see a juster appreciation of duties to the redskins, ousted and dwindling as they are, our own denomination cannot look at the facts with any pride. In all North America there were supposed to be only 350,000 Amerinds, of whom many are pagan, still practicing their weird religious dances; work among them is now a Home Mission problem, left to be solved by the Catholics, Episcopalians, Methodists and Presbyterians, on industrial and educational lines.

Glance away across the South Seas, studded with islands where we may not pause to note the mission work, to the natives of New Zealand and Australia, where also the white race is in possession. From Tasmania the aborigines have disappeared utterly, and only the settlers remain. In the southeast of Australia, where the whites predominate, the few black fellows are gathered on reservations, where Moravians and Lutherans take care of them at government expense. Over the greater part of the continent they still roam freely, and no adequate attempt is made to meet their spiritual needs. In New

Zealand it is different, and fifty years ago the Maoris excited great interest, and their conversion as a nation seemed another triumph of the Cross. To-day no one cares to allude to the work, and if we record the rise of a native superstition, and the raids of the Mormons, it is only to enforce the need of careful teaching and grounding in the faith, and to remember that not only the lambs, but also the sheep, were committed to the tendance of the church. This experience may show that the Jesuits in Paraguay were well advised in their unfailing care, and may bid us not be too hasty in withdrawing from a newly-won nation.

Another brief glance may be cast when we reach the *tropics*, and note the survivals of certain low civilizations there. Listen to this account by one who has at least pioneered through the district he speaks of:

“If you take a map of South America, and, placing one point of your compass where the longitudinal and latitudinal lines intersect at 55 degrees by 10 degrees, and you stretch the other point five degrees and strike the circle, it will give you an area three times the size of Great Britain and Ireland, a huge territory which, with the exception of a thin fringe of civilization at the extreme east, on the banks of the Tocantins, is wholly dominated by various tribes of redskins in a purely primitive state; and if some of these tribes have been broken in spirit, by fierce intertribal wars, by bloody raids by merciless adventurers, or equally cruel military expeditions as acts of vengeance, or in the name of progress; it is true that others of these tribes retain their old fierce and warlike characteristics, and are unapproachable and almost impregnable in their forest fastnesses, where white man’s foot has never trod; for, except the courses of the big rivers, Tocantins and Araguay, this country is an unknown land, and occupies a blank space on the map of South America.

“It is very difficult to estimate the numbers of these Indians, there being no reliable statistics at all, but it will be perfectly safe to say they number hundreds of thousands, quite cut off, and it seems forgotten by the outside world. There are almost as many languages as tribes, their habits and laws

differ in many respects, as also their physical appearance generally. They have many unwritten laws which govern their actions in matters of death, birth and marriage, the latter being of remarkably wise construction; and I think I can say without hesitation, that they are generally much more moral than their white brethren. Gospel work among these tribes could only be undertaken in the face of much difficulty, hardship and danger, but it can and must be done, and we are prepared to undertake it. These Indians are four to five hundred miles from the nearest railway point, and 150 miles from the outskirts of civilization, in a country where there are no roads, no postmen, no white men, the only means of communication being the rivers."

While we are thus unpleasantly reminded of the neglect on the mainland, the islands in the tropics show another variety of the story. In the West Indies, whence the Spaniards soon exterminated the natives, a new population has been imported, chiefly of Negroes. On some islands they form the majority, and in a few are devoid of all white environment. We have, then, a section of Africa, without the rival power of Islam; and the rites of Obeah and Voodoo are said to be in full swing in some places. Baptists and Methodists have exerted a generous rivalry, and nominal Christianity is in possession through the archipelago. But it is painful to hear that in Jamaica itself more than 60 per cent. of the Negroes are born out of wedlock. While the Jamaican churches, some years ago, formed a Union independent of the home missionary society, yet they do not undertake the training of their own ministers, and so we dare not say that Christianity has struck permanent root so as to be self-sustaining, even in this best evangelized of the Negro Islands.

We come now to study the progress of missions in the American tropics in contact with high civilization: *Mexico and Peru*. Prescott has made us familiar with the story of the Spanish conquest, with its prompt destruction of the temples, its massacre of the priests, its stopping of the heathen sacrifices. As with Charles the Great in Saxony, troops of missionaries came in the wake of the soldiers, and Catholicism was soon

the religion of these lands. Now we have often observed that it is a regular thing for the old religion and the new to interact, producing a blend which differs in different places; but nowhere is the result more striking than in these lands. It is hardly unfair to say that the old paganism has captured Christianity, and many observers actually describe what they see as Baptized Heathenism. Read of the sacred dolls, the religious dances, the processions of flagellants, all to be witnessed to-day in many centers, and you will recognize clear survivals of what the Spaniards found four hundred years ago, and adopted into the Christian worship. Granted that they did something to lift the tone, that they founded the University of Mexico in 1553, the oldest on these continents, that they sought to elevate the people. But once the Spanish yoke was cast off, the native element reasserted itself, and is in increasing vigor to-day. In the great republic adjoining you on the south, 38 per cent. are pure natives, and while there are many half-breeds, the pure whites are dying out; the very president is of pure Aztec blood. From Mexico the monks have been expelled, the state schools refuse to admit religion in any form, and no counter-effort has been made on any successful scale, so that atheism is increasing.

In Peru things are even more pronounced in some ways, the native population being 57 per cent. of the whole. And so exceptional is the type of Christianity prevalent here, that Catholics coming from other lands are often scandalized, and prefer to worship at Protestant places. One observer declares that the old orthodox Roman Catholicism may be regarded as forming really one of the smallest religious bodies in South America, that the country is passing into the hands of heretics and infidels, that it is very hard work now to find recruits for the Roman Catholic clergy. Since such a statement may be challenged as ignorant when made by one who has never seen the condition of things, let those who are in the closest touch sum up. And as you may have heard from Solomon Ginsburg and others, I quote from Scotchmen:

“One of the most celebrated images is the so-called Virgin of Luyan, near Buenos Ayres. Her history is briefly this:

Many years ago a caravan was proceeding up country. The oxen of a cart, on reaching a certain spot, refused to proceed any further. The cause was discovered to be a box that formed part of their load. As soon as this was laid on the ground they would move on, but the moment it was replaced on the cart they again stopped. On being opened, an image of the Virgin was found, and the conclusion arrived at was that she desired to remain there. There she was allowed to establish herself, and there she is to-day; whilst over her has been in process of construction for many years, the largest sanctuary of South America. In connection with image worship, what are called 'votos' or vows, are used. For example: a man suffers from rheumatism in his arm. His petition is presented to a special saint, and he promises that if cured he will present the saint with a silver arm. On feeling better he buys from the silversmith a small arm stamped in silver, takes it home or to the saint's shrine, and solemnly hangs it on the image as a mark of gratitude from a faithful devotee."

"The priests, as a class, are gamblers, immoral, ignorant, and trade upon the hopes and fears of the people with utter shamelessness. They are despised and distrusted by the men, but have great influence over the women, and this they use for the basest purposes. The religion is Paganism masquerading in the garments of Christianity. The gods they worship are miraculous crosses, so-called relics, images of virgins and saints. Gifts offered to these through the priests are believed to purchase pardon for every sin, and smooth the way to heaven in proportion to their money value. Every day is a saint's day. Children are named after the saint on whose day they are born. The saint is set up as the person's special god, and is supposed to work miracles and show special favor to his namesake. Jesus Christ is perfectly unknown as the Savior of sinners. Moral purity does not exist. Marriage is considered unnecessary. Ninety per cent of the births are illegitimate. Ninety per cent. of the people cannot read or write. The Government schools are such centers of immorality that parents though living in sin themselves, often refuse to send their children to them."

“The whole mass of the people are destitute of any saving knowledge of God. The religion of Rome has been, from the first, an idolatrous and mechanical one, devoid of spiritual life or power, a veritable cloak for covetousness. The Word of God has not been given to the people, but instead, a gaudy ceremonial of image worship, combined with feasts and revelries notorious for their licentiousness and drunkenness. A debased, immoral priesthood, arrogating to itself the sole right of mediatorship between the people and God, has for generations been selling, in God’s name, but for its own enrichment, the license to indulge in any and every form of sin without guilt or penalty, so that the public conscience has been utterly deadened to all apprehension of sin as God sees it. In the light which contact with the outer world has brought into the larger coast centers, numbers of thinking men are awaking to the terrible evils of the Romish system, but seeing these only as they affect themselves, and not from God’s standpoint, they have sought freedom from the yoke in open infidelity and denial of God. Of late years Spiritualism has made extraordinary strides among the more intelligent male portion of the population, strides which might and ought to have been made by the Gospel, but which, as it is, have carried the people yet further from God, for the soul which has discarded the sensual religion of Rome for the Satanic realities of Spiritualism, is ten times harder to win for Christ. Thus where Romanism fails by reason of the growing enlightenment of the age, Satan is enveloping the people in this still deadlier system, and the last state will be even worse than the first unless the Gospel is heralded throughout the land before it is too late.”

It will be said that these statements are from Protestants. even from missionary officials who are naturally prejudiced, so let me add two more testimonies from good Catholics. Father Weld, in 1877, wrote about Brazil, and we know that a history published by a Jesuit must be approved on behalf of the Society. He sums up the condition of Latin America in the terse phrase: “Savages who know little more of the Christian name than the vices of those who profess it.” That is severe enough, but it refers manifestly to the laity, and especially

to the native Indians. Hear another opinion as to the clergy themselves, this time of Chile, supposed to be in the vanguard of Latin America:

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. Prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazaret-house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons." Is not that a terrible indictment? No, terrible it is, but it is no indictment, it is a verdict; and one from which there is no appeal; for, to a Roman Catholic, the utterance is final; it is part of an official letter sent in 1897 by Pope Leo.

Latin America then raises for us the whole question of missions in papal fields. We can see that in one great respect the difficulty is the same as in Muslim lands; they have received about enough of the truth to be inoculated with it mildly, and to be fortified against it in an unadulterated form. They have the name of Christ, but on high authority they have nothing of his spirit. Surely, then, it is as legitimate to spend strength on ministering to these, as to any Muslim who indeed acknowledges the one God, but refuses to listen to Jesus Christ. Both err in that they will not recognize in Him the one Mediator between God and men; the Muslim leaves the gulf unbridged, and bows in distant awe before a God with whom he has no intercourse; the Roman Catholic hangs out over the gulf thousands of approaches, the saints, by whom to draw near, while he ignores the one appointed and only Way. Islam knows nothing of sin, but Latin America seems to regard it as something that is licensed by the priests; Islam detests idolatry, which prevails all over the southern continent.

The needs of these two sects of people may be slightly different, but their claims are equally urgent. Christ must be revealed to these people in darkness; not the helpless infant alone, borne in His mother's arms, nor the dead corpse being borne to the tomb, but the living Christ who has made full atonement on the cross, and now eternally abides able to help to the uttermost those who draw near to God through Him.

Of no fond relics, sadly dear
O Master! are Thine own possessed;
The crown of thorns, the cross, the spear,
The purple robe, the seamless vest.
Nay, relics are for those who mourn
The memory of an absent friend;
Not absent Thou, nor we forlorn;
"With you each day until the end."

How are we meeting the demand of South America? Only poorly, because of ignorance as to the real paganism, or because of reluctance to go where there is at least a name to live. Except for the Guianas, where, under European rule, the Moravians have worked for 150 years, winning 28,000 in the Dutch section alone, Protestant effort is recent and feeble. On the mainland from Mexico to Patagonia, counting every person from outside, Beach could not number 450 men or 500 women, or 400 stations occupied; and the native constituency, adherents as well as communicants, he did not venture to put at 150,000. There is a good civilization, and so no need arises for industrial or medical missions; but, as in Mexico, the government education is purely secular, and schools of South America are declared to be hotbeds of vice, there is evidently great opportunity for real Christian education, which is being offered, especially by Presbyterians and Methodists. And as the Catholic worship is mainly spectacular or musical, appealing to bodily senses rather than to the mind, therefore, simple gospel preaching is a novelty, and is as successful as when Paul went out to meet the Goliath of Greek paganism, with its pomp and procession and ritual, and with the simple Word

of God inflicted a mortal blow. Workers tell us that farmers and artisans are the most accessible, exactly as when Paul granted that not many wise nor noble after the flesh were called. Nearly two thousand natives are already laboring among their fellow countrymen, so that the new movement does not appear altogether as an exotic, but as something which is at least becoming naturalized.

This question of a native ministry is one of the most searching tests for the vitality of a church. We observed that the early church in China was staffed partly by Chinese, but partly by Persians; that the early church in India was staffed partly by Tamils, but partly by Persians; nor did we find that any proper arrangements were made for local training. On such a policy the commentary is that these two churches, once so promising, are now represented by a handful of Christians in Cochin. In Persia itself there was a great college at Edessa, afterwards at Nisibis; and even in the present decay, it is precisely in that district that the persecuted believers hold on. Westwards, the first Jewish missionaries were prompt to install local elders in every city, and ere long there grew up training colleges for native clergy, of which the best known were at Alexandria, at Hippo, under the great Augustine and in the isles off the south of France. We observed that the early missionaries to Ireland soon allied with the Druids, and that the monasteries became founts of learning whence flowed forth streams to water the thirsty soil. We saw in Britain the same policy pursued; Piets and Scots and Welsh and English all taught and sent to labor among their own kindred. And we note the corresponding vitality of the faith among our people. In Africa, again, we regretted the enormous spread of Islam, but connect it with the utilization of negro students.

With such examples before us, we are bound to see that our missionaries to other lands now learn the lesson, and to urge our mission boards to foster the training of a native ministry, who shall be prepared not only to preach, but to organize, to propagate, to take responsibility of all kinds, both in thought and in action. If this be neglected, the native church may become parasitic on the Christians who sent the mission; in-

capable presently of rooting for itself, and assimilating what is good in the local soil, but imbibing a foreign and perhaps unnatural strength, and even weakening the home church by preventing it going further afield.

We come next to consider *European immigrants* to America and Australia, and the progress of Christianity among them. There are so few of other races now coming to these shores, that the immense majority of the new settlers are white, and nominally Christian. It is extremely interesting to see the different growth of kindred principles in different surroundings. For our purpose it is very necessary to notice that in every movement there is something permanent and essential, clothed in what is merely local and accidental. When any institution develops in one place alone, the local and accidental are not recognized for what they are, and may easily harden till they are confused with what is essential. Transplantation helps us to see the difference, and to dispense with what is merely ephemeral. Even as the Indian peasant laboriously takes up every stalk of rice and sets it afresh in a new place, replanting twice or thrice to bring to maturity, so our churches and institutions may be the better for being uprooted and set down elsewhere among new races and new conditions, that they may shed all which is merely national, and may appropriate all that is best in every soil, till they mature in full beauty. And even if there be no perceptible improvement, at least we learn to recognize that the differences in various lands are not of the essence of Christianity, and to lay the emphasis aright on that which is held and practiced in common.

Thus, to illustrate this principle, isolate the development of that singular phenomenon of Monasticism, which we have met again and again, and see how its surroundings changed its character. The hermits of India, when they sought seclusion, desired simply their own perfection, their absorption into Nirvana, by meditation. The Buddha retained the object, and the method of renunciation, but he gathered his followers into societies and sent them forth to preach, adding to the quest for their own salvation the aim at saving others. When transplanted to Egypt and converted to Christian uses, the system

aimed more distinctly at union with God, but modified the means by the personal and human touch, devotion to Jesus Christ. At times this degenerated to a wild fanaticism, but was still tempered by the stern discipline of work. Athanasius transplanted further west, and Martin of Tours transformed afresh on new soil. To mere activity, which might equally be practiced in a secular communist society, he gave definite point and direction, evincing activity in mission work; and forthwith a new era opened for Christ in the north of Europe among new races. And whereas devotion to the Savior had chiefly manifested itself in contemplation, which can easily fade into what we are prone to call laziness, a new mode of expression soon appeared in devout study of the words of Christ and His friends; and so the Scotch monasteries became homes of missions and of Christian learning. All this while the old Indian tradition had survived, that monks must be celibates, freed from family ties; again and again harm had come from this persistence, and often it had been challenged. The northern nations were the first to declare it no part of the gospel discipline, and to remember that Christ referred often with approval to the fact that God created us male and female, drawing the inference that men ought to marry. So another transformation took place, and the modern Protestant missionary emerged. Each stage of the evolution had shown a variety capable of good service, each may still have a useful place in some part of God's great field; but we may thank Him that He fulfills Himself in so many ways, and helps us to recognize what is needful and lasting amid all the changes of time and place.

So, then, in North America and in Australia the one great question raised by the expansion of Christendom is, What will be discarded from the heritage of the past as a mere transitory form, and what will be developed amid new surroundings? The problem is simpler than in the past, for there is no native race in these continents which is at all likely to react seriously upon Christianity, and incorporate its old pagan customs with our own. Whatever alteration takes place will be free from this disturbing and debasing factor. It will be due either to

the quiet shedding of forms which have served their purpose, even as the calyx of the poppy withers and falls as the corolla expands; or to the luxuriant opening out in fresh and fertile soil, under the stimulus of purer air and clearer sunshine, of what has been latent from the first, but has as yet had no opportunity to mature. What now may we look for among those of our own kith and kin in these lands?

The outward forms of worship are not likely to persist in the precise fashion ordered by Elizabeth's Act of Uniformity, or the pattern elaborated in the notes to the Genevan Bible. May we not go further and observe that the Jewish pattern, taken over without explicit order in the first age, is visibly changing? Already the Sunday School, started indeed in England, has been systematized and developed in America to a pitch of high excellence. Already the Y. P. S. C. E., originated in New England, has been transplanted and improved in Australia. Even as Burbank, in California, is patiently experimenting with plants, and is producing new and welcome varieties of fruit, so the simple elements of praise and prayer, reading and preaching, are being combined in new and attractive styles of service.

Look next at church organization. To these shores were transplanted from Britain three patterns, Monarchical, Aristocratic, Democratic. Already a Methodist Episcopal has been produced, an ingenious crossing of two of these. Away in Tasmania the Baptist leaders examined their Bibles to see if Baptist traditions were absolutely in harmony with New Testament principle; whether a few baptized believers who build a house for prayer and praise, paying a few men and women to conduct it, with one pastor at the head, form "a church" on Divine right, on a necessary pattern. They decide not, and all the Baptists in the island form really one community, with the ministers the ministers of the whole body. Church extension and matters of general interest are decided by the whole, and selfish isolation is discouraged. The same question occurred to a minister in this town, and he asked whether New Testament precedent did not point to a single church of Louisville, like the church of Ephesus or Corinth. American conservatism

frowned down the heretic, and he sought refuge at Rome. But the same question has again been raised in Britain; the president of the Baptist Union has boldly avowed as his New Year message that our usual plan is at best of human origin, and not ordered in Scripture, while many of its developments are absolutely anti-Scriptural. For the next few years English Baptists are likely to inquire diligently whether the Congregational system blindly adopted from Robert Browne is the last word in organization, or whether the New Testament does not show us all the baptized believers in a town forming one church, with a plurality of elders both to teach and to administer business, and probably many houses for worship. Indeed, in one great town this system is just being tried, and the question has been ventilated by papers at our last session of the Baptist Union.

If this seem important, go further and ask whether all that has been elaborated in doctrine will bear transplantation. Councils have sat, Ecumenical Councils, and have patiently or impatiently hammered out dogma after dogma. No one here believes the infallibility of the Pope, and the Immaculate Conception of the Virgin Mary, both announced last century. No one here believes that eating a piece of bread under certain conditions actually conveys Divine grace, or that a certain ceremony with water is an absolutely essential condition for the forgiveness of sins. Yet these dogmas have been formally taught, and are accepted by millions. Reject them, and where will you draw the line? Is it even probable that the definitions and negations of the Greeks in 450 A. D. are cast into forms that are congenial to us Teutons at this stage in thought? Nay, come nearer home; in the seventeenth century an assembly of English divines and laymen elaborated a long Confession of Faith, presently amended by a Baptist pastor and endorsed by the representatives of 105 Baptist churches in England, and after awhile by an American assembly at Philadelphia. Is it likely that these old English formularies enshrine exactly your modern American beliefs? that you are interested in the topics there mentioned, and have awakened to nothing since? For instance, what had pastor Collins to

say about Foreign Missions? Nothing. And the churches which insist upon asking whether their office-bearers are true to his Confession, contain several which are content with his thinking, which are cold to the work of spreading the gospel, and even oppose all concerted action for the one solitary duty which the ascending Lord left as His legacy to the church. To Englishmen that Confession is simply an interesting landmark, which we have passed, and to which we would not be guilty of turning back, believing that the promise is not exhausted, that the Spirit shall lead us into all truth. We are at all times glad to render an account of our faith to all that ask, and with some pride I remind you that three years ago the Baptist Union made a brief declaration of only some words, which finds space to emphasize the deity of our Lord Jesus Christ, the absolute right and duty of each church to interpret and administer His laws, and the imperative obligation of each believer to take some personal part in the extension of His Kingdom.

Changes, then, are to be expected as Christianity unfolds in North America and Australia. Much that is shaken must fall and pass away; but that which is vital will abide. And while all forms of worship must naturally vary with differing races, while methods of organization may follow those familiar in civil life, while confessions of belief in order to be real must be the spontaneous words of the believer; yet behind variety of ritual, machinery and dogma is the life sustained by the one Life-giver. Diversities of gifts there should be in diverse ages, with the recognition that they are from the same Spirit; diversities of ministrations there should be by different races, but rendered in the name of the same Lord; diversities of workings there should be on differently developed mission fields, but all work should be to the honor and glory of the same God.

We have honestly asked ourselves one or two pertinent questions; we can, therefore, look elsewhere and ask, What sort of change has passed over the Roman Catholic Church? Once were to be found in her communion such ardent missionaries as Martin and Boniface; little by little its character changed, more and more doubtful became the proceedings of its emis-

saries, till we hear of one legate heading a crusade to blot out the Albigenses, and of marvelous concessions made by the Jesuits away in China, which seemed so like surrender to heathenism that Rome itself condemned them. We have seen what has become of Catholicism transplanted into South America; what of it in the North?

Two tendencies are observable. A desire to stereotype seventeenth century Catholicism is specially strong in Quebec, and is traceable in other plantations of France and Spain. But a new phenomenon has arisen, called Americanism, where the new wine of the new world seems to be fermenting strongly and straining the old skins. This has indeed been officially condemned, but a sign of the times is that still such bold voices are raised as that of Father Jeremiah Crowley, of the archdiocese of Chicago. Hear his condemnation of the actual state of things in the Catholic church in your midst. Of the priests he says:

“Many of them are themselves intemperate, and numbers own saloon property of the lowest type. I could give cases in which church property is let out for saloon purposes, and even for those low drinking shops which we call the ‘barrel houses’. The people generally do not realize to how large an extent the Roman clergy, even the highest dignitaries, are silent partners in the drink traffic. . . . An American archbishop assured me that the Romish priesthood was so corrupt that any attempt to reform or discipline it would knock the bottom out of the Church.”

Here, then, is another terrible accusation against the Church of Rome as developed in North America. Transplanting it has indeed brought forth a new shoot of some promise, but the question is grave whether the life remaining is potent enough to expel the evil and to renew itself in pristine vigor. It may be added that the condition of things in Australia is not materially different, and those who attend to the spiritual aspect of the Catholic Church are equally convinced of the need of its regeneration.

This raises a deeper question. When we find that Catholicism transplanted to South America, to North America, to

Australia, and we might add also to China and India, seems not only to exhibit degeneracy, due possibly to local conditions, but also to be uniformly corrupt and feeble as a spiritual force—whatever it be politically—then is it not time to ask whether the stock whence these seedlings have been brought is itself healthy, or whether the root of the evil is not in Europe? Is the work there done once for all, so that it needs no further care, like the carving of the golden vine which was hung over the lintel of the temple and could defy aught but the robber or the flames; or is it like the cultivation of the live vine, whose branches must remain in vital contact with the root, and which must be ever tended by the Heavenly Husbandman lest it fail to bring forth fruit? Alas, in the opinion of many, Europe is but one shade better than South America; it has a name to live, but is dead. The East, with its ancient Christian churches, stiffened and fossilized centuries ago, has long ceased to change, much less to extend, and is inert in face of the Turks and Tartars in its midst. These many years the Owner has found no fruit, and were it not for His infinite patience, it well might have been cut down as cumbering the ground. A recent student thinks, however, that there has been, of late years, a marked spiritual revival in the religious houses, and that help may yet come from the monks. Latin Christianity is indeed alive, but grave questions are asked whether it is the Spirit of God, or an evil spirit that animates its aged body. For Ireland, once the glory of the Christian world, read the books of Michael McCarthy, a lay Catholic. Then Lutheranism long ago allied itself with the powers of this age, and still pays the penalty. On the whole continental problem, hear the words of a recent Baptist visitor, studying the state of affairs:

“There is no field for mission work comparable with that of Europe. The bulk of the population of Europe is ignorant of Christianity as we understand it. The commonly received Roman Catholicism, Greek Orthodoxy and State-Established Protestantism is formal and of relatively small moral and spiritual value. The passions and vices of paganism are rampant in European civilization. Every part of the world is interested

in the Christianization of Europe. Obviously it is the first essential of European prosperity in the highest sense that Christ should be known to these peoples. It is important to America that its immigrants should be men of Christian type. And the interests of the non-Christian world are almost entirely bound up with the moral and spiritual state of Europe. Missionaries find the wickedness of Europeans the greatest obstacle to their work, and as a higher civilization and an intenser patriotism grows in Asia and other lands, the desire for a satisfactory religion will compel the nation to look to Europe to see what Christianity is."

We see, then, that of the six continents of the world, the real working force of Christianity is found now in North America and Australia, to which must assuredly be added Britain. South America and most of Europe are like the field spoken of in Scripture, which has drunk the rain that came oft upon it, but is now bearing thorns and thistles, and is rejected and nigh unto a curse; so that it needs to be broken up anew and sown afresh with good seed. Africa is the fertile land where the good seed is indeed being scattered by a few laborers, but where also the adversary is rapidly sowing tares.

What, then, of Asia, the nursery garden of Christianity? Once it saw many Asiatic churches, which all disappeared by 1400, leaving at best modifications of more ancient faiths. Then came European Christianity transplanted bodily, but it is ticklish work to remove a well-grown tree to another soil, and it soon faded and died. Now, once again, the attempt is being made, with all the discouragement due to two monumental failures, and with all the encouragement from enriched experience, and from the conviction that God is with us in every case of obedience to His commands. What shall be the method, and what the issue?

Persian Christianity failed, partly because it was Persian; Roman Christianity failed largely because it was Roman; what alone can succeed will be Christianity, neither English nor American, but apostolic, which shall be free to develop in China a Chinese Christianity, in Hindostan, an Indian Christianity. Let us frankly recognize what is Christlike in these

lands and in the very religions they profess, and not blindly condemn all and thrust upon them our own style of worship, our Western machinery, our European habits of thought; the one thing is to set in the very center Christ Jesus, who alone is the Way, the Truth, the Life.

Persian Christianity failed partly because it took the Scriptures in Syriac, and did not earnestly naturalize them in Chinese, nor even attempt to put them into an Indian tongue. Latin Christianity failed partly because it had contentedly settled down to the use of Latin as the one ecclesiastical language, and nearly disdained to give the Bible to people in their own words. Shall we not rejoice that some of these errors have been recognized, and that already every nation is seen to be entitled to God's Word in the form it can best appreciate, is seen to have a right to grow the gospel seed in its own soil, and not to have it tortured into some outlandish form? Thrice has Christianity been assailed with brute force in Asia; thrice have the floods come and the storms beaten; and twice has Christianity fallen, for it had no root in the soil. But when, a few years ago, for the third time, the whirlwind of passion broke upon the church in China, and we held our breath almost in panic; yet when the tempest died down, we found the tree had indeed lost many limbs, but it regained and spread itself abroad, for it was rooted firmly.

China now is breaking loose from its past; what of its future? Two factors are to be considered, its enterprising neighbor, Japan, its partial adoption of Buddhism. Japan has strong political motives for becoming Christian, and it is well within possibility that we may live to see this come about. We shall regret the motive, but we may welcome the result. All experience shows that the motive disappears with a generation, while the results abide. Millions of Muslims are descended from ancestors converted by the sword, or by ambition; but they are themselves zealots, fervent propagators of their faith. The Saxons were forced to Christianity by the armies of Charles; but they afterwards produced a Luther and a Zinzendorf. So, if Japan decides to become Christian, its weight will be thrown into the scale which in China trembles to-day,

and that great, patient, tenacious nation may become the golden flower in the Redeemer's chaplet of victory. Is Buddhism to be feared as a rival faith? It has spent its energy, and if the curiosity of a few English, Russians and Americans has produced some revival in Ceylon, there is no promise that this will endure or extend. Its purity is gone, and it has long stagnated, displaying no power of rejuvenation.

Shall we not, then, look with hope on the modern efforts to replant Christianity in the continent where Christ was born? Why should we accept defeat and imply that we think God made a mistake in beginning His work of redemption in Asia? Though the branches are now cut off, and we, wild olive branches, are grafted in, yet in God's own time He will re-graft the peoples of Asia on to the live stem that He himself planted there. Surely we have the word of promise in the ancient prophet, that where there was rejection, there shall be renewal; that He will say to those who were His people but abandoned Him, "Thou art My people"; and that they shall humbly and gladly respond, "Thou art my God".