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ART. III.—SOUTH AMERICA FROM A MISSIONARY
STANDPOINT.

IN these days in which all the various Missionary and Bible Societies are toiling in their several fields with a zeal and devotion unparalleled since the days of the Primitive Church, and while especially the brave Church Missionary Society is challenging the faith and love of thousands in the noble *three years' enterprise*, it will not be thought strange that the South American Missionary Society—which for more than fifty years has faithfully faced the tremendous work of the evangelization of the vast continent of South America—should invite attention to the magnitude and the urgency of the cry for help which is coming now from almost every section of the field, and to which it is making strenuous efforts to respond. In reality, no apology is due from those who plead for the forty millions of these lands; far too long have they been left by Christian Britain comparatively uncared for and forgotten.

Most of the statements in this paper refer to the civilized and semi-civilized Spanish and Portuguese speaking people of South America, who represent more than three-fourths of the population of the entire continent, or probably about thirty-two millions. Of these, about fourteen millions belong to Brazil, and their language is a kind of Portuguese, while about eighteen millions speak the Spanish language. The eight millions or more of the various aboriginal Indian tribes are scattered over the entire continent, and are only referred to incidentally in these pages.

By the Spanish conquest a double bondage was imposed upon the inhabitants of South America: one was that of servitude to Spain; the other, the mentally and spiritually degrading and deadening bondage to Rome; and while the former was frequently hard and cruel, the latter was merciless, despotic, and deadly without exception.

Early in the present century these countries threw off the Spanish yoke of misrule, and declared that they would be free; but mental and spiritual fetters are not so easily broken, and, nearly one century since their national emancipation took place, they still groan and languish under spiritual oppression. Thus, for more than three hundred years has Romanism held almost undisturbed possession in South America. Some of the blackest pages of the records of the Church of Rome are those which contain the history of her infamous reign in these lands.

But some may ask, What are the evils of the system? Two only will be mentioned here in detail, but these are of first

importance, and cannot be emphasized too strongly at this time, when our faithful old apostolic Church of England is being harassed and grieved by disguised Romanizing teachers. The first is, that—

The Bible has been systematically and absolutely denied to the people; they have had no sure word of revelation and testimony; they have listened to many voices, but the voice of God, through His written Word, is unknown to them. The teaching of both Old and New Testaments, and of the Primitive Christian Church, is that the Bible contains God's full, absolute, essential and final word of revelation and salvation to the human race; and let us remind ourselves, in these times of latitudinarianism, that our own Catholic Apostolic Church of England boldly and clearly declares this to be a foundation truth of its most holy faith. In our Articles (alas, too little studied by both clergy and laity!) the supremacy of the Word of God as the voice of the Omnipotent, as the only and sufficient test of every doctrine, and as the final court of appeal, is stoutly maintained in unmistakable terms.

Article VI. declares that "*Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.*" Article VIII., that the three Creeds "*ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.*" Article XVII. says, that "*in our doings that will of God is to be followed which we have expressly declared unto us in the Word of God.*" Article XX., that "*it is not lawful for the Church to ordain anything contrary to God's Word written,*" and "*as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.*" Article XXI., that things ordained by General Councils "*as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.*"

And let us be well assured that our true and loyal Church of England will continue an integral branch of the faithful Church of Christ—will be a mighty, uplifting, saving power, and a crown of glory to our nation and empire, and a messenger of salvation to the uttermost ends of the earth, only as she fearlessly and unreservedly remains loyal to "the Word of the Lord which abideth for ever."

"Sanctify them in the truth, Thy word is truth," our Saviour prayed. This saving, sanctifying word of love from the throne of God is entirely unknown to the poor South American Romanist. Millions of these people do not know

the Bible even by name; it is sad to witness the genuine astonishment which they manifest on hearing that a Book actually exists which has been expressly written under the inspiration of the Holy Spirit, to teach us of the holiness, and the love, and the will of God; and when they learn that it can be obtained in their own language for a nominal price, their deep interest and their desire to possess a copy are very impressive. The eager tone of inquiry tells of the strong desire of a hungry soul, tells that the heart is weary of husks, and reminds us that it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The old sin of the Pharisees is the sin of the Romish Church in South America; idle fables and blasphemous inventions, tending only to lethargy and death, have been given to the people, and the Word of life has been denied them. The leaders of the papal system "have made the Word of God of none effect through their traditions."

The second prominent evil of the system is, that *Christ is denied and rejected*; while professing to bear His name, it practically ignores the purpose and power of His incarnation, and of all His glorious work of redemption and intercession. The free love of God revealed in Christ is unknown: millions suppose that Christ is the name of some inferior saint; others there are to whom the Lord Jesus Christ is a helpless babe in the manger of Bethlehem, or a dying man upon the cross of Calvary, or a lifeless body in the tomb of Joseph of Arimathea, or—awful blasphemy!—a wafer given by a priest; but the risen, ascended, glorified, omnipotent, interceding Christ is unknown. The cross is everywhere seen, but the tenderness and compassion of the Saviour who suffered upon the cross for our salvation are strange words to all, and to hundreds of thousands the cross is as meaningless an idol as are their own images to the pagans of China, India, and Africa. Everywhere the missionary is confronted by the fact that a feeling of real terror takes possession of these peoples at the very thought of God. The old pagan notion that God hates them, that His attitude toward them is that of a cruel, revengeful tyrant, haunts hundreds of thousands to-day.

South American Romanism is a monstrously blasphemous system of idolatry and paganism, impiously arrogating to itself the name of Christ. Commandments of men; fabled apparitions and revelations; penances; indulgences; weary pilgrimages to shrines and altars erected to countless saints and virgins; the abominations of the confessional; prayers and services in Latin, which none of the common people understand; the worshipping of images, pictures, and relics;

the blasphemous service of the Mass, and many other "fond things, vainly invented and grounded upon no warranty of Scripture, but, rather, repugnant to the Word of God"; the mercenary spirit of the Church, so that by many Romanism is called the "religion of money"; their religious festivals, turned into scenes of debauchery and crime; the well-known dissolute character of hundreds of the priests who claim to be the representatives of God to the people; and the general despotic character of the system, have hidden the Christ of God from the mind and heart of this people. Patience, silence, toleration, are words which cannot be used regarding Romanism, when one has seen this system as it exists in South America, and the harvest of unspeakable corruption which it inevitably produces.

Two lessons are taught most clearly by Romish rule in South America. *One is*, that the Bible is essential to the purity, happiness, and prosperity of any people, without which spiritual chaos, deadness, and decay must inevitably prevail. Had the Church, which took possession of this continent in the sixteenth century, given to the people the Word of God, the awful social immorality, political and commercial duplicity and dishonesty, and the still more awful spiritual blindness, would not be met on every hand as they are to-day.

The *second lesson* is, that all Christianity must ever acknowledge the position of absolute supremacy which belongs to our Saviour and Lord.

Christ must ever be the centre, Christ must ever be first. Nothing may come between the human soul and the Saviour. He is the only Priest. His is the only sacrifice for sin. Forgiveness *is free* for Christ's sake for every penitent heart. By faith in Him alone we are justified. We may admit no confessional but the Throne of Grace, where in repentance the soul is alone with God. We may accept no human mediator. We must insist on the God-given right of direct supplication before the mercy-seat. Christ Jesus is our only Intercessor before the Majesty on high. We obey no other word. He is our Prophet. We know no other Redeemer or Saviour. He is our Priest to bring us to God. We own obedience to no other spiritual sovereignty. He is our King. Let us hold fast the Scriptural teaching of our XIth Article: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings"; and that of Article XV.: "He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world"; and that of

Article XVIII.: "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved"; and also that of our XXXIst Article: "The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, *and there is none other satisfaction for sin, but that alone.*"

In South America the natural outcome of the Romish system can be seen more truly, perhaps, than anywhere else. If able to produce beneficial results, surely they ought to be found here, where for so long this system has held almost absolute sway; but the policy of the Papal power has ever been, in South America, as elsewhere, to hold the masses in the most abject ignorance, and almost the entire population of this continent is still in the dense moral and spiritual gloom which enveloped Europe four hundred years ago. Romanism has blinded the mind and heart of the semi-civilized peoples with her unholy inventions and haughty claims, and has left the Indian tribes to languish in the darkness of their primitive paganism.

The dark clouds of the Middle Ages still hang over these lands.

A GREAT CHANGE TAKING PLACE.

But a marvellous change is rapidly taking place in the condition of these peoples. As the increasing oppression of Spain a century ago hastened the day of their national emancipation, so, in part, the despotism of Rome is bringing about a widely-spread moral and spiritual revolt, and the very weight of her tyranny is hastening her overthrow. Also education is advancing; hundreds of thousands in the three leading republics are now reading and thinking for themselves, and are awaking to the thought that their religious teaching has been a base deception; they are comparing the countries whose people possess and read the Bible with their own; they are beginning to read the Bible themselves, and are breaking away in disgust from a system by which their ancestors and they themselves have been so cruelly deceived.

In the Argentine Republic, the foremost of the countries of South America, the national power of the Papacy is practically a thing of the past. In some towns and villages of the interior the priest holds still some vestige of his old power, but in general the colporteur and missionary will be welcomed everywhere with open doors and inquiring hearts. This also applies in a somewhat lesser degree to Uruguay and Chile.

In Brazil, Bolivia, Paraguay and Peru, the same rupture with Romanism is surely taking place, but is not in nearly such an advanced stage as in the first-named countries. In Ecuador—for many years the impenetrable stronghold of Papal power, where it was boasted that no Bible or missionary should ever enter—a civil war has just ended in the overthrow of the old Government, which was entirely under the tutelage of Rome, and a new Constitutional Government has been established. The national power of Romanism here also has been broken, colporteurs have already entered Quito, the capital, and the Bible in the language of the people is now being circulated in this republic, into which, till only a few months ago, it was impossible for a colporteur or missionary to enter.

In Columbia and Venezuela it is also possible to distribute and teach the Word of God.

Opposition, determined and severe, will be experienced by the missionary in very many parts, especially in some of the less known countries, and opposition in some form may be expected everywhere; but it is always originated and led on by priests, who use calumny and falsehood freely to incite the people to violently oppose the messenger of the Word of God. And probably the undying hatred of the Romish system for the Word of God, when translated into the language of the people and freely circulated, can be seen more fully in South America than anywhere else to-day. Bibles have frequently been burned, and often have priests publicly declared that if they only had the power, they would burn the colporteur also. But no malice can withstand the movement which is rapidly rising, and which will soon sweep over all these lands; the tide of indignation is fast swelling, and the days of Papal dominion in South America will soon be numbered; and ere long from Cape Horn to the Isthmus of Panama, and from the Atlantic to the Pacific Ocean, the entire continent will invite and welcome the colporteur and the missionary of the Cross.

MISSIONARY WORK AMONG THE ARGENTINES.

The following incident, from my own missionary experience in the Argentine Republic, may serve to illustrate a little the character of such work:

Some of my native Christian people came one day to tell me of a poor girl of about nineteen years of age who was very ill; of their own accord they had seen her parents, and had obtained their consent for me to speak and pray with her. The family were entire strangers to me. I found her in an almost dying condition. Long wax candles, placed around

the bed, were kept burning night and day; a large picture of some saint hung upon the wall at the foot, a small crucifix, and a pierced heart made of some polished metal, lay upon her breast, and the atmosphere of the room was dense with the smoke of incense. They were unable to obtain regular visits from a priest to the sick girl, because they had no money to give him. He had been once only. Neither the visit of the priest, the picture, the crucifix, the pierced heart, the candles nor the incense, had brought resignation to the heart of the parents, nor apparently had they given satisfaction and rest to the departing one. Her large dark eyes were fixed upon me with that wistfulness and inquiry which seemed to tell of the unsatisfied longing of the heart. She was unable to speak, but in such cases the very soul seems to look forth from the eyes, and eloquently, though silently, tell its want of that which it feels to be its greatest need.

On three different occasions I visited her, and endeavoured gently and plainly to point her to Jesus. I cannot tell whether she was able to grasp anything that I said. A number of friends of the family were always present at these visits, and listened, and appeared intensely interested.

They all knelt reverently during prayer, and it was easy to see that (as they afterwards told me) both the thought of the love of God, and also the truth that we can speak directly with God in prayer, was quite new and strange to them. The poor girl passed away, and on the day following her death I held a funeral service at the house. A few native Christians had invited their neighbours to attend, and the novelty of the idea excited curiosity and brought together a large number—between one and two hundred were present, or within hearing distance. The gathering was held in the open air, in the large yard surrounding the house, as the room in which the family lived was very small. The singing at what was known to be a funeral service attracted many from the surrounding yards, and these listened—some from the doors of their houses, some sitting upon the walls, and upon the roofs of the huts around us; a number were in tears while I spoke. The truth of *free forgiveness*, and of *salvation to be obtained without price or labour*, touched the heart of many, who before had understood that God's forgiveness could only be received (if at all) in return for money given to the priest, and after many weary penances and pilgrimages had been performed; the thought of immediate happiness after death, instead of ages of purgatory; the teaching that the gates of heaven were open wide to all who would surrender to the Lord Jesus Christ as their Saviour; and that the mercy and love of God were really theirs for ever, in place of what they had feared

for years—His hatred and vengeance—was overwhelming in its tenderness and power.

Through this gathering many were brought to our mission hall, and some have since entered the Christian life. The parents did not long continue with us. The fact that several left off attending the Romish Church, as a result of this funeral service, so enraged the priests and nuns that they sought by threats and wiles and bribes to cause them to return, and to hinder in every way the progress of the Gospel. A few were terrified into yielding, and among these the parents.

Much might be told concerning the persecution which many have to bear who begin to attend evangelistic services, or obtain a Bible or a Testament. Bribes, threats, falsehood and various coercive measures are the weapons which are unsparingly used.

After an experience of about seven years among the Argentine people in missionary work, and having lived among them for more than fifteen years before my conversion, and knowing something also of the other peoples of South America through their literature and from those who are acquainted with them, I am deeply convinced that the supreme need of all these peoples is the knowledge of God as revealed in the Gospel of our Lord and Saviour Jesus Christ; and while their ignorance and darkness are at times most saddening, yet their willingness to receive and obey the truth as it dawns upon them is very encouraging, and when once they have entered the Christian life, the steadfastness and singleness of their devotion are very impressive.

Everywhere people are to be found who are ready and eager to learn the Gospel truth; men and women in their homes, travellers on steamboats and trains, business men, members of the medical and legal professions, labourers, tramcar conductors and drivers, artisans of all classes, policemen, soldiers, the cattle and sheep-farmers of the pampas, young and old of every class—all are ready to receive books and tracts, and obtain Bibles or Testaments, and hear the Gospel story; and even among the priests some there are who will at times converse awhile in apparently the deepest interest. Very many of the priests are far more to be pitied than condemned; in fact, both people and priests claim and deserve our tenderest love and kindest service.

Once again let us look at the truth that this great revulsion from Romanism which is taking place, as it creates a great opportunity for the entrance of the Gospel, so also it places these people in a position of imminent and peculiar danger. When our forefathers dashed to the ground the shackles of a

corrupt Church, they had the open Bible within their reach, and their noble revolt from Rome was a return to the pure faith of the Primitive Christian Church; in South America thousands are turning away from Romanism, but they know not to whom to turn, and many are drifting into atheism, some into spiritualism, some into a hollow scepticism, and some are to be found who seem to occupy the position of those who are waiting for the light: they willingly hear and yield to the invitations of the Gospel. And have not we of the Church of England a sacred duty to perform for these people? Our own beloved Church came forth from the spiritual bondage under which they still struggle and groan: ought we not to promptly and gladly seize the present opportunity and point them to the purer faith and holier life which we possess—even “faith on the Son of God,” and the life “hid with Christ in God”? Oh that a few earnest, resolute men might be sent forth who should take the lead in preparing the way for the founding of Reformed Native Evangelical Churches in every country, and do for South America what the Archbishop of Dublin, Bishop Cabrera, and others, are doing for Spain! The outcome of the present movement in South America will depend entirely upon the prompt and devoted action of missionary enterprise. Should such action be forthcoming without delay, a mighty work can be accomplished in a comparatively short time; but if this be lacking, a period of atheism and utter iniquity must necessarily follow.

HELP NEEDED FOR THIS WORK.

A plan of advance providing for the taking up immediately of evangelistic work among the Spanish and Portuguese-speaking peoples of South America is now receiving the serious consideration of the Committee of the South American Missionary Society. The Committee have decided to undertake this work at once with promptness and energy, and all details will soon be definitely settled.

Such work will be commenced at once in the Argentine Republic, in Buenos Ayres or Rosario, possibly in both these cities. Spanish services and Sunday-schools, house-to-house visiting, colportage work, the distribution of suitable tract literature, and the advocacy of the Gospel in the native press, will be leading features of the work. Later on, mission day-schools will have to be opened. A missionary training-school will also be urgently needed, in which suitable native candidates may obtain some preparation for their work, for the bulk of the work of the evangelization of these lands will be done by native workers. To continue and extend the operations of the Society among the Indian tribes and among the English-

speaking settlers and sailors, and to efficiently prepare for this new work, about £5,000 are urgently needed, and also increased annual subscriptions. It may be mentioned here that a very hopeful feature of the new work is the probability that many of the centres would very quickly be self-supporting. All contributions to be sent to *The Secretaries*, The South American Missionary Society, 1, Clifford's Inn, Fleet Street, London, E.C.

The writer has recently been accepted by the Committee for evangelistic work in Spanish, and will be glad to receive invitations to address meetings, or to give any information on behalf of the Society.

And the Lord said, "Speak unto the children of Israel that they go forward." They obeyed, and the waters divided before them.

The Lord Jesus said to His Apostles, "Go, preach." They obeyed, and before them tyrants trembled, thrones were shaken, systems and empires fell.

Let us, in these the days of the Holy Spirit, go forward in obedience to the opportunity and claim these people for our King.

WILLIAM C. MORRIS.



ART. IV.—THE DIACONATE AS A PERMANENT ORDER.

Stanley's "Life of Arnold." Vol. ii., p. 151. Letter of Arnold to Stanley in 1839.

Archdeacon Hale, of London. Essay, published in 1850, "The Extension of the Service of the Diaconate as the best and most effectual method of increasing the efficiency of the Christian ministry so as to meet the wants of our Church." Charge, 1852.

Report of a Committee of Clergy of the Rural Deanery of Leeds, 1851, on "What are the best means of reclaiming our lost population?"

"The Extension of the Diaconate." A paper read at the Church Congress. Leeds, October 9, 1872, by Edward Jackson, M.A., Incumbent of St. James's, Leeds. London: Hamilton, Adams and Co., 1874.

"The Extension of the Diaconate." A paper read at the Ripon Diocesan Conference, Leeds, October 6, 1880, by C. H. Sale, M.A., Vicar of Kirby-on-the-Moor, Boroughbridge. Weighell, printer, Boroughbridge, 1880.

Critical paper on 1 Tim. iii. 12, 13, "Have Deacons any Inherent Claim to Further Preference as favoured by the ΚΑΛΟΣ ΒΑΘΜΟΣ of St. Paul?" By Jackson Mason, M.A., Vicar of Pickyhill, Thirsk, Yorkshire. London: W. Skeffington and Son, 163, Piccadilly, 1881.

Convocation of York. Report of the Committee on the Diaconate, presented February 14, 1882.

"Abeyance and Restoration of the Diaconate." By Henry Grove.