

working together. Hundreds of Latin-American students and members of educational commissions are finding in the United States the opportunity to interpret the best life of their lands to the cultured of this Anglo-Saxon people. The representatives of religion are going forth in the spirit of Christian gentlemen, rather than in that of self-appointed uplifters.

f. The Remembrance of Territorial Aggression.

Nothing is more prevalent among Latin Americans than doubt concerning the unselfishness of the United States in her foreign policies on the western hemisphere. No amount of benevolent protestations, no meritorious service of the Monroe Doctrine, efface the moral effect of the annexation of Mexican territory as a result of the war of 1848, the permanent occupation of Porto Rico, even though acceptable to a majority of Porto Ricans, and the circumstances of acquiring the Panama Canal Zone strip. The United States and her people suffer from these causes in Latin America the disability from which they are exempt in Asia, where, in turn, Europeans are under suspicion because of many instances of territorial aggression. The removal of the onus is in the hands of the present and future statesmen of all these powers and of the nations whose sentiment and ambitions they reflect.

Notwithstanding the number and reality of the difficulties in the way to mutual understanding and confidence between the two Americas and the fact that they are magnified in some quarters for political, commercial and even ecclesiastical gain, the racial animosity is in the way of subsidence, except as it flames out from some untoward diplomatic event. The cooperation of the several powers effected in the Mexican crisis has helped to bring about a much better feeling.

In the last analysis, tact, sincerity, simplicity, charitableness are qualities that will win for the messenger and for his message. To be known as "simpático" is to be assured of warm regard. The thoughtful people receive Christian representatives on their merits. Wherever

these have gone and communities have been influenced by the gospel, there has been a marked change in the attitude towards all foreigners. The heartiest good-will is given to anyone who learns the language and the customs, knows their history, sympathizes with them in their affairs, becomes in spirit a citizen and, more than all, their friend. The purely Indian communities are characterized by pathetic distrust of all white races, born of the centuries of their slavery and of other forms of exploitation.

5. RELIGIOUS LIBERTY

Full recognition of religious liberty is now accorded either by the fundamental law or through its liberal interpretation by all the republics of the western hemisphere. The last to grant this is Peru. The fourth article of the Constitution of Peru reads: "The religion of the state is the Roman Catholic Apostolic; the state protects it, and does not permit the public exercise of any other." A bill to remove the last clause passed both houses of Congress in 1913. To be effective it required the approval of the legislature of 1914. This was secured in the Senate, but failed to reach a vote in the Chamber of Deputies under heavy political, social and even domestic pressure, until November, 1915, when the measure was hurriedly called up and passed by an overwhelming majority. The president permitted it to become law by expiration of time. The law has not permitted the erection of buildings or ownership of property for purposes of worship unrecognized by the state. Permission to build the Anglo-American church in Lima was obtained only under pressure by the ministers of Great Britain, Germany and the United States, it being stipulated that the building must convey no outward appearance of a church. Nevertheless, men of liberal tendencies have held important positions under the government, which, at least on one occasion, was willing to indemnify evangelical workers for losses suffered. Both presidents and cabinet ministers have sustained colporteurs in the right to sell Bibles.

In the other countries practical religious freedom is in effect. Uniform testimony is borne to the fidelity with which the higher officials of the governments administer the guarantees of religious freedom. Local authorities in the more remote and less advanced regions are sometimes found lending themselves and their offices to overt persecution and even to violence. In other areas the clergy privately are more powerful than the local government and are able to incite illegal opposition and to protect offenders until the higher jurisdictions are reached. Weapons of social ostracism, business boycott and political discrimination are still widely employed against non-conforming believers. Unhappily few, if any, peoples have not in their past history yielded to such unchristian, undemocratic passions and misguided zeal. Many are not yet guiltless. The extent of the abandonment of these practices marks the displacing of fanaticism and ignorance by the graces of true disciples of Jesus.

Religious liberty, however, must not here be confused or identified with religious equality. On this latter aspect of the case there is much more to be recorded. In several countries non-Catholics are under certain disabilities. Support of the Church establishment is imposed upon all taxpayers alike except in Mexico and Cuba, where separation from the state has taken place. The example of these countries would be followed in others immediately, but for the consideration that government support carries with it a quasi-control, considered desirable as an influence to be exerted, for example, in the selection of bishops and in other important details of ecclesiastical administration. In Colombia, children may not attend the public schools who absent themselves from the services of the Church. The ecclesiastical court is above the civil courts, and any party to a non-Roman Catholic marriage can at any time get it annulled and be remarried in that Church. Control of hospital by nuns in Ecuador is a decided limitation of the liberty of needy persons. These are frequently put out of the hospital on their refusal to receive the ministrations of the priest.

Chileans and Peruvians report similar measures of compulsory confession.

6. RELIGIOUS PREJUDICES

So far as evangelical enterprises have penetrated in Latin America, these have passed the stage of maximum popular opposition. The causes of opposition were chiefly these: fanaticism; the antagonism of those whose personal interests were directly jeopardized; presumptuous or otherwise tactless approach and methods by untrained and inexperienced or unadapted workers and Societies; the inherited prejudices of centuries of religious conflict. The first is now limited in area and waning; the second may be expected to persist, but to become less effective; the third is in process of correction, while the fourth dissipates, as contact demonstrates to the sympathetic and social Latin character the unselfish motive of the movement and the reality of the service performed. The reports of long resident workers, who have experienced the changed attitude they describe, show impressive unanimity.

Cuba.—"Fifteen years of mission work among the people have been sufficient generally to give them confidence in us and in what we are trying to do. They are favorably disposed and many are eager for the message. Ardent adherents of the Roman Catholic Church are recognizing the value and honesty of our work. The lives of our ministers and members attract attention and convince many of the genuineness of the teaching as revealed in life."

Mexico.—"Wherever our churches are kept open we find a larger interest than ever. This field is decidedly more open than it was ten years ago, due to the current upheaval and change, as well as to the more general informing of the people through the public schools and the multiplication of newspapers and books. Our Bible classes are the largest we have ever had in thirteen years of experience. Most of the liberals desire to see our work spread. They know we believe in education, in independence of thought and action, and have come to see

that countries with an open Bible, a free gospel and popular education are the most prosperous in the world."

Central America.—"There is not a place in any of these republics where the Scriptures and other literature have not entered and prepared the way. The people know about the gospel, and many of them are our friends. We know of at least fifty villages and towns where they are clamoring for evangelical work. The governments are not only not opposed to our work but welcome us. When complaints have been made of incompetent officials, teachers and nurses, the answer has been: 'Give us better ones.' The spirit of the age, which tends to greater liberality and examination of things, is pervading the people. There are very few places where a good hearing cannot be obtained. Twenty years ago in Nicaragua we were limited to the Mosquito Reserve, 60 by 180 miles. Now we are at liberty to labor where we please."

Colombia.—"The colporteurs constantly bring invitations from towns, both large and small, for representatives to go to them as teachers and preachers. On the rare itinerating trips the workers are able to take, the people beg them to come again soon and to send some one to stay. This field is more open because our work is better known. In towns where colporteurs were stoned five years ago they have good sales to-day. The work done has had a wide effect in clearing away prejudices. Commerce also gives a new breadth of outlook. Citadels of fanaticism remain, but we do not have to wear ourselves out with them while we have a free hand elsewhere and have not entered."

Ecuador.—"In the coast provinces the field is absolutely open for the preaching of the Gospel. We do not meet with any more, if as much, opposition as at home. The capitals of the interior provinces are open and evangelicals are protected by the authorities. They meet with insults at times and even with violence, but this can be avoided in almost every case by a reasonable degree of tact."

Peru.—"In nearly all parts of the republic the exist-

ence of liberal and radical propaganda has tended to weaken mediaeval superstitions. These and other secular agencies have resulted in the implantation of a more tolerant spirit in the people. The noble and self-sacrificing service of the representatives of the Bible Societies and of pioneer agencies has been instrumental in dissipating fears and misconceptions. Twenty years ago these workers entered towns in the interior at the risk of their lives. Now they can live and labor in certain centers without fear of molestation of person or property. Fanaticism still has many strongholds, however. As late as 1915 an entire province was in a ferment of persecution. Even in Cuzco, where work began twenty years ago, the soldiers have closed the meeting within the last three years. In 1913 the workers were saved from attack only through the decidedly defensive attitude adopted by university and college students. Three hundred heads of families signed a petition asking for the establishment of such educational institutions."

Bolivia.—"Twenty years ago Bolivia was completely closed to evangelical teaching; to-day it is completely open. There is no danger that the liberty granted will be taken away. But the favorable atmosphere created in Bolivia by the government and by prominent persons individually will pass and conditions will be harder if the present opportunity is not used."

Chile.—"There are open doors on every hand. The women are more accessible than formerly, if properly approached. Christian education has had a liberalizing influence by molding the opinion of the youth of the ruling families. Through them Bibles and Bible teaching have gone out into many influential centers and families and it is not to-day a matter of shame to declare oneself an evangelical, as it was twenty years ago. Bibles have been circulated from Arica to Punta Arenas. Cities, towns, villages and hamlets have been carefully canvassed and friends are found in all of them. The influence of the evangelical Churches has begun to be felt. Contact with foreigners, especially noticeable in the last few years, has helped to liberalize the country. The visits

of such men as Roosevelt and Bryan, known to be evangelicals and who attended the services while here, have been a help to Christian work. The people have remarked that these men, also Lord Bryce, Senator Root and Senator Burton, are evangelicals and the fact has opened their eyes. Travel, too, on the part of the upper class has had its effect."

Argentina and Uruguay.—"The loss of persecuting power and prestige by the established Church, the extension of education, commercial relations, contact with foreigners and acquaintance with us and our work have replaced suspicion with confidence. There is some awakening to the fact that the needs of the people religiously have not been met. Numerous little groups of people are anxiously waiting for evangelical shepherds whose lives have proven them messengers of the living Christ. This field is absolutely open for evangelical work in all parts, provided it is carried on with sufficient means and in a sufficiently dignified way to demand respect, but the work must be of an increasingly higher grade, more thoroughly educational and scientific, and with churches and schools of adequate importance and equipment to command respect in lands where public buildings are always noteworthy. On the other hand, the growth of indifference and irreligion has been so rapid that there is a large class of the more highly educated people entirely inaccessible to the gospel message under present conditions."

Brazil.—"All the evangelical Churches show progress. The people in general see they have rendered service to the country and have abandoned the unfriendliness of years ago. The mind and heart of Brazil are becoming more open every day as pure character and lofty teachings dispel the effects of misrepresentation. Ten years ago Bibles were being burned in public in the state of Pernambuco; to-day the colporteur can go where he pleases. Eight years ago I spoke in a private house be-

side the ashes of a little Protestant church burned by fanatical people; now in the same place, a hundred miles in the interior of the state of Pernambuco, stands an excellent building belonging to one of the best churches of the state. An article on apologetics will get more consideration in the daily papers of the city of Recife than in the secular magazines or dailies of the United States."

Dutch Guiana (Surinam).—"Legally every individual in our colony is guaranteed full religious liberty, and the ideas of the Dutch government in this respect are very liberal, in accordance with the Dutch sense of justice. If there are difficulties these can originate only on the part of the interested families. For instance, Jewish families may bring bitter opposition to bear on converts from their circles. The passing over from one existing Christian Church into another is a frequent occurrence. That occurs without much disturbance. The greater difficulties grow out of the circumstances of mixed marriages that are deeply deprecated by all the Churches. Among the coolies (East Indian) the parents bring certain inherent rights to bear upon their children, in order to withdraw them from Christian influence. The same is the case with the Javanese. Among both, public opinion is against Christianity. The Chinese care little about the religion of their relatives. The greatest difficulties are experienced in most cases by the "bush Negroes" among the large tribes. Not seldom a whole family, the mother's side, oppose a convert. But in all cases calm, courageous testimony, and steady perseverance born of a heart-felt assurance are successful."

Venezuela.—"Statutory freedom of religion exists and is recognized by the authorities. Petty social persecution is not frequent among the common people, from whom come the majority of the evangelicals. The boycott is not unknown, but is practised only to a limited extent. Religious prejudice has greatly declined, due in part to indifference, but more to reflex influences from Porto Rico and to twenty-five years' unceasing labor in the circulation of the Scriptures."

7. THE UPBUILDING OF THE EVANGELICAL CHURCH

Restated concisely, the forces of evangelical Christianity are confronted with the task of multiplying throughout Latin America, by the blessing of God, indigenous bodies of believers after the pattern of the Christian revelation, and of nourishing them to robust spiritual vitality, propagating zeal and capacity for independence, through the varied agencies for perfecting the individual and corporate life of disciples of Jesus. How vastly important the upbuilding of this organization is in lands where tradition and the ties of long obedience have supported a kindred Church is self-evident. In non-Christian lands, Churches are established *de novo* and with no other organization holding services which are comparable to those of the Christians. In Latin America comparisons are drawn, and rivalry is inevitable. The cultivation and wise development of the new type of church life is an important part of the object lesson that evangelical Christianity is called upon to present. In the face of objections that evangelicals are divided, among innumerable factions, each claiming to be the ideal Church, how imperative is it that the reality of Christian unity be fully exemplified and a cooperation set up that shall make isolated workers more efficient. Surely the problems of the upbuilding of an indigenous Church are deserving of the strongest minds and the most Christian discussion and determination.

The Commission does not undertake to pronounce upon the relative importance of the several factors in the Church's growth and extension, apart from the directly evangelistic. Indeed it may be assumed that the others will vary in these different lands and with the more or less advanced stage of the Church's development. Accordingly the order of their treatment is without significance. All are fundamental and minister to one or more distinctively evangelical ideas: the priceless value of the evangel of faith in and union with God through our only Lord and Savior; the leaf of Christian literature and its value to men and women of the Nicodemus type, no less than as a medium of transmitting Christian teachings;

the value and sacredness of the body, intended to be healthy and fit for the indwelling Spirit; the education of the entire group of evangelical Christians and the extension of the evangelical leaven through its ministry to others, as well as the impartation of ideals of education and stimulus to government and to private institutions; the bringing of the whole life of the individual and the entirety of society under the sway of Christ. Inasmuch as other Commissions have been constituted to deal at length with certain of these phases, it is appropriate here to do little more than to enumerate and emphasize them as belonging to the entire task.

a. Through Evangelistic Endeavor.

In a country where a form of Christianity has been established for several centuries, but radically differing in message because of its lack of the evangelistic note, the preaching and exemplification of the gospel is not only a primary but a most appropriate form of service. This is most fundamental. Belief in personal contact of the soul with its Savior and Father, with no intermediary agent, makes it essential to bring to the people that basic truth recovered by the Reformation. The private and public proclamation of Bible Christianity must be central in the policy of every Society, and this should hallow every other form of Christian service in secular forms. The primacy of preaching and speaking the living evangel is recognized by nearly every correspondent of the Commission and remains unchallenged by any critic of the tentative draft of this report.

b. Through Literary Activity.

With the evangelical faith based and nourished upon an open Bible, that book should be not only in a language "understood of the people," but it should also be buttressed by an auxiliary Christian literature. This need cannot be supplied so well from southwestern Europe; it should be a literature drawn from evangelical sources and addressed to Latin minds. Moreover, many of the most influential leaders of Latin America have been edu-

cated in western Europe and have brought home with them the doubts or the antagonisms to Christianity of those countries. A virile Christian literature is indispensable to meet such men. The limited diffusion of literacy in these lands is a further reason for the production of books and periodicals. Primary books written in the spirit of the gospel and imparting its truths are needed for the beginner, while helpful weeklies and monthlies are equally desirable for the educated.

c. Through the Work of Education.

Millions of the people need simple, popular education. It goes without saying that a Church which is founded upon an open Bible must supply the ability to read it, if such ability does not already exist and is not likely to exist without the aid of the Church. Just as in Jesus' day, "to the poor the gospel is preached." But the poor in the long line of southern republics are often unable to study unless the evangelical Church supplies the facilities therefor. If it be said that educational work is not called for in Latin America, because the state already supplies it to its people, it should be remembered that the education is often inferior in its method and is yet inaccessible to multitudes; also that in the countries like Peru a course in Roman Catholic instruction is obligatory on all pupils attending the fiscal schools. Colombian children receiving evangelical teaching are ineligible to the public school. The discipline of the children of members in a Christian and moral atmosphere is a vital consideration. The proper education of the indigenous Church will contribute numerically and even more by example to the solution of the broader educational problem of these lands. High standards are therefore of prime concern. The adequate preparation of the ministry through studies in the vernacular and in the midst of their own environment awaits a liberal Christian educational program. Industrial education among the primitive and depressed populations is believed to be an essential factor in their racial habilitation. Both the South American Missionary Society and the South American

Evangelical Union are pioneering in this field with substantial encouragement. The higher education under evangelical influences of the sons and daughters of the ruling classes contributes to tolerance and mutual understanding.

d. Through Medical Work.

Medical service has not yet received from evangelical leaders the thoroughgoing consideration invited by the wide-spread need over immense areas and the response of the people to it wherever offered. While in many of the countries legislation adverse to entrance on practice by foreign physicians places limitations at present on a comprehensive medical program, in some this does not apply to gratuitous service, and it is difficult to believe that appropriate effort would not remove the disability, thus more generally enabling competent practitioners to minister to actual need wherever it exists. Governments would be more than amply compensated in the influence such men would exert among the people on all matters affecting public sanitation and health. There is a clear obligation to provide medical help for the people of the unhealthful interior regions and this is necessary, also, to the occupation of these regions unless the life and health of workers are to be needlessly sacrificed. In nearly all the countries, medical workers are desirable both as guardians of the health of their foreign colleagues and families when these are not resident at points within reach of the large cities, and for service to the people about them. Certainly vigorous attention is due the matter of recruiting and preparing indigenous doctors and surgeons from among the evangelical constituency. The establishing and maintenance of dispensaries and hospitals over a wider area will be warranted for many years to come. There is abundant room for them even in the large cities. Present facilities in several countries require liberalizing until non-confessing patients are as well received and treated as others. The training of nurses would be an important contribution to physical well-being in all these lands. Over entire countries the nuns who serve in this capacity

are professionally unskilled. The Commission urges upon the home Boards and upon the leaders on the field a fresh and thorough examination of all the conditions bearing on the situation within the scope of their activities.

e. Through Sunday-school Instruction.

The organized religious instruction of children is second to the organization of churches only in immediate contribution to the main objective. No other institution of the Church has larger possibilities for Latin America or finds greater opportunities for efficient, enlightening and soul-saving service than the Sunday school. The Sunday school as a Bible teaching institution and as a means of uniting, unifying and coordinating Bible study and Christian endeavor among all branches of the Christian Church is a factor without a parallel in the evangelical movement in these lands. It is also proving itself a most valuable agency for evangelization. Many times it attracts, interests and holds those from the outside who are not reached by the preaching services or who may not have been otherwise specially inclined to read the Bible. No pains should be spared to render its work extensive and efficient. Every outgoing worker might well be a specialist in this form of service. Happily the World's Sunday School Association is alive to the need and the opportunity and is seeking to overtake these by making experts, ideas, experiences and literature available.

f. Through the Work of Bible Societies.

The work of these honored Societies is especially important in countries where the Book has been so largely unknown, and where secret inquirers and believers find in the Scriptures the only guide and support in the new life of evangelical faith. The British and Foreign Bible Society and the American Bible Society have been and continue to be in the foremost rank of the agencies effecting the opening of territory, the former entering as early as 1806, when Bibles were contraband merchandise in some of the customs houses. To

this day their agents are the sole messengers to extensive populations. Converts to the written words of eternal life are continually becoming the nuclei of new congregations.

g. Through the Young Men's and Young Women's Christian Associations.

It is significant how many suggest a very great enlargement of the Christian Association movements in view of their marked acceptability among the educated men and women and in the commercial centers. Again it may be noted that the international agencies of both these organizations have no disposition other than to cooperate fully with the Church in purpose, in method and in extent.

h. Through the Development of Interdenominational Resorts.

Camp centers permanently equipped deserve earnest attention in the light of such inspiring annual gatherings as those at Keswick in Great Britain, Silver Bay in New York, Karuizawa in Japan and at the hill sanatoria of China and India. To Latin America they are as imperatively necessary, if anything more so, in order to bring the leaders and members of churches into touch with each other, to give balance to their thinking, to generate and send back inspiration to the churches, to enable members to realize they are part of a great whole, and to train them in dealing with their own problems.

i. Through the Establishment of Philanthropic Institutions.

The institutional church has an alluring field before it in view of the spiritual, social, intellectual and economic needs of the poorer classes, and, judged by the highly successful experience and results where attempted under wise leadership, merits a far wider application in principle. Organized philanthropic and reformatory societies have thus far been chiefly sporadic in their manifestations. Need for them abounds and cannot be ignored as evan-

gical Christians gain position and means so to minister in Christ's name among the unfortunate and abandoned within their reach. Many appeals for orphanages are already lodged. Institutions to minister to the sorely tempted sailors of every nation in the many ports are commended to the evangelical forces for active sympathy and help wherever it is possible for these institutions to be organized and directed by existing Seamen's Societies, as is now done in Rio de Janeiro, Buenos Aires, Valparaiso, Callao and other shipping centers.

8. MEASURES OF CONCENTRATION AND DIFFUSION

There is practical unanimity on the part of the most experienced evangelical workers on the field that extension or diffusion is the ultimate program, but that this must be based upon efficient and constructive centers. The Latin temperament, the structure of society, the paramount teaching and training functions of the foreigner prescribe such a policy. Those who stress diffusion do so in nearly every instance, not from a difference in conviction as to the necessity of strong centers, but rather to safeguard them against becoming ends in themselves. As one admirably puts it: "Everything depends on the kind of concentration and the kind of extension. There is a concentration that makes a mission into a city prison, and there is a diffusion which dissipates its forces like water in a desert. The ideal would seem to be a judicious combination of both."

The Commission believes the course of development in Latin America has tended to unsupported diffusion with some resulting weaknesses. Concentration upon a base of operations makes possible better equipment. It serves to mitigate that discouragement on the part of the workers which is so often induced under trying conditions when one man is alone. The building up of a whole social structure in the places where work is done has advantages over leaving here and there a convert to shift for himself. Thoroughness can come only through concentration. Not a few of the missions clearly ought to reduce territory unless they can increase their forces.

Once they face their duty the evangelical Churches will not hesitate before such an alternative. They will both establish the bases and work out from them increasingly on indigenous lines, in personnel and finance. With a vital center established, diffusion becomes a necessity.

The ripest experience that has spoken is from the Moravians whose Dutch Guiana mission dates from 1775, expressed in these relevant sentences, recalling the mind finally to the Source of all plans that do not come to naught: "Every mission field has a history, and this is, in the minor part, made by men, in the major part, by God. Men can plan or plant a field according to this or that principle, but it will grow and ripen wholly according to the local human and divine circumstances. Experience teaches that evangelization on a large scale, without detail work in centers, is almost in vain. A passing over to Christianity is accomplished in which the practical foundation is missing; the daily life will not be permeated by the spirit of the gospel. One does well under such circumstances to equip a field, to settle upon it, in order to bring it uniformly under one's influences. Then there ought to be gathered in every settled point a consistent congregation, through which thorough work will be undertaken. Large territories of work wear out the workers too soon, cause superficial work, and seldom give satisfaction. One live, thoroughly Christian church is in general more effective and worth more than a large territory in which only Christian rudiments have been cultivated."

9. NECESSITY OF ULTIMATE NATIONAL LEADERSHIP

Church history affords no example of a people Christianized by foreigners. Their functions in the economy of the Kingdom is the bearing of the spiritual leaven from their own people to another, there implanting it for wide-spread distribution by the new Christians themselves; and to pass on through discovered and trained leaders the experience of the centuries in the propagation, nurture and preservation of a living faith. The progress of evangelical Christianity in **Latin America**

will be only in accord with this declared and tested process of Jesus. To what extent is the indispensable, indigenous leadership appearing in Latin America to carry forward the work of Christ ultimately independent of foreign supervision? Here is a problem, a task, and an ideal all in one. And let it be recognized at once that while it is a task whose end no one can see, it is always the ideal toward which every plan is directed. Even in the most discouraging fields no foreign leaders see anything else ahead other than an autonomous Church with its own leadership.

The testimony of every correspondent, national and foreign, from every field, is that a large measure of foreign cooperation in supervision is necessary at the present and will be for many years to come. This constitutes no ground for pessimism as to the outcome. Every infant Church has haltingly, painfully crept over the same ground. The travails, prayers and epistles of Paul have been lived over by every apostle to a race. A chief fact to remember and to remedy is that few men, naturally and professionally qualified, up to this time have been led to devote their lives to evangelical work. Furthermore, the classes have not been penetrated in Latin America from which nearly all the leaders come in other walks of life. Finally, little attempt is being made to do so. One wide observer states: "I do not know a half dozen indigenous pastors in South America of university training or of its equivalent. It is the only area of the life of these nations which does not have the privilege of a university trained leadership. Only qualified men of any race or nation can be trusted in places of leadership, and the Latin American of large calibre and good training can be trusted as any other."

Interlocked with this problem is that of indigenous financial support. A fully equipped ministry requires a standard of maintenance which very many of the struggling groups called churches are unable to provide. The solution lies in the dual policy of lifting the present evangelical constituency higher in the economic scale by edu-

cation and other processes of development, and of directing effort equally in behalf of reaching the already well-to-do but religiously indifferent classes. Subsidies from the foreign Boards are not calculated to strengthen this basic weakness, but rather, while perpetuating it, to constitute a major obstacle to complete understanding, mutual respect and fellowship between the foreign and the national elements in the leadership.

The most vitally prosperous churches are those ably manned by nationals, and not receiving foreign help. This being so, it is emphatically important that the program be extended in scope to include the higher as well as the lower classes, and that enlisting and preparing indigenous leaders of devotion and capacity be the undeviating policy.

The judgment of one of the outstanding Brazilian pastors deserves record here. He says: "It is absolutely essential that the foreign leaders do not put their hands even lightly over the national ones, but concentrate all their forces into the preparation of capable native ministers, which will inspire confidence in the churches, and conduce gradually to establishing financial and moral independence. By means of this class of ministers, capable, intellectual, and of high moral tone, will we be able to gain the highest classes of our country and to plant the gospel in the life of the nation."

10. THE SPIRITUAL STATE AND PROMISE OF THE EVANGELICAL CHRISTIANS

Few marked spiritual awakenings throughout a considerable body of population have characterized the evangelical advance in these lands. Here and there Spirit-filled individuals have come forward, rather than spiritual churches. One who in his lifetime has spanned the period and participated in the major expansion of his Communion's activities over much of the territory thus states the case generally: "Our movement has been hitherto limited to a course analogous to the course of the Reformation during the lifetime of the first or first and second generations of the reformers. This was the

stage of definition of fundamentals . . . and the formation of evangelical communities rejoicing in their new-found liberty. It led up to an *impasse* in which aggressive action was paralyzed . . . each group absorbed in the effort to reach definition of doctrine and protect itself against inroads of the other. It was the great spiritual revival of the eighteenth and nineteenth centuries that renewed the aggressive power of Protestantism. The present position of the new Reformation is similar in most of the fields occupied. The doctrinal issues have been defined and victory is with the truth as it is in Jesus. A higher type of Christian privilege has been set forth and embodied in small communities of evangelical believers. A large body of favorable opinion has been created, but the first movement has spent its force so far as its power to attract masses of the community is concerned . . . There is need of a new impulse which can come only from intensified spiritual life growing out of fuller appreciation of privilege in Christ and the baptism of power. This will provide more dynamic leadership and impulse to seek the salvation of men . . . and for deeper communion with God and self-sacrificing service."

Gathered from all parts of the field, evidence is cumulative and convincing that the processes of vital faith and works have laid hold of thousands of evangelical Christians in Latin America of many nationalities and all the races, and therefore that the undertaking is assuredly to bear the fruit of the Spirit of God, employing not only the zeal and self-denial of a numerically small foreign body, but of national bodies of believers. In Ecuador and Bolivia are indicated as a rule feebler congregations with less of the witnessing passion and power of transformed life, yet they are not without manifestations of the mighty works of God. Heartening tidings are borne from many fields by correspondents in them, corroborated, in nearly every case, by first-hand observation on the part of members of the Commission:

Porto Rico.—"As a rule I have found the Christians active in bringing their friends to the truth. They are

just as ready to make the gospel known to a stranger as to a friend."

Cuba.—"The people are natural propagandists, but the efforts so far have been more individual than church movements. They desire the salvation of their own people and are not lacking in sympathy for the needy."

Mexico.—"The most significant development of recent years is the emergence of two Mexican young men as powerful evangelists among the educated classes."

Nicaragua and British Honduras.—"Our creole congregations have shown a very keen interest in all evangelistic extension among the pagan Indians. There is also considerable personal evangelistic work done by them. In some of the Indian congregations also the spirit is very strong."

Colombia.—"While the total number of communicants would not fill an ordinary home church, their influence is by no means negligible. In Bogotá, the church, through visitors entering to see the services, and through the gospel and tract distributing activities of some of its members when travelling, has exerted a wide influence."

Peru.—"Members of the evangelical church in Lima have carried the Scriptures under the auspices of the Bible Societies, not only over most of Peru, but from Central Chile to the Antilles. We have record of fifteen members having participated in this endeavor."

Chile.—"There is a genuine desire to spread the gospel both to the neighbors and farther afield. This volunteer work calls for a great deal of self-denial. The work of the Bible colporteurs in the provinces is followed with greatest interest by the evangelical churches. Of large importance also is the witness borne to the gospel in daily life by Christian men and women. It is not an uncommon thing for a poor man or woman to come into the Bible Society's depot and purchase a hundred gospels for distribution on the country roads. It is a notable fact that many of these Chilean Christians are greatly blessed in this witness bearing."

Argentina.—"The impulse among those in the Argentine Church to extend the gospel to their neighbors and

to distant parts is stronger possibly than in church members in the United States in proportion to their means. They become most excellent individual workers because of their communicativeness and warm-heartedness. All they require is spiritual and inspirational leadership."

Brazil.—"One body of Christians entirely independent of foreign help or guidance has maintained itself for twelve years. It is composed of sixty-six organized churches, three presbyteries and one synod, with 13,000 or 14,000 members, adults and minors, nineteen ministers, three licensed preachers, two colporteurs and catechisers and forty-one church buildings. Of the ministers fourteen are maintained entirely by the general fund, one is sustained by his own congregation and others receive partial support from their respective congregations. There has already been erected a building for a seminary which is maintained in São Paulo. A weekly journal is published in a small printing establishment belonging to this church body; and by the education of its ministers it is endeavoring to send its roots deeper into the national soil. There is a second body, also, much older than the former, that is strong, independent, self-supporting and prosperous. The work of this Church was started by an independent, self-supporting missionary of Scotland, who sought to establish as early as possible autonomous churches. These have recently been affiliated in a Union; with one exception their pastors and workers are all supported by the native churches."

Dutch Guiana.—"It is tradition that the members of the creole churches, in remembrance of benefits they have received, are interested in the promulgation of the gospel. This is noteworthy of their work among the 'bush Negroes,' for which they not only give their money, but furnish almost all the workers, although life in the Bushland is unhealthful and uncomfortable for them. The work among the Asiatic immigrants is also carried on with many expressions of interest and gifts of love. Mission festivals, collections and societies are self-evident parts of our church life."

Venezuela.—"The evangelical Christians show a readiness to impart the good news both to their friends and to those in outside districts. Herein are great resources for the apostolic messenger to develop by example, organization and stimulus."

CHAPTER V

THE PRESENT EXTENT AND FUTURE REQUIREMENTS OF OCCUPATION

I. STATISTICS OF LATIN-AMERICAN MISSIONS

The full statistical tables dealing with the data presented to the Latin-American Congress will be found in revised form in Volume III of the Report of the Congress. A much fuller collection of data will appear in the statistical survey of world missions, to be published soon. To it the reader must be referred for many details. The tables published in these volumes aim to be all that are needed for a symmetrical view of the many forms of missionary work being done for Latin America.

2. THE UNFINISHED TASK ANALYZED.¹

a. *The Net Results of Foreign Settlement.*

Howsoever much the preceding section, the statistical tables and the regional maps dotted with stations may truthfully visualize as substantial the evangelical movement in Latin America, the real dimensions of this adventure of faith and resolution do not appear until stated

¹Some computations in this section bearing upon occupation could not benefit by the revision in progress since the Congress on account of the latter being yet incomplete when this volume goes to press. The essential facts and conclusions, however, are in no wise vitiated by the slight discrepancies between certain figures in the statistical tables and those given here.

in terms of the unfinished task. From north to south the weighty foreign impact upon that civilization continues to be that of undisguised materialism. Other than those identified with distinctively religious leadership, individual foreigners, whose service to Christian idealism is reckonable, are a shining but small company among the tens of thousands whose cumulative influence ranges from the simply negative to the destructive and vicious. The foreign communities as a whole manifest indifference to the higher interests of the lands they have adopted or have made their temporary residence, though in the past some have powerfully aided the cause of religious liberty by securing the right of formal worship and the recognition of their marriage institutions, and by gifts to local philanthropic enterprises. Not many of the foreign church congregations or their ministers conceive their mission as extending beyond their own people. The effect is that of a garrison in a beleaguered fort. The few sheltered within the church life at the centers maintain a precarious safety, while their compatriots outside or scattered over the hinterland are harassed and destroyed piecemeal by the aggressive host of temptations that beset them.

The German Lutherans in southern Brazil, in Chile, and in the River Plate region, cannot be said to be remiss in attention to the religious needs of their countrymen. Furthermore, the Anglicans, yet more widely distributed than the Germans, attend even small groups of their people with beautiful fidelity. What is quite generally recognized by earnest observers, both within and without those bodies, is the lack of a sufficient dynamic to overcome the forces arrayed against faith and character. A like low temperature is registered in the average union congregation of British Non-conformists and North Americans. The same is true among the Scandinavians. To lead these Christians from abroad to dedicate their powers to the spiritual welfare of Latin America must be enumerated as one of the great unrealized objectives of an adequate program. The Waldensian colonies in Uruguay and Argentina have preserved well-nigh perfect re-

ligious solidarity, furnishing in this respect a model for colonizers. There is something anomalous, however, in the fact of a prosperous body of two thousand Latin (Italian) Christians, all descendants of martyrs and evangelical to the core, planted in the heart of South America, but for fifty years hardly a son offering himself for the ministry outside the circle of his people. Just at this time, it must be providentially, some of the Waldensian leaders are facing out beyond their own religious borders. The realization of these rich possibilities is equally dependent on the cooperation of the representatives of the other Communion. Likewise, a pronounced awakening to need and responsibility is reported among the Germans of Chile by one of their pastors.

Mention may not be omitted here of the still totally unshepherded foreigners in many lesser cities, in the mining camps, and on the railroads, plantations and ranches. Several of the great corporations whom they represent are hospitable to efforts that promise amelioration of the barren or evil conditions of their employees' lot. For their own sake, for the power of their example and for their spiritual potentialities, far more sympathetic, intelligent, and united consideration is due them from Christian agencies familiar with the currents that swing character from its accustomed moorings.

b. The Unreached Indian.

Turning to 6,000,000 dialect-speaking Indians, there come to view not more than five or six actual efforts by three resourceful Societies to master the problem. In the Mosquito Reserve of Central America, in Dutch Guiana, among the Aymarás of Peru, the Quichuas of Bolivia, the Fuegians and Araucanians of Chile, and among the numerous tribes in the Gran Chaco of Paraguay, Argentina, Bolivia and Brazil beginnings have been made serious enough reliably to guide larger policies in those same regions, and to furnish data for Societies going forth to tribes entirely neglected. Even the strongest Indian missions plead for large reinforcements. Consider the Aymarás field with half a million souls, five-sixths

of these in Bolivia. The department of La Paz alone has more Indians than all of the United States. The prospective servants of God to this people will find no New Testament or song book in the language, only the Gospel of Luke. No grammar of the language has appeared in English. Spanish must first be learned and, through that medium, Aymará. It would be as easy for an Englishman to learn German through text-books in French. This is but a hint of the barriers and entanglements still to be approached before steps toward Indian evangelization can take on much meaning among millions of many different tongues in Mexico, Central America, the Sierra, the Chaco and in the Amazon and Orinoco water sheds. The productions of the vigorous British and Foreign Bible Society applicable to the Indian fields are limited to twelve languages of which two are furnished with the whole New Testament and only two others so much as the four gospels. For numerous tribes, language has still to be reduced to writing.

c. Inadequate Literature.

No other single deficiency of the evangelical undertaking in Latin America is comparable to its unpreparedness in literature as a whole. The most elementary materials are only now becoming available in a form to reflect credit upon the enterprise. Hymnals in Spanish meeting either the canons of good hymnology or of translation are just appearing. The first Spanish translation of the Bible to qualify by Castilian literary standards is not yet out of the hands of the committee of competent translators. The Portuguese translation of corresponding quality has been in use but a few years. Yet effort has been made for half a century to minister to music and poetry-loving races and most exacting critics. The literate populations of nearly all these countries are voracious readers. In no fields have the Bible Societies met a greater hunger for the good news in print. These people have access to much of the violently destructive religious literature of the modern world. The constructive Christian books for present-day readers do not exist in either

Portuguese or Spanish. Courses in Bible study for students and adults, with one or two exceptions, have yet to be created. Graded Sunday-school lessons for these areas are beginning to appear, but their production and distribution are too meagre to be more than tantalizing to the unsupplied workers. The whole range of wholesome fiction for young people and stories for children, even stories of exploration, awaits development. The comprehensive recommendations of the Commission on Literature should be executed with thoroughness and dispatch.

d. The Neglected Student Class.

The extent of vital contact with the higher government student class is relatively small indeed, due to one of the cardinal omissions in the policy of all the Societies established in Latin America. It is conceivable that the Roman Catholic Church might perfect its system of control over all primary instruction, and that the evangelical faith and practice be so thoroughly diffused as to be known and professed by large numbers in every state of Latin America. Even so there would still remain an intellectual aristocracy, practically atheistic in faith, yet moulding the policy of the nations. Some of the Christian leaders seem not to grasp this fact, others ignore it. The many are baffled, a few are now essaying to face the situation with action. So far as known only one foreign and one national worker are set apart distinctly to grapple with such an issue in one university seat. In not to exceed five other centers is enough practical effort being devoted to it by any one to be susceptible of observation. Twenty-five competent foreign leaders are not too many to concentrate on the universities, affiliated faculties and preparatory colleges, with a creditable equipment, with full, intelligent cooperation with the Churches, and, from the beginning, with a magnifying of the national share in such undertakings.

e. Inadequate Leadership and Equipment.

The limited outreach in other cardinal directions is hardly less appalling. The unanimity with which the enlisting and training of an able national leadership is urged

as an absolute requisite to success is second only in impressiveness to the lack of facilities to attain that end. The evangelical Churches are not prepared to train on the field more than a few scores of first-rate ministerial candidates. One theological seminary north of Panama, remote from the center of that area, and one in Brazil, approximate readiness to receive and instruct men of college grade. Great Spanish-speaking South America is destitute of such an institution of that rank.

Equipment, too, is pitifully meagre when measured by standards of adequacy, especially where evidences of dignity and permanence count for much. After a half century of attention, Buenos Aires, metropolis of the southern hemisphere, has yet to see a church building for a Spanish-speaking congregation, other than Roman Catholic, that would dignify the conception of religion in the minds of cultured people. Display and ostentation are not temptations to evangelicals in Latin America, but is not the day manifestly long past when service to these lands from the richest nations on earth can fittingly or wisely be proffered from inconvenient, leased secular buildings, often dingy and on infrequented by-streets? Moreover, it is poor business. Rentals are excessively high. Burdening congregations with rent longer defers the time of their arrival at self-support. In many of the South American cities sums advanced by the home Boards for building purposes could in a few years be refunded in full by the net saving on rents. The same condition applies to provision for residences of foreign workers. Attractive plants would in turn call forth proportionately large local resources. Colombia, the fifth republic of the southern continent in size, is not provided with a single evangelical church edifice apart from school buildings. Ecuador has one. Venezuela two, one of these a tiny chapel. The larger yet very modest one in Caracas, boasting a bell, is a show place of the capital for sight-seeing country folk.

After all these are only accessories. The presence of God-appointed messengers is the determining factor in communicating and in spreading the gospel. This is at-

tested by the abounding results which have flowed out from the halting, restricting program until now through the foreign and national witnesses who have testified that God is found by faith in Jesus Christ. But are they reasonably sufficient numerically to overtake the entire task while this generation is alive?

3. THE UNFINISHED TASK BY AREAS

a. The British West Indies.

The possessions of Great Britain in the West Indies are to be differentiated from the three largest islands, Cuba, Santo Domingo and Porto Rico, in view of the long and richly rewarded labors of several strong Societies, chiefly British. Being in full sympathy with their work, the several governments substantially aid their educational programs by grants of money. Dayschools and secondary institutions are on the whole accessible and of merit. In Jamaica, particularly, the extension processes of the evangelical bodies are those of home missions in behalf of their own new and weaker congregations, though not all of them are cut loose from the parent Societies in Great Britain. The state of the stronger indigenous churches is indicative of the capacity of the creole populations of the islands and bordering mainlands for independence, self-support and outreach.

The population of Jamaica (area, 4,200 square miles) approximates 850,000, of which ninety percent. is colored. The whites number 14,000, the East Indians 20,000, the Chinese 2,000. The combined membership of the evangelical bodies is approaching 100,000. The Jamaica Church of England Home and Foreign Missionary Society furnish and support eleven workers in Africa. The synod of six prosperous presbyteries related to the United Free Church of Scotland embraces sixty-nine congregations. More than three-fourths of these are ministered to by their own pastors. The seat of one of the presbyteries is Grand Cayman, an island 100 miles west of Jamaica. The Baptist Union enrolls over 600 local preachers and 195 churches in Jamaica and five in the

Caymans. Assistance is extended by them to Haiti, Costa Rica, Nicaragua and Panama, whither their members have migrated. The Wesleyan Methodist Missionary Society stations in Jamaica, with extensions to Turk's Island, Costa Rica and Panama, number 142. The stronger non-British Societies in the field are the Moravian (Continental), American Friends and Christian (Woman's Board) of the United States. Four other agencies are represented, two being British and two American. All the Communion have suffered adversity during the last ten years by reason of economic depression, the earthquake and emigration. The thousands of their members, the qualities that endure hardness have been splendidly exhibited.

In the Bahamas (population 56,000) and the Lesser Antilles, including Barbadoes and Trinidad (population 725,000), the churches are well distributed, though on the whole less advanced in development than in Jamaica. Few Societies have so consistently sought to perform faithfully their obligations to a region as has the Society for the Propagation of the Gospel in the Caribbean islands and littoral with its several diocesan divisions under the Archbishopric of the West Indies. The wholly neglected Anglican communities are inconsiderable, notwithstanding the many migrations of the Negro laboring classes. The British Wesleyans' operations also are extensive, reaching to nearly all the important islands, including the French and Danish, chiefly among the Negroes, but including, too, the Hindu and Mohammedan East Indians, who are numerous in Trinidad. Their work had a romantic beginning in the conversion, under John Wesley's preaching in London, of a visiting Antigua planter and his two servants. Returning home they became the nucleus of a Christian community that numbered 2,000 by 1786, twenty-eight years later, when Dr. Coke was driven to the island by a hurricane. Efforts directed to the extension of this movement constituted the first foreign missionary undertaking of the Wesleyan Communion. The Canadian Presbyterians maintain a foreign staff of four pastors and professors and three unmarried

women in Trinidad. They have two ordained national workers, sixty-four catechists and eleven Bible women. The communicants number 1,325, the schools enrolment 8,994. The average gift per member for church purposes in 1913 was \$4.86. British Baptists and Moravians are substantial bodies in these areas of lesser islands. The Scottish Free Church has a Christian community of 700 in Trinidad. Three other small missions are engaged, including the African Methodist Episcopal of the United States. The total number of evangelical communicants and adherents, baptized and unbaptized, exceeds 275,000.

b. Santo Domingo.

The Dominican Republic occupies two-thirds of the island of Santo Domingo. The area and population are but slightly less than those for New Hampshire and Vermont combined. It is over four times larger than Jamaica with about the same population, 650,000. Economically the republic is now progressing, and with material growth has come educational advance. The religious needs in character and extent are such as characterize the less advanced states of the Carribean littoral. Evangelical Christians came thither about two generations ago among the Negroes, colonized from the United States. Their numbers have been added to by immigrants coming from the nearby British islands.

Several small churches, holding services in English, have been erected in different sections. Their history has been checkered, yet undoubted good has resulted. Two small congregations with colored pastors are in the capital, one representing the African Methodist Episcopal Church, the other working in connection with an independent Society. Antedating these efforts by several decades is the work of the British Wesleyan Society. It has, however, only two foreign representatives and four stations. The Free Methodists (U. S.) are in the field with a staff of one ordained foreigner. Recently a Moravian church was organized in San Pedro de Macoris, limiting its activities to the English-speaking Negroes. Not only is the Negro population of the coun-

try as a whole largely unreached, but the Spanish-speaking Dominicans are even more outside any evangelical effort except by the colporteurs of the American Bible Society. The existing agencies could not establish contact with both races, had they the staff and equipment. There will be little spiritual progress among either race until much stronger cooperation is given from the outside.

c. Haiti.

Haiti, the almost purely Negro nation in the western part of the island of Santo Domingo, though occupying an area only one-half as great as that of the Dominican Republic, yet has more inhabitants. The field, once served by the Baptist Missionary Society of London, was transferred in 1865 to a kindred Society of Jamaica. One of the converts of the next thirty years became the head of the mission in 1895, with Jacmel as center, but for fourteen years received no help from the Jamaica base. He and his family were reduced to the bare necessities of physical existence. With the help of an English woman as a self-supporting worker, a flourishing girls' school was established, a creditable church was erected, a home for the school, and a residence for the pastor, the lower part of which is used for a boys' school. Taking into account the poverty of the people, the achievements seem incredible. Thirteen outstations are maintained where services are held every Sunday. In 1912, there were five rural schools with 157 pupils, two city schools with ninety-two pupils, twelve Sunday schools with an average attendance of 220, a total church membership of 366, one hundred candidates for baptism, besides 1,600 converts, who consider themselves evangelical Christians, contribute to the support of the work, but cannot become members, being unable to conform to the standard in the disentanglement of their marital relations because of excessive legal costs and length of time involved. The people themselves have built six rural chapels and own land for others to be erected as soon as funds are made available by offerings from the entire chain of congregations. The preaching helpers render voluntary service. Since 1909, the Jamaica Society has resumed sup-

port to the extent of fifty dollars a month. These details are recorded as the basis for an appeal to favored Baptist Christians in some part of the world wisely to reenforce by gifts and associated workers, on a scale commensurate with Haiti's size, needs and responsiveness, a humble body of Christians who have so abundantly proved their capacity for expansion.

A few other unrelated congregations of Baptist antecedents are struggling to keep their lights burning. An account of their present weak, unaided state is submitted. In the capital, which has an estimated population of 80,000, the pastor just manages to eke out an existence. Fifty miles to the north, a center of present railroad activity, is a church building which would seat some 300 people. They have never been able to complete it. Only a part of the floor has been laid. The minister is unable to live on the salary paid him. The neighboring town to the northward has an attractive church which, closed for years and willed to the first evangelical mission that shall be established there, is at present enjoying monthly preaching to large congregations. Inland to the east, a converted merchant holds regular Sunday and week night services. A foreign visitor is always insured a popular hearing. To the northwest is a church building. The minister is very highly respected; he was some time senator for his district, but is now aged, paralyzed, and unable to preach. In the next town, a little congregation is holding together in a humble church home, where a Haitian surveyor, who supports himself, holds services four times a week. Not far away is a place of considerable importance. Here, also, is a large church building without a pastor. In a neighboring center, a Frenchman, who is a seminary graduate, leads the people and supports himself by keeping bees. He longs to be set free for church extension throughout that section. Two other known groups are served spiritually by a coffee buyer.

The Protestant Episcopal body has no foreign worker in the field but has thirteen ordained nationals, twenty-three churches and 862 communicants. The Wesleyan foreign staff numbers three. Their strength lies con-

spiculously in Bird College at Port-au-Prince, a leading educational institution of the Island. These paragraphs complete the account of the evangelical occupation of Haiti to date—Haiti, where voodooism and other African heathen cults are still widely practiced. The recurring revolutions work havoc to all orderly pursuits including that of spreading the gospel.

d. Porto Rico.

Porto Rico, with 1,000,000 inhabitants in 3,760 square miles, accessible, sanitary, and fast advancing toward full literacy, is probably the Latin-American field now witnessing the most solid and rapid expansion of the evangelical movement. Following American occupation, the island became a focus of attention by the Boards of several Communion. A federation of all the Societies, save one, is in effect, and there is recognition of a comprehensive division of territory and functions. Cooperation is satisfactory and progressive, a few additional foreign workers are asked for to supplement the present staff of approximately one hundred. Emphasis is very properly to be placed on strengthening and multiplying the Porto Rican leadership which already outnumbers the foreign staff by nearly two to one. To this end substantial enlargement is imperatively needed in the facilities for higher Christian education and for the training of ministers and of other types of leaders including laymen. There is need that this advance be prompt. The membership is increasing rapidly in the case of several of the bodies. The type will soon become fixed. Given a few Porto Rican pastors of evangelistic spirit and talents, and many more with qualities for building up congregations away from the bases, and this island can early generate spiritual currents that will be felt profoundly and widely outside its borders.

e. Cuba.

Cuba is about the size of Pennsylvania or Portugal, and half as populous. It is the field of more than half a score of Societies, as yet uncoordinated and without a

mutually understood plan.¹ Some overlapping in cities of 6,000 or less exists at the expense of extensive reaches of villages and country unentered. Even were the forces more equitably distributed, they would be found to require augmentation, conditioned on carefully studied and cooperative plans. Educational needs are acute and extensive. Even in cities of the 10,000 class, government instruction does not go beyond the third or fourth grade. The uniformly poor secular facilities scale down with the lesser communities to disappearance in the remoter sections. The upbuilding of intelligent Christian bodies involves besides evangelism, therefore, the educational processes from the primary through to high schools at least. One good college seems indispensable. To continue longer without a policy, equipment and staff for raising up a numerous and capable Cuban leadership would be to invite failure or very indifferent success. Every consideration in the Cuban situation calls for a united forward policy initiated and advanced by the home Boards themselves. The belief is expressed that it is possible in this way to double the effectiveness of the present forces.

f. Mexico.

Mexico, with its 15,000,000 souls, presents at this time one of those opportunities religiously which, if seized upon, will make it noteworthy for generations. The new order has added to the former legal religious liberty, actual religious equality. The product of the Christian schools is receiving recognition on merit. It is a recommendation in official circles to-day to be an evangelical Christian. Yet more significant is the spiritual hunger of the awakened people and their search for moral values. Even before the emergence of the present government, direct evangelistic efforts among all classes, including the better educated, met with a response hitherto unknown

¹ This statement, while being still true, should be considered in the light of the findings and discussions of the Havana Conference, reported fully in the volume devoted to the proceedings of the Sectional Conferences.—Ed.

in Mexico, and equalled in few other modern Latin lands. The central policy of the new dominant régime is popular education.

In the summer of 1914, a large and representative body of missionaries and administrative secretaries employed the occasion by enforced general suspension of activities on the field to face courageously the existing problems of Mexico's occupation, treated as a unit, in the hope that their findings would afford the basis of more enlightened and concerted action upon the resumption of normal activities. While in certain states there is one missionary to each twelve thousand people, in others there is less than one to one million. Fourteen of the twenty-eight states, with a population of over five millions or one-third of all the inhabitants of the country, have no resident missionary. Only two cities are occupied at all, up and down the length of the whole west coast. The large and rapidly growing port of Tampico has no resourceful Society addressing itself primarily to the Mexican community. There are cities of twenty thousand, and more totally neglected.

The providential developments since the 1914 initial movement of all but two of the Societies working in Mexico to delimit territory and to consolidate in educational, publication and training functions, heighten the wisdom of the course mapped out by the participating bodies, and urgently summon the leaders of all of them to surmount early the practical difficulties in the way of carrying out the terms of the proposal.

For example, nine feeble church papers were in existence representing for the most part duplication of effort of material equipment, of capital for subsidies, and of authorship. Eight separate attempts were being made to offer theological training to native ministers, with a total enrolment of fewer than fifty. Now the Boards of both Methodist bodies, both Presbyterian bodies, Disciples, Friends, Congregationalists and the Young Men's Christian Association are moving definitely for the establishment and maintenance of a common theological seminary in or near Mexico City. The Northern and

Southern Baptists are consolidating their theological training in a joint seminary in Aguascalientes.

After the best alignment of the present forces, their reinforcement so as to cope on anything like even terms with the task, calls for very large recruiting. None of the auxiliary agencies are more than fifty percent. manned. Upwards of 2,000,000 Indians, requiring in their peculiar need and isolation specialized efforts backed by large resources, are as yet wholly outside the attention or apparent concern of evangelical Christianity.

g. Central America.

British Honduras and the six small republics of Central America, including Panama, lying between Mexico and South America, aggregate in population about 6,000,000, about one-fourth of whom are Indians, mostly unevangelized. Mention of the present agencies engaged in this important area, and the scope of their activities, reveals their disparity in relation to the obvious requirements. Mention has already been made of the extensions from the West Indian Churches to this area. To them should be added the Society for the Propagation of the Gospel with two representatives not counting chaplains, and seven Wesleyans at six points in British and Spanish Honduras. The Moravians on the eastern Nicaraguan and the northern Honduras coasts are ministering successfully among the English-speaking creoles and the Indians. No more fervent plea has reached the Commission than one from this brave, undermanned mission to some Society that will enter their region in behalf of the now altogether untouched, large Spanish-speaking and ruling element. The American Friends maintain one married foreign representative in the capital of Honduras, and President Barrios of Guatemala, in 1882, in person invited the northern Presbyterians to inaugurate work in his country. That body now maintains four ordained men and a small number of indigenous evangelists, a college for girls and a hospital. The Friends also have a station in Guatemala with another girls' school and one for boys. American Baptists have two

foreign and four national men workers in the republic of El Salvador. The Central American Mission with eleven foreign men has started work in five of the republics, the Pentecostal Mission is in two and the Plymouth Brethren in three. In Panama are two Methodist Episcopal, five Protestant Episcopal and three Baptist (South) ordained foreign workers. Finally, besides the Salvation Army and Adventists, each with a staff of eight men, foreign and indigenous, there are a few independent workers without adequate home constituencies.

The omissions are more impressive. The area is one-fourth greater than Sweden, the population slightly larger. There is not a single institution for the training of workers on the field. In the six republics, the one hospital can receive, when full, fifteen patients at the most. Three medical missionaries and one nurse minister to health, although few countries on earth need help of this character more than at least four of these. No home for orphan children is available under evangelical influences. Educational work for Spanish-speaking folk is not undertaken outside Guatemala. There is but one mission school building for girls and one for boys. Dayschools are as rare as Bibles were twenty years ago. Among the Spanish-speaking and Indian people which together form the bulk of the Central American population, there are some ten church buildings, none of which can seat more than 300, the majority less than 200. Bookstores cannot be said to exist. The nearest approach is the practice of several workers who procure and sell a limited number of publications. One brand of foreign whisky in one state has ten times as many propagandists as there are preachers of righteousness.

There is no general plan among the different Societies, and in some of the work, no home direction, and even no field council to oversee and direct. Central America is suffering largely from independent, unorganized work, and from inexperienced foreign and native workers. Much more could be done if the workers were better supported from the home base. Some have recently returned home because of failure to get support. A num-

ber are indifferent to schools, hospitals and other institutions as well as to the great need of organized effort to one common end. At present in most places there is no authority, little cooperation, and no fixed plans for the future, sure warrants for a Sectional Conference to be ultimately arranged for in Guatemala City. The contemporary material exploration of these countries and their responsiveness to helpful influences, speak further of the timeliness of plans and action to multiply throughout the borders the agencies of Christian character building.

h. Colombia.

Colombia is as large as Germany, France, Holland, Switzerland, Belgium and Portugal, or one-eighth the area of the United States. The population somewhat exceeds 5,000,000. Evangelical Christianity's forces here are one ordained man to each 1,000,000, responsible for school, evangelistic and church administration. The Latin workers are one evangelist from Spain, four colporteurs of the Bible Societies, and not more than twenty church members who, without leaving their vocations, give spare time to cottage meetings. In addition there are men and women teachers in the schools, but it will be noted that a national ministry has not appeared from out of the six tiny congregations of believers, and can scarcely be expected without means to organize and train it. The one substantial agency in Colombia is the Presbyterian (North) of the United States. The major policy has been educational. Practically no itinerating has been done except by colporteurs in connection with their regular service for the Bible Societies. The backwardness and illiberality of education by the government lays necessity for comprehensive plans to supply this deficiency for the evangelical constituency and for others desiring to share the privilege. As contrasted with the proud and bigoted capitals, the people in the more democratic cities and in the country districts are begging for teachers and preachers. Favorable response must continue to be denied until numbers of new workers are forthcoming, especially with means of travel so prim-

itive. There are remote regions in such utter spiritual destitution that inhabitants are frequently met in those parts who do not know the name of Christ.

i. *Ecuador.*

Ecuador, the republic of the equator, claims territory equal to three-fourths of Colombia, but her three neighbors dispute large portions of it on the eastern Andean slope. Seventeen workers, omitting married women, are found here for the advancement of evangelical Christian truth. Few of them are well prepared intellectually, though the majority are quite competent. They are hopelessly handicapped by lack of equipment and other accessories. They are at work with no common plan at all. One of the most efficient supports himself by teaching in a government school. With another married man he is founding the Ecuador Coast Mission to the Pacific provinces tributary to Guayaquil. There has never been an educational work under evangelical auspices in the country. A combination effort with the government was not regarded as successful by either party. Primary and secondary education must be established. Indigenous leaders are recognized as necessary, but none have yet been discovered or used sufficiently to say that even the beginnings of a national ministry are in existence. Neither are there schools and seminary to train any of promise who might emerge.

j. *Peru.*

The territory of Peru, reduced by recent treaties, corresponds in size to that of all France, Spain, Italy, Switzerland and Belgium. The people number about 4,000,000, one-half being Indians, fifteen percent. whites, the remainder mestizos, Negroes and Chinese. Any discussion of the adequate staffing of Peru must take into account the geographical divisions, with the resultant isolation of districts from central supervision, and the impossibility of covering a large area from a given centre enclosed by deserts or mountains; so also the racial distinctions must be faced, because about 1,500,000 souls can be prop-

erly reached only in the several dialects of the prevailing Indian language. The Indians who know no Spanish are perhaps the greatest asset of the evangelical movement, as they have not imbibed the Celto-Iberian spirit. But although the language all along the sierra is one and the same, the differences of dialect between Puno, Cuzco, Junin and Cajamarca are not inconsiderable. The language is not easy either to learn or to pronounce. Thus workers have to be multiplied out of proportion to the population or other means found for disseminating influences. Another factor is the extreme backwardness intellectually, and the lack of stability in the elements from which the indigenous staff must be drawn. They demand thorough training and constant guidance.

A look at a good map of Peru will show, for instance, that workers in Piura would have no great populous district to work upon, for great deserts surround the city on every side. But the region is so isolated that workers of a category not requiring constant superintendence must be placed there; and Piura, with its port, Payta, and the neighboring petroleum region, is of sufficient importance to call for immediate attention. Another and even more important city in almost the same condition is Ica. Again, the cities of Cajamarca and Huaraz are significant centers touching a large population, but they are cut off from the outside world by deserts and towering sierras. Their population is of different races. Cajamarca especially should be a great center for Indian work. In these centers there must be effective and responsible leadership, and national workers who can preach and teach in both Spanish and Quichua. The way to Abancay from Lima is *via* Mollendo and Cuzco; that from Lima to Iquitos is *via* Panama and Barbadoes or Liverpool. Such are the problems created by the physical geography.

There are twelve departments of Peru, averaging each about the area of Holland, which are entirely unoccupied in any form by any evangelical agency. Another one of the largest has a mission in only one Indian district; and in the other eight the "present occupation" is generally

of a single town. The total staff of the several Societies giving their time mainly to evangelistic and pastoral work is: foreign, sixteen married couples, two single men and nine single women; national, nine married workers, ~~two single men~~ and one single woman. In addition there are three foreign married couples wholly devoted to school work, and one to a Bible Society, also four married nationals, two single men and one single woman in the Bible Societies. The indigenous elements in the schools and printing office cannot be reckoned fairly as factors, as most of them are not evangelicals. This is surely inadequate. Of the total foreign staff there are eleven married couples, two single men and two single women in Lima and Callao, and only nine married couples and seven single women in the vast provinces. Of the national staff, apart from colporteurs who of necessity travel about, there are in Lima and Callao four married workers, two single men and two single women; in the province five married workers. The distribution can scarcely be deemed satisfactory. There has been no plan or agreement among the several agencies in the country, and only in the last two years has a kind of intelligence grown up between them.

To indicate the poise and sanity of some of the foreign leaders in Peru confronted by such sizable and stubborn facts, the Commission here submits their well reasoned and practicable program for the years immediately ahead. There are single evangelical Societies in Great Britain and other countries with potential resources capable of taking on a work of the dimensions here stipulated and of carrying it through to the conclusion. There are at least ten cities which ought to be occupied by men who are capable of organizing churches and superintending work over a considerable region. These men should not be tied down to local work in their respective centers in such a way as to impede their free movement over their districts. These cities are: Lica, Trujillo, Arequipa, Cuzco, Cajamarca, Huaraz, Cerro de Pasco, Ayacucho, Puna and Iquitos. The first four of these are university cities. There are about twenty other towns in

which a foreign worker should be placed for preaching and pastoral work, and also to open new centers preparatory to placing national pastors. A small number of men of ample and thorough preparation is required in addition, and even more urgently, to undertake the training of the men who ought to constitute the national ministry and to conduct publications. If the other foreign workers are to attend to their assignments properly they cannot be tied down to attend to these needs. If, however, a basis of sincere cooperation between the several Societies can be found these needs might be met by two or three picked men placed in or near the capital. According to this scheme, if the right type of men were forthcoming, and a satisfactory cooperation obtained, a staff of forty male missionaries would be adequate, even allowing for furloughs, for the direct evangelistic side of the work. If a capable national ministry could be provided soon, even this number might be considerably diminished.

To deal adequately with the present state of the work, a staff of some fifty indigenous pastors, assistants and colporteurs would be required. A number of these and some of the foreign staff could devote part time to the schools, but a numerous assistant school-teaching staff would be required, maintenance to be provided from local income. A women's normal school will be required as those in the country are inefficient and under priestly domination. The national men's normal school is efficient and open. An orphanage in Lima would be a great boon, it would command the good-will of the community, and would bring a considerable number of children under Christian influence who at present grow up in crime and misery and pass into premature graves. A small hospital is also urgently needed, as the public hospitals are most discriminatory in the treatment of patients who will not confess to the priest.

k. Bolivia.

The two million inhabitants of Bolivia are distributed over areas equal to those of France, Germany, the British Isles, Japan, New Hampshire, New Jersey and Connecticut. Than the Bolivian no government could be

more hospitable to all philanthropic and character-making enterprises. The task before the unselfish Bolivians and foreigners is staggering. Once out of the cities, the pale of civilization is passed and most primitive conditions prevail. This is suggested by the annual allowance for education in the national budget—less than \$1,000,000 gold, yet one-tenth of the whole fiscal income. Virtually nothing educationally has been successfully attempted for the Indians—about three-fourths of the whole population. Special economic conditions add to the difficulties. This is one of the most expensive countries, calling for a large proportionate outlay of money for the work attempted. The altitude on the one hand and the tropical regions on the other make life most trying for the foreigner. The country in Bolivia slopes from a table-land of 12,000 feet altitude down to the low lands of the Amazon basin; but the most of the habitable parts are found either at the one extreme or at the other. The valleys of mean elevation are neither very numerous nor very extensive. Consequently workers must either live at a great altitude, which is exceedingly trying on the heart and nerves, or else in the lower regions, exposed to the many tropical ills.

The republic is divided politically into eight departments with a good-sized city as the capital of each. It is both natural and advisable that the organization of Christian work should correspond to these divisions of the country and of the consequent distribution of the population. A station should be established in each of these capitals; some may offer room for two, representing different Societies. As these cities are the pivotal centers of the several departments, they should be well manned. Each needs at least a foreign worker and his wife, a nurse or deaconess and capable national associates. Each station would have responsible relation not only to the work in the city itself, but also to that of the various towns and villages of its respective department. Indications are that the smaller places may yield more direct results than the larger cities where distractions are numerous. Hundreds of such towns are open to immediate effort. Here is encountered one of the most per-

plexing difficulties. These towns are very scattered, the means of communication most imperfect, accommodations are exceedingly poor, and there is not prepared an indigenous ministry sufficiently strong to undertake duties away from close association with the foreign leaders. Such helpers must be able to labor in both the Spanish and the Indian languages.

Two creditable institutions of learning are established in La Paz and Cochabamba under Methodist Episcopal auspices, and receive state aid. These might be expanded to provide the greatly-needed and wholly lacking theological training on a union basis. Primary schools for the children of the new churches cannot be omitted permanently but do not now exist. A representative evangelical periodical is a necessity.

Those well informed assert that anything approaching adequate effort for the Indians will involve ten stations at points where this population is densest. Each would then have tributary to it a territory of fifty miles radius. Nothing less than a medical, educational, industrial and evangelistic undertaking will suffice. This makes no provision for the savage tribes of the eastward interior, or Chaco region. Two centers of effort have been established among the Indians; the Peniel Hall Mission, with two men, and their wives, stationed on a farm on the shores of Lake Titicaca; the Bolivian Indian Mission, laboring in the vicinity of San Pedro (Charcas), with a force of seven men and their wives, almost all from Australia and New Zealand.

The staff reporting for service in all the rest of Bolivia whether civilized or primitive is as follows: Methodist Episcopal, four, Canadian Baptist, five, and the Brethren, two (in no case counting wives). They are in five of the department capitals, leaving three unoccupied. Associated with them are twenty teachers in the colleges, and three native helpers. The Adventists have one man stationed at La Paz, and one or two colporteurs. There is yet no definite understanding or agreement with reference to the division of the remaining territory. The forces are so small that little overlapping in work or plans is imminent.

1. Chile.

The length of the coastline of Chile is 2,700 miles. The extent of this attenuated territory is about 300,000 square miles, comparable to Germany, Bulgaria and Roumania together. The estimated population is 3,415,000. The following figures are approximate only, but will serve in comparison with the present forces to measure the unfinished task. There are two cities (Santiago and Valparaiso) with a population of 557,879; one city of 65,000; nine varying between 17,000 and 40,000; forty-two towns ranging between 5,000 and 15,000; 261 towns with over 1,000; 1,500 villages and hamlets. Evangelical forces occupy, as stations and outstations, eighty cities, towns and villages with a staff of less than 100 foreign and indigenous workers engaged in evangelistic work.

The Bible Societies are covering their field. Educational needs will make extensive demands. Excellent higher schools have already made large contributions to the movement. They could wisely be strengthened in equipment and staff. Additional strong institutions should be established in at least two other centers, because of the immense distances now involved in travel to reach the present efficient ones from well-populated sections. The providing of primary instruction on a considerable scale must be contemplated. Each year 300,000 children of school age fail to receive the rudiments of an education. The largely unsupplied need for hospitals and nurses is both real and extensive. The South American Missionary Society (Anglican) Hospital at Temuco and the British-American and the German hospitals of Valparaiso render incalculable public service outside their distinctive communities by raising standards of excellence, as does also the Childrens' Hospital, of evangelical and independent origin, which is on a broad basis for all children. Unnumbered towns and groups of villages are cut off from any such ministrations.

To continue indefinitely sending out untrained national preachers will be highly culpable, not to say disastrous. It belittles the message and constitutes a chief reason for failure to move the more influential classes. Without

mastering this problem, a presentation of the message from pulpit and platform that will command the public attention of all classes is unattainable. Any reaching out with vigor to the hundreds of open and inviting centers that have never heard the evangelical message, must wait on the same deadlock. Weakness here has enforced a policy of ultra-centralization. Devotion to the ideal of a well-trained national ministry should be made the governing concern of every Society. In this and in other important respects the evangelical bodies have not yet grappled with the great issues as a whole. No well thought-out plan of occupation or cooperation has ever been tried. Each agency has proceeded as opportunity offered.

m. Argentina.

For comparative purposes, Argentina in extent and resources is the Mississippi Valley or the Canadian West of South America. Measures to meet its religious needs are best comprehended against a background of dominant commercialism and spiritual indifference, with rationalism not wanting in aggression. Buenos Aires, the center of the nation's intelligence, culture and commerce, is also representative of the languishing state of religion in the people's life. Without counting private chapels, there are, according to "Almanaque del Mensajero," fifty-four Roman Catholic churches in this city of 1,484,000 inhabitants. There are but fourteen evangelical churches, one to every one hundred thousand people, none of which is yet affecting influentially any main current of Argentine thought or action. Greater New York finds the combined resident religious forces none too numerous or strong to combat the common foes of faith and character that assail the welfare of that city as well as that of every other world metropolis. The churches in New York City are eighteen times as numerous as those in Buenos Aires, and among a population only three and a half times larger. The relative disadvantage of the religious forces in the great southern city is therefore more than fivefold.

The situation in the queen province of Argentina illustrates the mere fractional beginning made by evangelical Christians toward preserving from irreligion and materialism a civilization that is rising apace to great power. The province is that of Buenos Aires, but is to be distinguished as a separate political division from the federal capital, or district, of the same name. Great Britain and Ireland, with the smaller islands, coincide with this province in area. The inhabitants number 2,100,000, the figures having doubled in fifteen years. Important cities are now to be found where, twenty-five years ago, was open country. Towns of from 1,000 to 3,000 people have sprung up in less than a decade and new ones come into being every year. The Methodist Episcopal Church has settled workers in some eight centers in the province from which a number of outstations are being developed. The Evangelical Union of South America has seven centers with related outstations. The Plymouth Brethren have four or five centers and branch work. The Christian and Missionary Alliance has two bases from which neighboring districts are entered. The Salvation Army has several established points and does itinerating work. The Southern Baptist Board recently took over a station started some years ago in the provincial capital, La Plata, by the Christian and Missionary Alliance. There are a few independent workers.

Occupation in the district of Tres Arroyos is characteristic in deficiency. It has 40,000 people and around it are four other districts containing together over 60,000 more. One ordained man and his helper are the only preachers in Spanish among this population of 102,000. Their nearest colleague either to the north or south is one hundred miles away. The conserving aspect of service to this and other large regions constitutes a peculiarly strong claim on the Christians of many lands. There are British, Danish, Dutch, German, Russian, Swiss, French, Spanish, Italian, Syrian and other colonists of evangelical origin who have spiritual needs and whose children need teaching. If no agencies are established here, the future generations will be lost to Christianity. There should be a church in every town in the province, if for no other

reason than to save the sons and daughters of colonizing parents from drifting entirely away from religious moorings.

Here then are hundreds of towns, cities and rural districts without the needed pastors and flocks. A suitable literature, adequate in amount, must be provided. The children of converts will require means of Christian education. The demand for training many more able national ministers is pressing. Sunday-school opportunities abound with few to take advantage of them. There are giant opposing and neutralizing influences. The drift to agnosticism and atheism seems unresisted. To sum up the case for expansion that shall be sure and permanent, let there be put over against these dimensions of the whole Argentine undertaking with their difficulties and urgency, a total existing male staff of less than 180 evangelical workers, not counting wives. Forty of these devote their efforts exclusively to English, German, Danish and Dutch-speaking people, with the number of such foreign-born reached not exceeding 100,000. Twenty-one others are Brethren, many of whom devote part of their time to business.

n. Uruguay.

Though much smaller, the oriental republic of Uruguay, with an area of 72,000 square miles, and a population of 2,000,000, closely parallels Argentina in solid material development, in the advancement of popular education, and in its general forward look. Irreligion here is more aggressive, even violently so. On the other hand, one of the two or three outstanding local evangelical churches in Latin America is Uruguayan, in the national capital. Additional Societies are less needed in the country than are the enlargement and fuller equipment of work of those already on the ground. Institutions of learning of real merit could have large results, especially if in further religious education they were to take high altruistic ground without sectarianism. The outreach into the rural parts is hardly more than in its beginnings. There is to be noted the same inadequacy in publishing activities, and in recruiting and preparing national min-

isters, Bible laymen and deaconesses, to which this report is compelled so often to return and with ever deepening conviction. Too much emphasis cannot be placed here on securing both foreign and national workers of intellectual strength and thorough preparation. The people, themselves educated, are critical and exacting.

The Waldensian colonies, when committed to the propagation of their dearly preserved faith, will be a substantial asset to evangelical Christianity in the rural River Plate region. In character and thrift they are model communities, highly appreciated by the respective governments. The four larger groups are in Uruguay. Three others are in Argentina. The property holdings amount to nearly \$3,000,000. With no help from the parent body in Italy, they maintain six pastors. The total church contributions for all purposes in 1914 were \$8,694. Twenty-seven Sunday schools with thirty-three teachers instruct 927 children. Their college at Colonia Valdense has thirty-nine students, the expense being met by the government of Uruguay.

o. Paraguay.

Fewer than one million people are estimated to inhabit Paraguay, one of the two countries of Latin America without sea coast. The isolation, however, is easier to overcome than that of Bolivia by virtue of the mighty, navigable river system embracing it and the fact that no mountain barriers are raised between it and its natural neighbors or the sea. The terrible warfare of 1865-70 so greatly decimated the population that the loss has not yet been overtaken. In the Spanish colonial period the Jesuits developed here one of their most extensive and famous Indian missions. The system established was one of benevolent slavery rather than of racial development; and upon the expulsion of the masters and protectors the laboriously contrived social order fell into ruins. At the present time the estate of religion is very low. The small but dominant intellectual groups are hostile to the Roman Church, the majority of men in the centers are indifferent, the country regions are neglected. Among the Gran Chaco tribal Indians is the only section of the

Paraguayan population receiving evangelical influences sufficient to indicate an appreciable movement toward Christian character; and the workers there engaged recognize themselves to be far too few numerically to extend the mission over more than a fraction of the territory, unless they are heavily reinforced.

The more civilized country districts receive only very occasional attention from either the German or the British camp chaplains, making perhaps a yearly round for holding services and for baptisms and marriage ceremonies. The smaller towns are no better supplied. Concepcion and Villa Rica each have one British worker and Belen a medical evangelist. Asunción, the capital and otherwise chief city, has an Anglican chaplain and two Salvation Army officers as the quota of foreign Christian agents, at a time when posters fixed on the street corners read, "abajo con la religion!"—"down with religion!" The total foreign staff of all agencies in Paraguay not working among the tribal Indians is thirteen, the indigenous force eight.

p. Brazil.

Geographically comparable with the United States including half of Alaska, or Europe without Germany and Italy, Brazil with 25,000,000 population can well be regarded as three units in as many stages of occupation. The Indian territories already described are almost wholly untouched and are explored only in part; in the south, most of evangelical effort has been concentrated; and in the greater northern expanse the stations are few, with their frontiers of influence far apart.

It must not be implied from this comparison that the southern forces as a whole are nearly sufficient. Here and there further division of territory and functions would be the equivalent of some reenforcement. Cooperative policies are gaining, but are far from complete. Apparently there has been very little attempt to meet the needs of the field as a whole. With but few exceptions each mission group has seemed generally to proceed with the idea of working almost independently of the others and to go in wherever there was an opening or when an

invitation was received. This disregard of each other, undue emphasis on denominational characteristics and at times real antagonism have been a great hindrance to progress and a detriment to the spiritual life and efficiency of the workers. With a common understanding reached and respected, the full staffing and equipping of the south should proceed, making provision for the still unoccupied centers, for the production of literature, for Christian education and for the training of Brazilian leaders. Without these, evangelism in Brazil will ever be an imported activity, and the churches will be permanent pensioners of the Boards, even if now they are well to the fore in self-support and self-government.

The limitations of the movement are startling in the northern states of Alagoas, Pernambuco, Parahyba, Rio Grande do Norte, Ceará, Pisahy, Maranhão, Pará, Amazonas and the District of Acre. The area comprises one-third of Brazil, the population one-fourth of its people. No one of them has fewer inhabitants than Delaware, and none more than Maine. Three main Societies are represented, the Southern Baptists and Southern Presbyterians of the United States and the Evangelical Union of South America. Pernambuco, Pará and Pisahy have respectively twenty-nine, four and two resident foreign workers, the remaining seven not even one. Illiteracy in this area is eighty-five percent., to correct which this united enterprise furnishes seven schools, taught by the same small, burdened foreign band aided by thirteen Brazilian teachers. The entire region lies in the extreme tropics with sanitary measures in effect in but a few spots and medical service widely inaccessible. The response to such a need is but one medical station. What is undertaken is by no means to be despised. It is productive and is gaining momentum. In 1913 there were 381 baptisms. Sunday schools are ramifying. Twenty-three national workers have been prepared by a budding theological seminary. The contrasts are made as furnishing at once a summons and an appeal for a great advance. Omitting married women from the statistics of staff, Brazil in its entirety is provided now with but one foreign representative to more than 120,000 people.

q. The Three Guianas.

Regret is here expressed that no information has been forthcoming with respect to the forces engaged in and those still needed for French Guiana. Certainly evangelical influences in the field are almost negligible, measured by the tests of adequate occupation.

The population of the British Crown Colony of Guiana is 300,000 in an area of 104,000 square miles. One-half the inhabitants are East Indians, chiefly laborers. Twelve Societies are directing effort toward this field. The six most substantial bodies are the Society for the Propagation of the Gospel, the British Wesleyan, the Moravian, the Canadian Presbyterian, the Evangelical Lutheran (General Synod of the United States) and the London Mission in connection with the Congregational Union of the Colony. The first two bodies comprise 18,366 of the 20,049 communicants reported. The former's mission to the aborigines is prospering, with the hope expressed that in the course of five years some of the tribes may be wholly evangelized. Their missions among the Chinese are likewise fruitful. Probably the chief task unfinished is that among the East Indians. The Anglican Training College for catechists has twenty-five of the latter in classes. Vigorous measures need to be taken. Hindu temples and Mohammedan mosques are rising in the capital itself. The Wesleyans hold services among these East Indians at fifteen places, but have only one proper building of their own. Nearly 500 of the children are enrolled in Sunday schools. The African Methodists are bravely endeavoring with a small staff and little equipment to advance the Kingdom among their race.

In Dutch Guiana (Surinam) the chief factor is the Moravian Society. Fortunately their account is full and explicit. This is clearly one of the fields into which the entrance of further church Societies is not desirable. The Moravians differentiate between their old and their new missions. The old mission embraces the twenty-three regular congregations, representing the creole churches founded during 170 years of work and numbers about 25,000 members. These congregations for the most part are still influenced largely by European leadership; to a

lesser extent by colored workers and evangelists. All the stations are supplied, but the fact that the European staff are almost all Germans, and have to become acquainted with at least two foreign languages, is a handicap. For the old mission more Dutch workers are absolutely necessary. These, however, are hard to secure. The new mission embraces the stations among the "bush Negroes," the East Indian coolies and the Javanese. The work in the Bush-lands has increased yearly, but up to the present the means and work applied have not been adequate for the task. Among about 13,000 "bush Negroes" are thir-teen stations on five different rivers and among five dif-ferent tribes. The work is done almost entirely by natives, one of whom is ordained. Europeans are con-sidered only as leaders. The latter fact is caused by the generally unhealthful climatic conditions. Scantiness of means and of forces has prevented the establishment of more stations, a situation all the more deplorable because the Bush-land undertaking is very promising. It is an old missionary field, in which a large number of Euro-pean workers have long risked their lives and strength. At the same time it is a clearly defined field in which a well-planned campaign would surely be successful. The mis-sion among the coolies has in its service two Europeans, one of whom was educated in India, and five evangelists. Considering the vastness of the field and its 21,000 souls, this staff is altogether insufficient. The organization is good, but the means and strength too small. Three sta-tions at least ought to be founded and two new men secured. The effort among the Javanese, begun six years ago, has one European and two evangelists. Here at least one more foreigner is necessary and perhaps two more evangelists. A second station in the city would be commendable. The last two mentioned are just in their beginning, but have great possibilities. A strengthening of the Moravians in their work is to be recommended.

r. Venezuela.

Returning to a Caribbean coastal state, Venezuela, the survey reaches again a low tide of the evangelical move-ment. A population one-third that of London is distrib-

uted over a region three times larger than the British Isles. Besides the work of the Bible Societies, the Scandinavian Alliance Mission of about equal strength, one Presbyterian station with two ordained men and their wives, and three small groups of independents with precarious basal support, represent the sum total of contemporary effort to induce new and regenerative spiritual currents in the life of Venezuelans. Intermittently German Lutherans have the attention of a pastor to officiate at baptisms, deaths and marriages. The Anglicans have a chapel in a house in Caracas, and a rector, ministering to English subjects of all colors and classes, and another clergyman at El Callao in the Orinoco. In all the history of this land there never was built at private or public expense one school house of any grade from primary to university except the military academy. The other schools, few and deficient, are transiently sheltered. One-fourth of the children are reported as dying before the end of the second year, another fourth do not reach the age of five. There are absolutely no trained nurses in the country. During 1914 colporteurs on long journeys visited villages, the residents of which had never seen a Bible and were quite ignorant of its contents. Though against steady opposition, the sale of Bibles and portions has increased fifty percent. during the last four years. It is but a beginning of scriptural enlightenment where darkness is Egyptian in density. One of the smaller agencies has a chapel. The Presbyterians, also, two years ago, were provided with a church building, but have no residences, no school houses, no boarding school, no press, no clinic. They have five Venezuelan helpers and a training class of two. According to the investments of life and money, the returns are wholly encouraging, but until there is some amplitude of equipment and staff the missionary policy will be dictated by opportunism within narrow limits, rather than attain the dignity of a systematic and advancing program.

4. COMPREHENSIVE CONSTRUCTIVE MEASURES

It should be said that a comparative view of the world's mission fields will show that there is relatively little over-

lapping in the countries under consideration, except in certain large centers which modern views of comity assign to a number of Societies. That there are some instances in which one Society's workers have come into the ranks of those of another Society, and have drawn to themselves members or adherents, often persons under discipline, is sadly evident. The correction of these mistakes and the institution of a few comprehensive constructive measures are indispensable. They include:

a. A Definition of Occupation.

Each successive generation of Christians lives under the supremely important obligation to place the knowledge and privileges of the gospel within reach of the whole world of mankind. Accordingly, one or more Societies, foreign or indigenous, assuming or asking responsibility for the evangelization and Christian nurture of a given population, will undertake those high tasks with the implicit guarantee to fulfill them within the lifetime of the present generation. In the case of failure or of inability to employ means that give reasonable promise of attaining, under Divine blessing, the ends as stated, they may not justifiably expect other Societies to refrain from entering and undertaking to serve the unreached people of the territory. On identical grounds, it is believed that any Society which accepts the principle of division of territory or functions will not best be advancing the whole cause by duplication of effort within the recognized field of another Society's activities, so long as related territory of its own is being ministered to on a scale below the standard calculated to reach the generation now living. The reality and vitality of the spiritual life of the growing Churches as shown in evangelistic zeal and self-denying service must be recognized as among the criteria of effectiveness of occupation on the part of any Christian body. The judgment of the Commission is recorded that the application of the foregoing principles points to the wisdom of negotiations at this stage between several of the bodies at work in Latin America, looking to the interchange of territory where paralleling either

already exists or is likely to appear as soon as vigorous expansion takes place. If the suggested exchange is brought about the effect would be to reduce the number of Societies occupying some of the fields, to reduce the hopelessly large area over which the efforts of some bodies are now diffused, to leave defined the regions clearly inviting new agencies to enter, and thus to afford a prospect that something like adequate attention can be bestowed upon such conspicuously neglected sections as Santo Domingo, Haïti, Central America, Colombia, Ecuador, Parguay, interior and north Brazil, Venezuela and the Indians of Mexico, Peru and Bolivia.

b. A Comprehensive Plan.

Such a plan is required because at least two-thirds of the correspondents affirm that in the past there has been no evidence of any plan other than the following of such leadings as happened to come. It is commonly confessed that usually a Society proceeds as if it were the only missionary organization in Latin America, with no occasion to consult others and no desire to act as part of a great and holy unit, the Church of Christ. The question is, how can the various Boards and representatives bring themselves into line with procedure in other parts of the world? Wise men and women should give this question and its outworking serious and most prayerful attention. But individual studies will be fruitless unless mind strikes mind.

c. Conferences for Developing Plans.

Such contact, friendly fellowship, and stirring up of minds and provoking to good works are secured at just such gatherings as the Congress at Panama and the succeeding South American, Central American, Mexican and West Indian Sectional Conferences which were held in 1916 or later. These latter made a major effort toward determining broadly the actual requirements for adequate occupation in the light of a common plan. Very widely varying estimates now mark the thinking of the workers themselves in most of the fields—so widely in-

deed that the Commission early recognized the impracticability of reaching reliable conclusions through the medium either of correspondence or of unrelated personal observation. Reliable or trustworthy deliverances on the subject of the forces and the equipment needed in the several areas can be reached only as those of first-hand knowledge and experience, both foreign and national, sit around the council table on the fields concerned with the responsible leaders of the home base Boards and seek the will of God in the spirit of Christ. The strongest representatives should attend these conferences, where the work will be begun and helpful general principles will be laid down, leaving to later and stated gatherings the working out in detail of the pressing local **problems**. With God in all the planning and with our Lord as the Master of the assemblies, occupation will be hastened.

d. The Accurate Mapping of the Territory.

Even the most travelled among missionaries do not know exactly how the various stations are located—perhaps not even the stations in their own national division. Wall maps should be made, unless accurate maps are already at hand, to show the territory to be occupied in its relation to that already held; to mark lines of intercommunication between possible future stations which will promote the economy of time and strength in itinération; to indicate the location of various tribes; to indicate orographically the elevations and the marshy depressions; to show the location of proposed stations in their relation to neighboring towns and villages; and to indicate the sparsity and density of population. Such items, when visually displayed, will constitute an argument for a great campaign and its scientific basis.

e. Boards of Strategy.

Just as in Asia there have followed in the wake of the Conferences of 1912-13, national Continuation Committees, so after the Latin-American Conferences there will be a demand for similar national committees which shall be boards of strategy for each country. It will call for the

wisest men and women, and the Latin-American representation should be fully as large as the North American and European. The coming year's gatherings will be models which may standardize similar local and national conferences to follow.

CHAPTER VI

FINDINGS

I. THE CHARACTER OF LATIN-AMERICAN CIVILIZATION OF VITAL IMPORTANCE TO MANKIND

The place of Latin America in the life of the world, already well established, is rapidly increasing in importance. Its republics are becoming a focus of attention. The development of both material and human resources has but begun. The future accordingly holds in them issues not alone for great industry and commerce, but pertaining also to the highest interest of humanity. Their partial isolation and political turmoils, but even more the provincialism of neighboring nations, have retarded their full recognition. This may be deferred no longer from any quarter without reflecting upon intelligence regarding known or available facts. The Latin mother countries early learned too well the natural treasures of these lands, plundered those at hand, but deposited withal their basic culture, laws and institutions. France long has been appreciative of these transatlantic kinspeople, and in return is held in affection by them, enjoying every variety of intercommunication between nations, particularly that of intellectual fellowship. Great Britain over many generations has established mutually happy trade relations with countries at once dependent on foreign manufactures, absorbers of capital and producers of huge surpluses of foodstuffs. Germany came later to these inviting commercial fields determined to overtake by

energy what had been lost in time, and has had substantial success. Italy, and still Spain, pour in efficient laborers who gain a competence, rise in the social scale and become permanently Latin Americans. Latterly, Canada and the United States have possessed individuals and groups who are seeing and obeying the vision of the great material development of the rest of the hemisphere.

Here, then, are all the conditions maturing for great movements and consequences. Crowded populations made aware of productive, unoccupied lands tend to migrate. The progressive stabilization of the governments calls forth capital formerly reluctant. Railroads throw open regions hitherto inaccessible and idle. The advance of scientific sanitation renders the old cities and new territories safely habitable. Education overtaking illiteracy turns the weakness of nations into strength, raising reciprocally the ambitions, the productivity and the economic consumption of millions. The resulting civilization, like that of the North, will be a congeries of many peoples and races with variety yet essential unity. This civilization, fronting East and West, reaching out to all the continents, is veritably seated at a cross-roads of the world. Nations, like individuals, cannot mingle in the markets and exchanges, sit together in world councils, learn one another's language, interblend their stock, without sharing ideas, ideals and institutions. The peoples of Latin America, for their own sake, are eminently worthy to receive the maximum ministry Christianity has to offer. The multiplying and strengthening relations binding them to all the world render imperative and fitting their inclusion and identification with whatever forces are joining efforts for the establishment of the kingdom of God on earth.

2. THE SITUATION A CHALLENGE TO THE CHRISTIAN CHURCH

Latin America presents in common with all the world great challenges to effort in behalf of the spreading Kingdom. Certain outstanding needs are suffi-

ciently acute and extensive, and the present measures to overtake them are so inadequate, as to command attention and action. Undoubtedly the chief impact now being made from abroad upon that civilization is commercial and industrial—an influence that will be highly accentuated during the period immediately ahead. At its best this movement frankly represents materialism. It is accompanied by other grave perils to moral and spiritual life. Conserving and regenerating forces are not present to cooperate in nearly the degree required to safeguard the character of either the migrant or the domiciled races. Nor are such forces in prospect.

Unbelief or indifference to personal religion characterizes almost the entire male educated class, which with few exceptions coincides with the ruling, cultured class. The decline of faith is proceeding coextensively with modern education among both men and women of every social rank. The resident forces able to check infidelity without arresting the spread of free learning are negligible. Several millions of savage or semi-civilized Indians are without any contact with vital Christianity or with its representatives. Their deep and primal needs and their inaccessibility are a call to the most heroic and self-denying type of apostleship. Vastly larger numbers of neglected classes of the population are in a state nominally Christian, but relatively pagan. They remain grossly superstitious and in stagnation spiritually without the vital forces of Christianity visibly working among them for moral transformation and for social uplift. Popular education, in infancy over most of the territory, makes insistent demands upon Christian education to supplement the state in lifting the load of greatly preponderating illiteracy, meanwhile preserving and extending true religion. In none of the countries is there wanting abounding opportunity to minister to the sick, especially outside the chief cities and among the poor, while over very large areas medical and surgical service is not available and modern sanitation is unknown. The giant evils of society

are not less virulent and aggressive in these lands than in other parts of the civilized world. The organized efforts to check them, with few exceptions, are ineffective because of inexperienced leadership. Thus far the Church, outside the limited evangelical circles, maintains indifference toward movements for moral reform and openly or secretly opposes those calculated to further social justice.

3. THE WIDE DISPARITY BETWEEN THE MAGNITUDE OF THE CALL AND THE EVANGELICAL FORCES ENLISTED

Very large areas and populations are found where some or all of the indicated needs exist, either unministered to entirely or unsatisfied, with no agencies moving adequately to their relief. These are found in Mexico, Central America, all the countries of the West Coast of South America, in southern and northern Argentina, Paraguay, the vast highlands and Amazon basin of Brazil and Venezuela. The territory occupied is far understaffed. The nearly complete avoidance of overlapping after several decades of operation without united planning or much consultation is due to the rebuking distances between stations and outposts. Important posts are so often singly manned that enforced withdrawal for health or other reasons often results in promising work being checked and sometimes wrecked. Doubling the present number of workers immediately would be the part of wisdom to insure continuous and symmetrical development within the present field of operations. With strong station bases assured there remains to be furnished equally large additions to the itinerant staffs and the outstations that will spring up. Not more than a beginning has been made in providing equipment and teachers for the schools, colleges and seminaries for the education of a strong national ministry and laity, apart from whom every partial achievement is unattainable. The lack of dynamic Christian literature has the dimensions of an intercontinental famine that will yield only to a system of production and distribution yet to be created. The results that have followed the meagrely

staffed and equipped undertakings are in character and extent such as long since have placed them beyond the stage of the experiment and attested them as divinely approved and blessed. They warrant enlarged plans and action equal to the tasks and worthy of Him Who commissions and Who has all power.

4. A PROGRAM FOR ALL CLASSES NECESSARY

The gospel for the modern world is the same that won the scholarly Saul of Tarsus and the slave Onesimus. An outstanding claim on Christianity in every country is that of the depressed classes for evangelization, for education and for training into their just place in the national and social order. A major contribution of vital religion must always be greatly to accelerate the formation and growth of the middle classes. Broadly stated, Latin-American society is composed of the extremes of wealth and poverty, learning and ignorance, power and servility. The evangelical workers, foreign and national, have seriously taken up their labors for the less favored within the pale of civilization. Only a few have turned to the aboriginals. The success attained by those remote missions which were laboriously established and which have been consistently administered, witnesses afresh to the victorious power of pure Christianity, commends expansion to the Societies now having work on the field and invites the entrance of others into the Christless wildernesses.

Equally clamant is the right of an intellectual or other aristocracy to have proffered them Christian faith, hope and love that will transform them into servants of their generation. The educated upper classes have been ignored until the quite recent past. In view of the inherent spiritual needs of all men, in view of the absence or loss of vital faith on the part of those who are the directive minds of their nations, and in view of their proved responsiveness, the counsel of wisdom is believed to be the adoption and maintenance of policies by the Churches and the interdenominational Societies for dealing comprehensively with this part of the whole task.

5. A SPIRITUAL CHURCH THE MEASURE OF ABIDING
RESULTS

This report may not close without recording the deepening realization of the Commission that the most exhaustive survey followed by human and material forces of occupation numerically complete may be consummated and all end in colossal failure. The machinery of propaganda may be set up before the eyes of the men; a corps of men and women may be called from the home lands and be sent forth; an army of national colleagues may be recruited; institutions may rise up all over Latin America; congregations may be assembled and organized, but power belongeth unto God. The processes are not those of mechanics but of life of which only He is the Source. Mounting above every other consideration is the purity and dynamic of the faith to be communicated. What was planted in the colonial days is being reaped. The new planting and the new harvest will be subject to the same law. The good seed are the children of the Kingdom. Then let only the choicest find their way to lands where name and form without the substance have dulled the sense of multitudes to every manifestation of religion except luminous reality. Evangelical Christianity must expect to be sternly judged by its fruits. Therefore, however hard the quests for gifts and laborers press at the bases, may these never fail to be subordinated to prayer and the other means to the supremacy of the spirit. The issue is locked up in the singleness of this purpose.

6. NECESSARY MEASURES FOR FURTHERING SURVEY AND
OCCUPATION

Extensive and painstaking labors over a term of years are required to complete even approximately the contemplated survey of territories so vast, varied and with immense areas so difficult of access. The fundamental work of the geographers is yet far from finished. Many of the regions are not covered by census reports. To determine in detail the lines and order of wise occupation in a given field is beyond the province of a Commission

largely non-resident. This report, therefore, has undertaken to present only general outlines, to seek to establish the major needs, their urgency and difficulty, the nature and dimensions of the task, the guiding principles of procedure, the advances made in performance, the pathetic inadequacy of present plans and forces and the clamant duty of large and immediate reenforcement. The several Sectional Conferences must be relied upon to make larger contributions to close survey and to specific policies of occupation. Only in the presence of first hand contacts and experiences, and with facility for the interchange of opinions face to face can a consensus of judgment be reached insuring comprehensiveness, thoroughness and a working unity. It is of utmost importance that measures be employed rightly to constitute and to conduct these subsidiary gatherings, to conserve their results and to make them available for both the fields and the home bases. Standing out with equal clearness and insistency is the wisdom of perfecting in some form a thoroughly representative central agency as a means of carrying forward as a whole the objectives of this Congress.

APPENDIX A

THE CORRESPONDENTS OF THE COMMISSION.

ARGENTINA

- The Rev. S. P. Craver, D.D. (Methodist Episcopal Church),
Buenos Aires.
The Rev. Charles W. Drees, D.D. (Methodist Episcopal Church),
Buenos Aires.
The Rev. Robert F. Elder (Evangelical Union of South
America), Tres Arroyos.
Mr. H. E. Ewing (Young Men's Christian Association), Buenos
Aires.
Mr. J. C. Field (Young Men's Christian Association), Buenos
Aires.
The Rev. J. W. Fleming, D.D. (Pastor St. Andrew's Scotch
Presbyterian Church), Buenos Aires.
The Rev. Francis G. Penzotti (American Bible Society), Buenos
Aires.
The Rev. W. Roberts, Trelew.
Miss Irene Sheppard (Young Women's Christian Association),
Buenos Aires.
Mr. B. A. Shuman (Young Men's Christian Association), Buenos
Aires.
Mr. William H. Spencer (American Bible Society), Buenos
Aires.

BOLIVIA

- The Rev. A. G. Baker (Canadian Baptist Church), La Paz.
The Rev. C. N. Mitchell (Canadian Baptist Church), Oruro.

BRAZIL

- Mr. Myron A. Clark (Young Men's Christian Association), Rio
de Janeiro.
The Rev. S. L. Ginsburg (Southern Baptist Convention), Rio
de Janeiro.

- The Rev. Frederick C. Glass (Evangelical Union of South America), Goyaz Capital.
 The Rev. Jeronymo Gueiros (Presbyterian Church in the U. S. A.), Natal.
 The Rev. James H. Haldane (Evangelical Union of South America), Recife.
 The Rev. George E. Henderlite, D.D. (Presbyterian Church in the U. S. A.), Recife.
 The Rev. R. F. Lenington (Presbyterian Church in the U. S. A.), Curityba.
 The Rev. H. J. McCall (Presbyterian Church in the U. S. A.), Caetete.
 Dr. Joaquim Nogueira Paranaguá, Rio de Janeiro.
 Mr. Miranda Pinto, Victoria.
 The Rev. J. W. Price (Methodist Episcopal Church, South), Uruguayana.
 Mr. J. H. Warner (Young Men's Christian Association), Recife.

CHILE

- The Rev. Goodsil F. Arms, A.M. (Methodist Episcopal Church), Concepcion.
 The Rev. W. E. Browning, Ph.D., D.D., Principal El Instituto Inglés (Presbyterian Church in the U. S. A.), Santiago.
 The Rev. James F. Garvin (Presbyterian Church in the U. S. A.), Concepcion.
 The Rev. William H. Lester, D.D. (Pastor Union Church), Santiago.
 Sr. J. F. Ramos P. (Presbyterian Church in the U. S. A.), Santiago.
 Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.
 Mr. A. E. Turner (Young Men's Christian Association), Valparaiso.

COLOMBIA

- The Rev. Alexander M. Allan (Presbyterian Church in the U. S. A.), Bogota.
 Mr. Edward C. Austin (Presbyterian Church in the U. S. A.), Bogota.
 The Rev. John L. Jarrett (Presbyterian Church in the U. S. A.), Cerete.
 The Rev. Walter S. Lee (Presbyterian Church in the U. S. A.), Barranquilla.

CUBA

- The Rev. Juan Ortiz Gonzalez (Presbyterian Church in the U. S. A.), Sagua la Grande.
 The Rev. J. Milton Greene, D.D. (Presbyterian Church in the U. S. A.), Havana.
 Mr. J. E. Hubbard (Young Men's Christian Association), Havana.

- Mr. Sylvester Jones (American Friends' Board of Foreign Missions), Gibara.
 The Rev. J. M. Lopez-Guillen (Protestant Episcopal Church), Preston.
 The Rev. M. N. McCall (Southern Baptist Convention), Havana.
 The Rev. S. A. Neblett (Methodist Episcopal Church, South), Matanzas.
 The Rev. R. L. Wharton (Presbyterian Church in the U. S. A.), Caibarien.

DUTCH GUIANA

- The Rt. Rev. Bishop Richard Voullaire (The Moravian Church), Paramaribo.

ECUADOR

- The Rev. W. E. Reed (Ecuador Coast Mission), Guayaquil.

GUATEMALA

- The Rev. William B. Allison (Presbyterian Church in the U. S. A.), Guatemala City.
 The Rev. E. M. Haymaker (Presbyterian Church in the U. S. A.), Guatemala City.
 Dr. C. F. Secord (Independent medical missionary), Guatemala City.

HAITI

- The Rev. P. N. Lherisson (American Baptist Home Mission Society), Jacmel.

JAMAICA

- The Rev. Jonathan Reinke (The Moravian Church), Kingston.

MEXICO

- Mr. G. I. Babcock (Young Men's Christian Association), Mexico City.
 The Rev. J. P. Hauser (Methodist Episcopal Church), Mexico City.
 The Rev. John Howland, D.D. (American Board of Commissioners for Foreign Missions), Chihuahua.
 Miss Elma Irelan (Christian Woman's Board of Missions), Piedras Negras.
 Mr. Thomas Phillips, Mexico City.
 Miss Laura Temple (Methodist Episcopal Church), Mexico City.

NICARAGUA

- The Rev. George R. Heath (The Moravian Church), Puerto Cabo Gracias a Dios.

PERU

- Mr. E. S. Maxwell (Seventh-Day Adventist), Lima.

PORTO RICO

- The Rev. A. G. Axtell (American Missionary Association), Santurce.
 The Rt. Rev. Charles B. Colmore, D.D. (Protestant Episcopal Bishop of Porto Rico), San Juan.
 The Rev. Thomas M. Corson (American Missionary Association), Humacao.
 The Rev. C. S. Detweiler (American Baptist Home Mission Society), Santurce.
 The Rev. J. W. Harris (Presbyterian Church in the U. S. A.), San German.
 Miss N. Adell Martin (Woman's American Baptist Home Mission Society), Caguas.
 The Rev. James A. McAllister (Presbyterian Church in the U. S. A.), Mayaguez.
 The Rev. Edward A. Odell (Presbyterian Church in the U. S. A.), San Juan.

URUGUAY

- The Rev. J. D. Armand-Ugon (Waldensian Society of America), Colonia Valdense.
 Prof. Eduardo Monteverde (Young Men's Christian Association), Montevideo.

VENEZUELA

- The Rev. T. J. Bach (Scandinavian Alliance Mission of North America), Maracaibo.
 The Rev. Gerard A. Bailly (American Bible Society), Caracas.

OTHERS

- Mr. A. E. Dawson (Christian and Missionary Alliance), Oxbow, Saskatchewan, Canada.
 The Rev. Paul de Schweinitz, D.D. (The Moravian Church), Bethlehem, Pa.
 Mr. E. J. D. Hercus, M.A. (former missionary in South America), Wellington, New Zealand.
 The Rev. W. F. Jordan (American Bible Society).
 The Rev. C. J. Ryder, D.D. (American Missionary Association), New York City.
 Mrs. Bertha K. Tallon (former missionary in Argentina), Lincoln, Nebr.

APPENDIX B
QUESTIONS SENT TO CORRESPONDING MEMBERS
OF THE COMMISSION

I

1. Indicate the territorial or other general division of Latin America with which you are most familiar and which you have in view in your answers to the questions in Sections I and II.

(NOTE—As the Commission wishes to accomplish a survey of the whole Latin-American field, it is desired that corresponding members while writing chiefly concerning their own particular fields, will in their answers also have in mind as much more of the entire field as they may be familiar with.)

2. What special significance, present and future, has the country under your view to the life of other parts of the world?

- (1) Commercially.
- (2) Politically.
- (3) Religiously.
- (4) In other respects.

3. Give facts setting forth those attainments and achievements of the people that place them in the foremost ranks of progressive civilization.

What are the favorable traits of character of the people?

II

1. Give facts to illustrate the chief defects or shortcomings in the social order with respect to:

- (1) Poverty and Wealth.
- (2) Health and Sanitation.
- (3) Education.
- (4) Morals and Ideals.
- (5) Industrial, Social and Political Justice.

2. To what extent are the ministries of the Roman Catholic Church accessible to the whole population and adequate for the numbers to be served?

3. (1) If there is a pagan or savage population in your area, how numerous, where located, and what their condition?
- (2) To what extent and with what success are Roman Catholic missions being extended to them?